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The Majestic Beauty of Winter's Transforming Touch

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"I DO THAT I WOULD NOT"

By Mary Miller



DON'T understand," Lorna burst out irritably as she slung a handful of knives and forks into the cabinet drawer, "why girls have to do all the work. Since Mamma and Papa left I don't do anything but run to class and run home—to cook or iron or wash dishes or something. I'm getting sick and tired of it! Why can't the boys do something?"

"Oh yeah!" came in mocking tones from the dining room where Joe and Lincoln sat by a table littered with books and papers. "Who starts the fire and keeps that old smoky furnace going? Who gets the mail? Who goes after the groceries? Who jumps and runs whenever you girls holler?"

"I don't care!" Lorna continued bitterly with quivering lips and voice. "You can stay over there and play and talk and idle away your time while Nancy and I everlastingly iron and cook and wash dishes for you. Ugh! I can't—see—why—" She gave her dishcloth a sling, slammed the door and was gone.

"What's the matter with her, Nancy?" asked Lincoln in solemn tones from the kitchen doorway.

"What did it sound like, Lincoln? Didn't Mother tell you to save us girls as much work as possible? Do you have to take a clean towel every time you go over to take a shower? Do you have to change shirts every day? Do you have to always be late for meals? And do you have to leave your rooms in a terrible mess every day? You must remember we girls are doing just as much work at school as you are. Doing two jobs at once, and then always waiting on folks who are supposed to help instead of hinder isn't exactly pleasant. I get almost savage myself when I stand for hours ironing shirts while you boys are playing baseball or tennis or fooling away your time with a bunch of idle, worthless girls."

"What do you want us to do?" demanded Joe irritably, lifting his head from his geometry drawing. "It seems to me we're always doing girls' work as it is. This morning while I was sweeping the front porch three fellows went by and yelled, 'Hi, Sis.' But I'm willing to do anything to keep peace in the family. My, I hate this continual fussing. There's something else wrong with Lorna anyway. She's Mr. Mark's pet in geometry. Today he sprung a test and she got a C. Mabel said she bawled all afternoon."

Lincoln sat down on the rocker and hung his head. "She feels as bad about that C as I would if my saddle horse out home would die!" Lorna was his twin sister. She had mothered him in old times and had carried in two armfuls of wood when they were asked to bring in each a load. He wondered if Lorna remembered it and held it against him. He wished he hadn't come up here. He didn't see any sense anyway to all the "X Y Z's and 'amo, amas, amat's" tumbling around in a mess in his brain. He was still dizzy from his private session in which Deborah Lang went round and round in a loud and long explanation about her old X Y Z's, trying to pound it into his head. Whew! he was glad he got out

of there without delirium tremens or something.

During the winter the Grayson family lived in town to allow the children to attend their own church school. Because this certain school had not opened this year until the middle of October on account of an epidemic of measles in the community, there were no Christmas holidays. School was closed only on Christmas and on New Year's Day. To complicate matters in the Grayson family Mrs. Grayson had received a letter the day after Christmas saying that her mother was quite ill. The day after that she and Mr. Grayson had started for Ohio.

The evening after Lorna's outburst great feathery snowflakes swayed in the air, plopped down, and melted as they lit. It seemed that the sky was swelling, peeling off in flakes that floated here and there before they dropped and were gone. The majestic beauty of the outside world was almost painful. It was a scene that swelled and purified hearts.

Lincoln rushed into the house with a bubbling-over—almost a wild—spirit. "Isn't she a beauty! The world is verily falling down."

"Who told you, Rabbit?" Nancy said in a playful tone as she carried in the cornbread.

"I saw it with my eyes! Don't you want to see it too?" And he skipped over and hurried her to the window. "'The leaden sky doth shed its droppings furiously upon us,' Longfellow or Shakespeare said it, I think."

As they sat around the table by the large east window, the scene was before them. "Hey, Joe, you going tonight?" Link asked after he had his corn pone ready to go.

"No, I think I'll practice my music tonight."

"Keen-o! What about you ladies?"

"Are you our father-confessor—or what?" Nancy asked.

"Anything you choose—only I have a sort



ONE YEAR TO LIVE

If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Maker's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day,
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.
So if I have one year to live,
Or just a day in which to give
A pleasant smile, a helping hand
A mind that tries to understand
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends.
—Baltimore Evening Sun.

of family spirit tonight. Why don't we all stay home? I wish Mom and Dad were here too.

'What matter how the night behaves,
What matter how the night wind raves'

if we're all here together."

"Say," Joe began, "this is so different from last night and so many other nights we've nagged and fussed and well nigh flown at each other's throats, why don't we here and now peaceably agree to reform? Day after tomorrow is New Year's Day. I move that we agree on four resolutions to be kept by all of us."

"Second the motion," Lorna chimed in.

"Any discussion?" Joe continued.

"I amend the motion," Nancy began, "by adding that whoever breaks any of the resolutions must do the upstairs cleaning for a month thereafter."

"Lorna seconded the amendment, and both the amendment and the main motion were passed unanimously."

"All right! Now for the resolutions," Joe continued in a businesslike fashion. "How about this: We will not nag nor scold nor say unkind things to one another."

"That would be fine," Lorna put in, "if everybody would do his share of the work. That's my resolution: We will do our share of the work and save work for the others."

"We'll not be late for meals," Nancy suggested.

"We'll be angels and sit and twiddle our wings," Link mocked.

"Aw, come on, Link. Be a sport. It takes effort to amount to something," Joe urged.

"All right. I don't think any of us will keep these resolutions, but I'll join the company. We'll read one chapter in the Bible every day."

All the resolutions were passed unanimously, and Lorna printed them in her best style and hung them against the chimney. Directly above them hung a motto, "I can do all things through Christ which strengtheneth me." Not one of them thought of the motto as having any bearing on their new undertaking.

New Year's Day arrived. The night before Link had played a hard game of basket ball and then gone to watch the New Year in. But he was up for an eight o'clock breakfast.

"Link, it's Wednesday—clock-winding day," Nancy reminded him. "I shouldn't be surprised mother's wondering right this minute if we're forgetting to wind it. Do it right away, Link, while we get the breakfast on."

Joe was trying to imitate the faculty bass soloist—chasing each syllable of "A-men" up and down and over and around the scale like a roly-coaster. Link swung his chair to the clock shelf, and joined in the singing forcefully and inharmoniously as he mounted it. Hardly had he pushed the key in when he felt his chair giving way. One leg fell out with a clatter, and down Link started toward the floor full length with his arms outspread to shield himself. When he lit his hand hit the spout of the teakettle that stood on the dining room register.

The sudden forced landing sent the others into an uproar of laughter. Link rose slowly and laboriously, clutched his stricken hand tightly, and then danced about wildly like a

(Continued on page 25)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

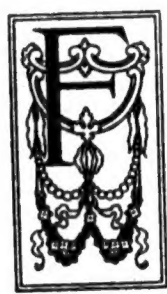
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No. 1

THE TEST SUPREME

By Ada M. Zimmerman



FOR fifteen minutes Abram Mann sat in the gathering twilight. His newspaper idly dropped to the floor. Blankly he stared at the rushing, roaring traffic of Old Lane Street. He forgot the lurking shadows of dusk in the gloom of his substantial library, he forgot his half-read paper, he forgot even the bedlam of sounds on the city streets. For twenty odd years he had lived, and worked, and walked in the busy marts of men. He met them—men of wisdom, men of wealth, men of cunning, simple men, honest men, men of God.

He never failed them. In the chaotic haste of business he had time to reason with them of truth and of righteousness. Into the intricate mesh of his daily tasks he wove an unmistakable thread of godliness. Restless merchants and religious transients alike occasionally followed him to the gray stone steps of his stately home to learn more of the way of life. Thus cradling the thoughts of the busy day he failed to hear a footfall on the carpet.

"Father."

"Yes, Nelson."

"Are you busy now?" Nelson Mann so commonly enveloped with good humor and a beaming countenance stood silently, soberly awaiting his father's reply.

"No, no, sit here," urged the father, pointing to a chair.

Nelson Mann slid into a chair facing his father who eyed him with frank curiosity.

"How did you like the day?" the elder queried. "Business was brisk at our end of the house."

The young man's face did not relax.

"It's not about business I came, father."

Shrewd Abram Mann knew that but he had sought a medium of expression. In silence he waited for further words.

"Father, do you remember four years ago, in this same room I asked you, 'What is an infidel?'"

"I couldn't forget it," the father replied.

"Well, you remember how I slipped away that same night to the Latina Auditorium to hear Dr. Dodd give his famous speech on Atheism? I am sure you remember how I fumed and fought desperately when you and mother decided to send me away to school to get me away from old city classmates."

"And you returned a different boy," interrupted the father.

"Yes, different in some ways. It is more

than two years now since I came home. As I look back, I feel that those two years at school were almost a failure. I entered school as a rebel. I was a little less than a subdued soldier when I left. I felt definitely that I never received the spiritual benefits that my schoolfellows did. The answer is simple, of course. He who seeks finds. Two years of business have passed over my head. With it have passed old bitter feelings and the fitful fancies of adolescence. I am restless, Father, with a new longing. What would you say, Father, if I'd forsake your business?"

The responsive eagerness of his father's eyes faded as a subtle look of disappointment crept in. He sat motionless, trying hard to rid his throat of a choking sob. Together they sat in thoughtful silence.

"Does it mean so much to you, Father? I didn't know," broke in Nelson at last.

Abram Mann's eyes narrowed into a questioning glance, "And this longing?" he suggested gently.

"I'd like to enter school again."

"My boy, you already have four more years of training than your father ever had. Has he not been a successful business man? Is not your brother on the road to success with the same background?"

"Yes, Father, but many men can be wholesale grocers, yet not many have the privilege for further training in other tasks."

"Other tasks," his father caught the last phrase. "Then it is not in business you want further training."

"Perhaps, if that is where the Lord will use me later, I am willing."

"Then why this training now?"

"Father, I see in the faces of men and women something that makes me restless. It tells me that men do not know God. I stand helpless. I feel handicapped. I cannot

help them as you do because you have experience."

"But, son, the years will bring you experience."

"I know, but beyond that lies a deeper feeling. Strong and unmistakably I have the consciousness that my life shall be brought to a supreme test. I am not ready for it."

"And this test; what is it?"

"I don't know but when the test comes I would like to feel that I have done my part. So that I can say, I have felt this hour and now I see it. I am ready."

Here indeed, were thoughts for this man of business. He who had persuaded men to enter the kingdom, himself was being taught. Was it the sudden wrecking of long cherished dreams for the welfare of his son that made him so unyielding? Perhaps, in part. But deeper stronger still there lay a nameless fear. Throughout his years he had known other men who had sent their sons in pursuit of some lofty ideal. Some had failed, others in pride had left the faith of their fathers, so dear to him. What course would his son take?"

"I cannot answer you tonight. I must consider the matter, and then we will talk it over again," he said at length.

Two weeks later Nelson Mann was called from his reading into his father's library. He had had many a chat with his father in the meantime, but not once had the subject uppermost in their minds been mentioned.

"You are absolutely unmoved in your purpose?" the father questioned.

"That is, I will be if you consent," answered Nelson.

Abram Mann sat at his desk. The light from a lamp fell upon his slightly gray temples. Nelson watched his father intently, and somehow in those moments he felt he loved him in a new way. The elder man arose.

"Nelson, I have thought and prayed, and now I think I understand."

He handed his son a slip of paper. Nelson unfolded a blank check, all but for his father's signature.

"Thank you, father, I think I understand your answer."

His father's hand trembled as he laid it upon his son's shoulder.

"Here is your opportunity. God expects great things of you."

"I will do my best," was the single answer. And now as never before he understood the value of his father's sacrifice.

* * * *

Nelson Mann stood by the window of his third-story room. All the air was mellow with a gently falling snow. The noise of the



THE NEW YEAR

street below came up to him in muffled tones. Through the trembling snow screen he could see the roofs of smaller houses already soft and round with the feathery blanket. At such times he loved the city. Here was a bit of rural peace.

It was the influence of a restful peace that had given him the confidence to go on. Now like a dream of the past he remembered his interview with his father more than four years ago. Though the interview seemed like a dream yet as clearly as when spoken he heard, "This is your opportunity. God expects great things of you." Times came when he almost doubted those words.

Four years of college had done much for him. There were times when his goal grew dim. Then came the former witness of the Spirit, the consciousness of a coming test, a reckoning for his early training, and his father's words, "God expects great things." How little he knew that back east in the old city house there was one who had fears of which he himself had never dreamt. But those fears bore fruit in effectual prayers. Gradually God had drawn him closer, had taught him new steps, had shown him strange paths.

Back home again his major hours were drawn into the busy rounds of his father's business. But he was not the same. He knew that never again could he feel as he had the first time he entered. There were questions to answer and a critical world to face. Someone said, "I thought you were through with business. Are you going to make this your life work after all?" All he could say was, "I don't know."

One great feeling had thoroughly gripped his soul, and that was the consciousness that all around him were men and women who needed God. He was glad he had been blessed with a ready tongue and a certain fearlessness in testimony. He had been the means of bringing many young men of the church to a surer faith.

With the Christmas season just past the Old Story ever new had stirred him to a feeling of restlessness. Why was not more being done for the lost? Perhaps, could it be that there were too many believers that had never been stirred. With shame he remembered how long he had remained unmoved.

"Perhaps the noblest lesson God is teaching me," he said, half to himself and half to the falling snow, "is to learn to wait upon Him. Dare I look afield? This city with its thousands gives me the work of a lifetime. Our bit of mission work on the south side is but a drop in the bucket. I wish we could reach the sophists on the Coolidge Boulevard. God is giving us a vision of our Jerusalem."

Down in the street below someone turned in at the gray stone steps. To Nelson he passed unnoticed.

"Old year, you are dying tonight. New year, what will you bring?" thought Nelson. "O, God, give me—"

"Knock-knock!" Nelson started. "Come in." The door opened. There stood his father and the minister.

"Are you busy?" inquired his father.

"Not at all, be seated."

"My message is brief," began the pastor. "Today the superintendent of our city schools visited at our house. He is planning a new program of education to take effect in the midyear, provided all the requirements can be met. He has extended an invitation to all the churches of the city, giving each one the privilege to appoint an instructor in Bible. This instructor would serve a session a week at one of the city schools. Only one church has responded. He came to us with the hope that we would be able to produce an instructor who could fill in all the vacancies. The work must be done gratis. The challenge overwhelmed me. I felt definitely that the Lord had set before us an open door. I told him I was sure we could find someone, even though I had no one in mind. He left and upon the strength of this promise is continuing his plans for a curriculum. The Holy Spirit, I feel, sent me here. Could we, perhaps, find our answer in you?"

"I—but it is a task beyond my powers."

"Do you think then that the challenge should remain unmet?"

"No, no, it is the greatest challenge that



A NEW YEAR'S SONG

Down the dim pathway of the year
I look with faith and not with fear;
My Father leads me, and I know
His hand will lead me where I go.

Down the dim pathway of the year
I catch such glimpses, sweet and clear,
My heart leaps up in joy and praise
To Him who blesses all my days.

Down the dim pathway—is it dim?
Always the day's light comes from Him!
Enough to walk in—for the rest
I hide my head safe in His breast.

—Anna Burnham Bryant.



has ever faced us here. But is there not someone else?"

"Perhaps—I don't know of any. But I was led here."

Nelson wrestled for a few moments in silence. Then suddenly he said, "Why, Father, that will bring the Gospel to the needy even on Coolidge Boulevard. Less than an hour ago the thought of their need came to me in a definite way. I cannot refuse. By faith I meet the challenge."

That night the snow screen cleared, revealing a crystal sky. For years Nelson Mann and his father had kept the New Year's watch together in Nelson's lofty room. As the bells of the city rang out the Old Year and ushered in the New, Nelson flung his window open to their clear chimes.

"Father," said Nelson, "I believe my time has come. God expects great things. This is the test supreme. Pray that I may never disappoint Him."

"You have my prayers," was his father's reply.

Ephrata, Pa.

"Oh, make me glad dear Lord, that every passing year
Brings me a clean page in Thy book of life;

A chance to turn the blotted pages down
And start again, refreshed for the great strife."

The New Year is still young and we may respond to Paul's injunction to "walk in newness of life." Paul also said, perhaps as a preamble for newness of life, "Examine yourselves." Moffat's translation reads, "Test yourselves to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you must be failures." If you grasp this stupendous truth it will be a great year for you. Without Christ within you, life has no meaning.

This does not mean merely attendance at church, Sunday school, and Christian Endeavor. It means being dominated in motive, in conduct, in service, in devotion to great causes by the power and Spirit of the Lord Christ. Will you make an examination, and uncover your relationship to Christ and His kingdom?

How worried you sometimes become if headaches continue, or you have a heart disturbance, or a troublesome appendix. You visit the doctor immediately to have an examination. Do you pause in the whirl of your duties and pleasures and in alarm try to find out why you are resentful, selfish, discontented; or why you are not more interested in the welfare of those about you or in your unsaved friends?

What I crave for you is a fullness of life, expressed in all phases of your life, spiritual, mental, social, and physical. It is the abundant life that Jesus offers you.

For the New Year I wish you a vision of life that will make you a master of self and a servant of all.

And now, let's pray together:

"Oh, fill me with Thy fullness Lord;
Until my very heart o'erflows
In kindling thoughts and glowing word
Thy love to tell, Thy praise to show."

—May Genevieve McGee in
The Watchword.

PANIC

No man can afford to meet life in a panic. A runaway horse is a blind horse, his terrors are increased by the noise of his own galloping. He will injure himself and carry destruction to others. So the psalmist teaches us our lesson: when your foes come at you open-mouthed, do not run, but remember that you have a great Ally. God is on your side, and in His presence potentates, principalities and powers sink into insignificance. Let your fears generate trust. Whenever you discover your enemies and your peril, remember your Friend and your resources. There is no day when you can calculate on immunity from peril, but there is not a day when God is not present in your life as your refuge and strength.—John Gardiner in The Watchman-Examiner.

LO, THE HEAVENS

IV. Celestial Systems

By Enoch Fitch Burr

These articles are made up of selections and adaptations, from a book by Mr. Burr, by Bro. M. T. Brackbill, Harrisonburg, Va.

After the author shows us how the heavenly bodies are arranged in seven systems, from the satellite system to the universe system, each succeeding one embracing all the preceding systems, (see last month's issue of the Monitor,) he goes on to describe these in detail. The following lines are an attempt to summarize very briefly what he says of the first five systems.

A satellite system consists of two or more nonself-luminous bodies, like the earth and its moon, which revolve about their common center of gravity. The light coming from the moon is reflected sunlight. Its distance from the earth is about 240,000 miles, being nearer at times and at other times farther away. It weighs only about one eightieth as much as the earth, and its diameter is about one fourth of the earth's diameter. Some planets have many moons, as many as nine or, perhaps more. A group of satellite systems, planets with their moons, revolving about a self-luminous body like our sun comprises a planet system. The planets belonging to our solar system, beginning with the one nearest the sun are as follows: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and (recently discovered) Pluto. These bodies are all bound by the invisible force of gravitation and their velocities and directions of motion are determined by its laws. Pluto, the farthest planet from the sun, is upwards of three billions of miles away. Earth is 93,000,000 miles from the sun. A group of planet systems revolving about their common center of gravity comprise a sun system. Many stars in the sky when seen with the naked eye appear as a single star; but when seen through a telescope resolve into two or more stars, doubles, triples, quadruples, etc., and some of these have actually been observed by means of photographs to be revolving. The bright star Sirius, in the winter evening sky, is known to have a companion star; Polaris, the Pole Star, is a double. The distances and sizes of the stars are amazing. Light is known to have the velocity of over 186,000 miles per second. The nearest star is so remote from our sun, which is also a star, that it takes light about four years to come to us. That is, the star is four light-years away. The bright star Sirius is almost nine light-years away, a distance in the trillions of miles. Many stars are very much bigger and brighter than our sun, but are faint points of light to our eyes because of their tremendous distances. Sirius, if as near to us as the sun, would give over fifty times as much light. Arcturus, of the summer evening skies, would equal in light over five hundred of our suns; and other stars are even much brighter than a thousand suns. There are giant stars and

dwarfs. Betelgeuze and Antares are so large that they could contain if they were hollow the central part of the solar system and the planets could keep at their present distances from the sun. Sun systems may combine to form group systems and revolve about their common center of gravity. The Pleiades is an example of the group system. Group systems may combine to form cluster systems like the cluster in Hercules visible in a small telescope as a hazy patch of light but as seen through a large telescope is a cluster of thousands of stars. We shall now listen to the author speak in his own language from this point.

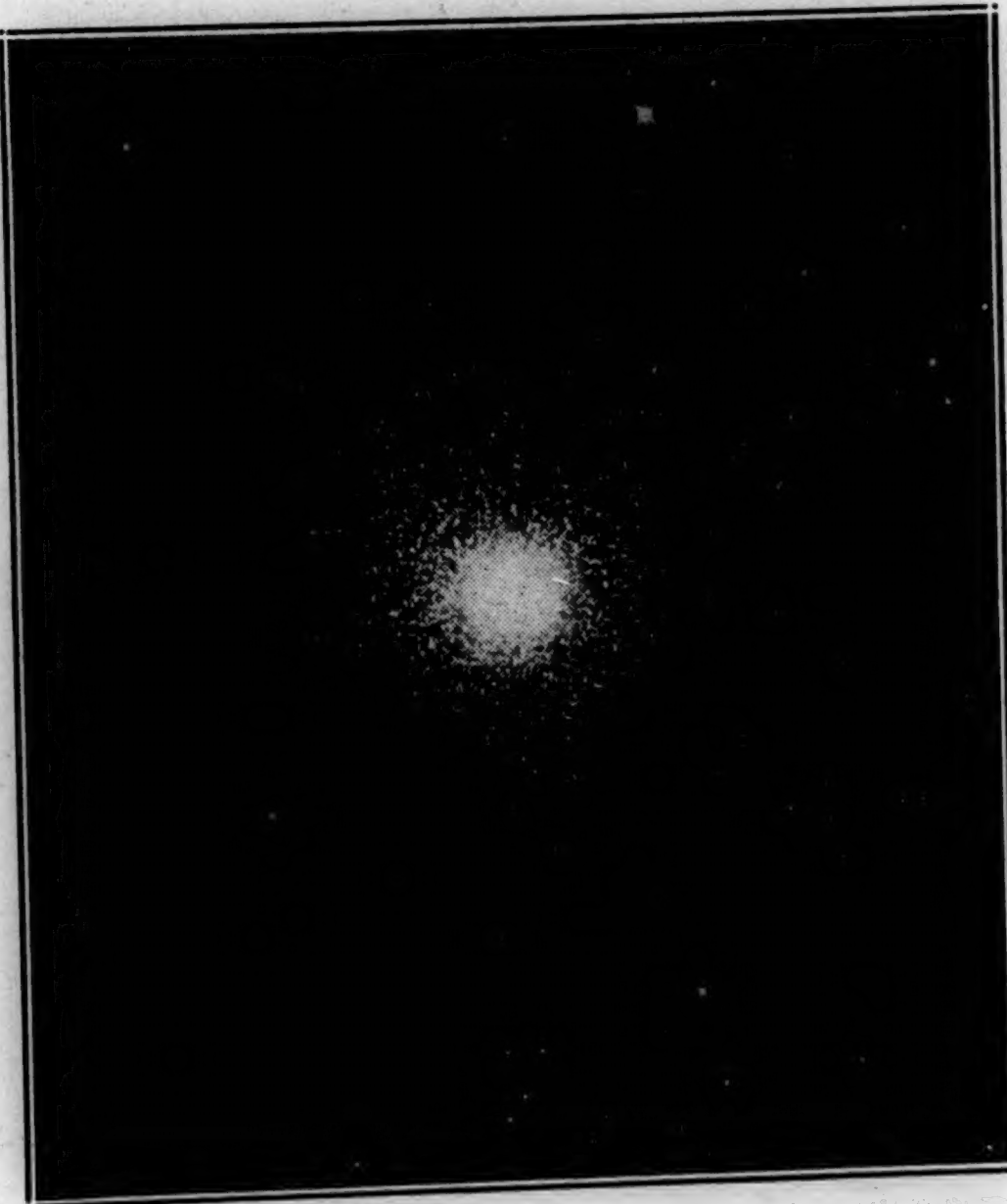
We advance another step, to systems of the Sixth Order,—Nebula Systems!

Scattered, or rather arranged, over the sky by millions are those bright-misty spots, called nebulae. They all consist of stars, so packed together by local neighborhood and unspeakable distance that all individuality of impression on the eye is lost. [Note: Long exposure photographs with the largest telescopes show the starry structures.] They are found in great variety of singular and beautiful forms—sometimes perfectly round, sometimes oval, sometimes lens-shaped, sometimes ring-shaped and even consisting of a series of concentric rings.

What is the Milky Way, so-called, which

we see belting our heavens? Nothing but the nebula to which we belong, expanded all round the sky and easily resolved into stars by the fact that we are in the midst of it. A little observation and reflection suffice to show that its shape is that of a thick millstone, with its rim split in the middle for about a third of its length and somewhat opened. Our place is near the plane of this cleavage, but considerably at one side of the center. When we, from our place in this cleft wheel of stars, look off in the direction of the circumference, the stars appear very numerous; when we look toward the sides, we see comparatively few. All the scattered stars, all the groups, small and large, that we see in any direction, belong to our Milky Way—to our nebula. They are nearer to us than any other stars in space. All the stars whose distances have been determined, all the multiple stars whose orbits have been observed, all the stars whose proper motions have been noticed, are as much part of our Milky Way as the milkiest part of it. All the examples of astronomical systems which I have hitherto given, at least up to the cluster-systems, were from this same nebula of ours. And cluster-systems themselves can be easily supplied from it. If you will scan on some favorable night the remoter parts of this white wonder, you will find that it is by no means a continuous nebulous zone, but rather a succession of star-clouds, many of which are mottled after the manner of the cluster-systems. And such they are. The whole, from satellites to sun-clusters, are in process of revolution about the great forceful heart of the nebula. We know it must be so, in advance of all observation. But in this case it is thought that observation has made assurance doubly sure.

It has been noticed that the stars in the region of Columba, the Dove, are gradually drawing together, just as the ships of a fleet would seem to do to one sailing away from them; while at the opposite quarter of the sky the stars are gradually separating, just as the ships of another fleet would seem to do to one sailing toward them. Great Hercules is yearly becoming huger and brawnier; his club, and especially his bow, growing every year more formidable. This has been going on now for a great number of years. Of course, there is but one explanation. Our sun, with its retainer-worlds about it, is sailing away through space toward Hercules, on an orbit so vast that the part of it which has been described from the date of the earliest accurate observations does not differ sensibly from a straight line. At last, however, we shall double the wondrous cape of our ellipse; and then the Dove will begin to expand and plume her heavenly wings, while champion Hercules will dwarf behind us. But this does not determine where the center of motion is. Where is it? Astronomers have sought to answer this question, and apparently not in vain. By methods which can not now be explained, it is found that Alcyone—most beautiful star of the beautiful Pleiades—is the center of our



Globular Cluster M3 in Canes Venatici, photographed with the sixty-inch reflector of the Mount Wilson Observatory. This is not one gigantic star but thousands and thousands of stars forming a cluster, and so compacted toward the center of the cluster that the stars can not be distinguished individually. There are thousands of such clusters in the sky which can not be seen at all with the naked eye, but which reveal their existence by long exposure to the photographic film attached to the telescope.—M. T. B.

motion; and that we are moving about it at the rate of more than a hundred million of miles a year, on an orbit whose diameter is fifty million times larger than that on which we move about the sun. As the distance of Alcyone is approximately known, we can find our period. It is only about twenty millions of years.

Mysterious continental islands of the remoter heavens! Greatest empires of suns that have sent greeting light to us! There ye lie tonight, seemingly steeped in breathless quietude and uttermost sleep, where the earliest observer saw you: and yet what mighty racecourses are those on which your orbs go panting their eternal rounds about the great nebular heart! Why, let us measure two of these celestial Astrodromes. According to the best estimates of our own nebula it contains some billions of suns; and its diameter is 200,000 light years. One of its Border States would require not far from one hundred millions of years to put orbit about metropolis Alcyone; and, though so remote, has never been in danger of parting company with us. There is the oval nebula of Andromeda, just visible to the naked eye, so far away that the light by which we see it must show it as it was at least 800,000 years ago, instead of as it is tonight. The rays have been all that time charging across the void at the rate of 186,000 miles a second. At such a distance, its apparent diameter, half that of the moon, means for the nebula a breadth of thirty-five thousand years—the reflector being surveyor-general, and a light-sprite carrying the chain.

We have found all the suns, and groups of suns, and clusters of groups of suns, in each nebula, engaged in revolution about its center of gravity. Is this center itself in motion on another orbit still larger? Is each nebular fleet, instead of riding at anchor in the sky, sailing away on a circumnavigation more stupendous than any we have yet noticed? It is even so. There are ULTERIOR SYSTEMS. We find nebulae disposed in groups of two or more; of about the same brightness, coming into view with about the same power of the telescope; evidently belonging to the same order of distances from us. Just as there are double and multiple stars, so there are double, triple, quadruple, quintuple, sextuple nebulae; and D'Arrest, a Danish astronomer, actually caught a nebula in the act of revolving about a nebula. Very likely he is mistaken; it seems as if he must be; in any event, we need no such ocular demonstration. We have long been as sure of revolving nebulae as if we had seen them—sure of some Alcyone, 12,000 suns strong, revolving about another Alcyone, perhaps 100,000 suns strong. More than this. The Magellanic Clouds, so called, of the southern hemisphere, are nothing but two great beds of clusters and nebulae; three hundred nebulae in one, and thirty-seven in the other: and in the constellation Virgo, especially in one of its wings, the nebulae are scattered almost as the grain will be sown in your fields this spring—swarms of them, in groups and clusters of groups; and it is just as certain that each of these great beds is in course of revolution about its center of gravity, as it is that

over that amazing congeries of firmaments is stretched the scepter of law.

Mightiest of astronomical neighborhoods yet seen! What wondrous outskirting orbits have we here—what abysses of periods—what year Great and Wonderful in which some picket sun of one of those picket nebulae spins out its ellipse about the whole nebulous stratum to which it belongs! What abysmal grandeurs of motion are piled and compacted within that circle of 20° diameter about the wing of Virgo! The ancients did not know what wonders were swarming in this region; and, had they known, they could hardly have covered its flying hosts with a more appropriate symbol than they have done—a broad celestial wing. You easily understand the utter inadequacy of figures, whether expressing miles or diameters of the earth's orbit or the largest measured distances of fixed stars or years of light-motion even, to express the dimensions of this Titanic nebular system.

Such are the various orders of systems which we can prove to be within the range

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STARS

**Tonight the stars so lovely shine,
According to their old design;
I look upon each blinking light
That penetrates the darkling night.
O, mystery! with charms so real,
My heart cannot its joy conceal!**

**I gaze tonight with reverent awe
Compelled to see Eternal Law.
A Guiding Hand behind each star
Directs its wandering afar;
From night to night, through distant space,
Each lights the world with lovely grace.**

—Elmer Lyle Hutchinson in Verse-Land.

* * * * *

of our telescopes. But no astronomer doubts that within this range may lie hundreds of different orders, wheel within wheel, in astounding climax and bewildering complexity: even that within this range our own earth may be describing a thousandfold orbit about a thousand different centers.

But there must be, at last, a UNIVERSE SYSTEM—a system composed of all the bodies that people space, and in which each body revolves about the gravity-center of the whole material universe. Let us devote a few thoughts to it.

A billion and a half of suns belong to our firmament. More than two million such firmaments are visible; and every increase of telescopic power adds to the number. Where are the frontiers—the last astronomical system—that remote spot beyond which no nebula, no world, glitters on the black bosom of eternal nothingness? Could you stand, with a wand in your hand reaching to the remotest galaxy, and sweep it around you in every direction, what an empire fit for a Jehovah would fall within the embrace of those glorious circles! And yet who shall say that even this is the whole astronomical universe? What right have we to stop just where the power of our instruments happens for the moment to have stopped, and say, "This is the end—these are the Pillars of

Hercules? Turn back, O adventurous explorer—nothing but night and void in this direction—thou hast reached the last outpost of the kingdom of the Eternal! **Ne plus ultra!**" No: thrice no. On still through peopled infinitude, through raining galaxies and tornado-nebulae; and, while thou goest outward still through the charging, storming hosts of suns as long as thought can fly, or angels live, say ever to thyself, "Lo, these are parts of His ways; but how little a portion is heard of Him! The thunder of His power, who can understand?" Is not space infinite? Is not He infinite? And who dare say that His works are not well-nigh infinite too—at least that the limit to which our grasping and bewildered astronomy has hitherto conducted us is not, as it were, but the first milestone of peopled space; and that great swarming sphere which our mightiest telescopes have gauged, but the merest rain-drop compared with another swarming sphere which embraces it?

But let us suppose an end; suppose an orbit so large as to include in its unspeakable round the entire magnificence of the sidereal heavens. At last the Ultima Thule is reached. We have the total universe of matter which God has made—one all-comprehending astronomical neighborhood—and around it stretches in all directions the black wastes of an altogether endless vacancy. All members of this great ultimate system must be in motion about its common center of gravity. Whether this sublime center is, or is not, a mathematical point, where not an atom of matter nestles, our present science has no means of determining. But is there not something at the bottom of our hearts better than science, which invites us to believe that what would be so fitting and beautiful is also triumphantly actual; namely, that at the center of this august totality of revolving orbs and firmaments—at once the center of gravity, the center of motion, and the center of government to all—is that better country, even the heavenly, where reigns in glory everlasting the Supreme Father and Emperor of Nature; the capital of creation; the one spot that has no motion, but basks in majestic and perfect repose while beholding the whole ponderous materialism which it ballasts in course of circulation about it. All hail, Central Heaven! All hail, innermost Sun Palace and celestial Alhambra! All hail, believer's Last Home—from which an adult astronomy, fitted with the pictured and dynamical wings of angels, shall immortally radiate to all the girdling worlds and immortally bring home fresh proofs of the glory of Him who has so long been defrauded of His rights among men of science by the empty names of law and nature!

PRAYER

"Do not pray for easy lives;
Pray to be stronger men.
Do not pray for tasks equal to your powers;
Pray for powers equal to your tasks.
Then the doing of your work shall be no miracle,
But you shall be a miracle.
Every day you will marvel at yourself,
At the richness of life which has come to you."
—Phillips Brooks...

CHRISTIAN MONITOR PULPIT

A NEW YEAR SERMON

By J. Paul Graybill

TEXT: So they pitched by their standards, and so they set forward.—Numbers 2:34.

This chapter presents the systematic arrangement of the tribes of Israel camped about the tabernacle. The organized camping, marching, and warring of the children of Israel form a beautiful parallel to the sojourn and Christian warfare of the Church of Christ. Using the above verse as a key verse of the second chapter of Numbers we wish to notice a number of applications of the above parallel as they relate themselves to our thinking as we say adieu to the passing year and greet the coming of 1937.

1. They Had Experiences behind Them.

—They had behind them experiences that showed the power and favor of God for them. The mighty deliverance from the cruel bondage in Egypt stood as a towering memorial of the power and mercy of God. Similarly the opened Red Sea in a time of desperate need showed that they could trust their God no matter how serious the situation or how seemingly untimely the circumstance. Sinai inspired them with awe and was the place for their signing of the agreement of obedience. The quail and the manna were sent, a daily reminder of their living and personal God's providence. But hardly had the psalms of praise sounded their last note when they fell to murmuring, desired Egypt's flesh pots, and turned for help and worship to the gods that were still to be depended upon—as they thought—when FAITH failed. Have we allowed the petty trials of faith to eclipse our retrospective memory of high mounts of blessings in the year 1936? Past blessings and favors from our covenant-keeping God are suggestive reminders that greater heights of blessings and victories of faith may be reached in our future campings.

2. They Were Moving to New Experiences.

—They were to find the symbol of a brazen serpent as an antidote to the death-dealing bites of the fiery serpents. The deadest of natural things—a rock—was to burst forth with streams of blessing at the behest of God. The sad failure of their test of faith at Kadesh-barnea did not yet darken their pages of history. This grand opportunity of entering the land of cherished anticipation found them poorly prepared for this step of faith. Sihon and Og were yet unconquered. Balaam's encouraging light of prophecy was not yet given them.

As we look into 1937 we do not know what tests shall be ours to improve our faith; what blessings shall be poured forth upon us from our kind Father; what defeats shall disfigure our countenances if we lapse in our faith; what mighty kings of sin and lording lead-

ers of God-defying hosts we shall be able to fell; or what prophecy may be fulfilled before our very eyes.

3. They Were Moving To a Definite Goal.

—The land beyond the Jordan was their goal. Four hundred years before, their anticipated goal was set before them. It must have been the family talk among the faithful. These family stories handed down from their fathers, Abraham, Isaac, and Jacob, must have thrilled many a young heart as they met around the family altar. After receiving no new revelation of these cherished promises for a few hundred years, until the God-appointed prophet came from the wilds of Midian and suddenly announced that the time had come that God was going to take them to their future happy home, how their hearts welled up in gratitude and worship! From now on their hearts were bent on going to the land of their fondest aspirations. But, like us, their faith lapsed sometimes, and they looked backward instead of forward.

And what is our goal that sheds its ray down to our now present circumstances? Is it that some day we shall pass over the Jordan and begin to possess the glorious land of which our fathers and mothers have told us when we had but started the journey of life?

4. **They Had Enemies to Fight.**—As we read Numbers 1, we notice that the census applied only to the men above twenty years of age, men who were able to go to war. This presupposes the fighting of enemies. And enemies they were to meet, as mentioned before. God has us numbered, He has our names, He has assigned us a place in the Church of Christ, and expects us to be fighting the strongholds of sin and Satan. Our armor complete, our faith triumphant, our faces set, our feet steady, our aspirations high and holy, our motives unselfish and Godward, we can confidently march on to the land beyond the Jordan and conquer foes we meet between here and there. But let us be watchful and not trust in man.

The Christian Church of 1937 is certainly beset with many difficulties and foes. Indifference, in the church and outside, is prevalent. Millions of youth in this Christian country are growing up without religious training; materialism is rampant; the forces of sin are organized; and the church generally does not seem to take her strategic present-day position seriously.

5. **Their Plan for Moving Was Given by God.**—When God saw fit that they should move in their journeys He directed them.

Their moving and their camping was not of their own choosing or direction. Numbers 2 states exactly how the various tribes were to be arranged about the tabernacle, the symbol of God's presence within. Judah was to lead and the others were to follow according to God's order. If the Church is in the place God wants her as she enters upon the threshold of 1937, God will direct her moves whatever the nature of her advance may necessarily be. When the Church takes the Lord's leading in such a fashion God will take the responsibility of her own welfare and the success of her advances.

6. **Each Had His Particular Duty.**—Aside from the orderly arrangement in marching and camping of the various tribes, the various families of the tribe of Levi had very specific duties in reference to the care of and the transporting of the tabernacle and its furnishings. Each had its duties assigned to it. This is a beautiful picture of the Church of Christ, with its varied talents organized, regulated, and trained for service for the Master as they journey to their common goal. Let us notice the ideal picture; parents training their children for God's service; pastors feeding and leading their flocks as units in God's militant army; the Sunday schools helping the parents in their tasks of guiding the children in right paths; the church schools assisting the pastors in nourishing the youth and training them for definite service; the aged giving the benefit of their time-proved counsels; the young with holy zest looking forward to win fresh victories for the church and her over-victorious Captain. In 1937 the Lord will have a task for every one from the least to the greatest.

7. **Their Success Depended on Their Co-operation with Each Other and Obedience to God.**—What a picture of co-operation we find here, each performing his part, contributing to the success of the whole. But this co-operation would not have been effective at all times were it not that each acted his part in obedience to God. What can God not do with His Church in 1937, even in the adverse conditions in which she finds herself surrounded, if each member performs his part to others and to God!

8. **They Were Making History.**—Their journeys with their victories and defeats are recorded for us! We have the record of the whole journey from the beginning to their entrance to the long-looked-for land. We have made our history for 1936. What will the pages of history show for 1937? If we daily heed the call of the ever-present Master and work together and with Him toward a common goal, the history of 1937 will shine with luster in coming days. Will the Church rise to the urgent call of present-day needs,

(Continued on page 25)

Editorials

Jottings

"A Happy New Year" to all of our readers is our greeting this month. This may become a formal expression, and no doubt it is often thoughtlessly given, but we extend it with all its Christian implications. We trust that you will be happy in the Lord, for otherwise no one can know true happiness and joy. But with the abiding presence of our Lord we may have inward peace and joy, even in the midst of outward tribulation and suffering. Jesus never promised exemption from hardships and testings, but He did promise joy and victory through every experience in life, if we abide in Him. And so again we wish every one "A Happy New Year" in Christ Jesus. We trust the New Year messages in this issue may be helpful and inspirational to all.

How about organizing a mission study class in your congregation this winter? Such classes have proved a great blessing to young people in times past, and they may be just as fruitful for good as ever. A number of good study books are available. Send for a descriptive circular to the Mennonite Publishing House. A new mission study book that is just off the press is "Africa Calls" by Ada M. Zimmerman and Catherine Leatherman. It is a well-written description of Africa in general and the work in our own mission field in particular. Another book soon to be published is "Studies in Mennonite City Missions" by Alta Mae Erb. We hope that these new books may be the means of arousing new interest in mission study, and, through this, inspiring our young people with a holy zeal to carry the Gospel message to the many needy places all over the world.

We need to stress continually the need of Bible study on the part of all Christians. We have Bible schools, Bible-study classes, Sunday-school classes, preaching services, and many other means of learning the message of the Bible, but unless we watch we may, after all, miss the most important part of Bible study, the application of the truth to our own hearts and lives. We want to encourage all organized efforts of studying the Bible, and especially at this time the Winter Bible Schools, but let us not forget that one of the most fruitful means of such study is to read it individually, alone with God, in the quietness of the hour of prayer. It is then that we can digest its message by meditation and apply it to our hearts by self-examination and decision to obey its precepts at all times. That kind of Bible study counts not only in our own lives but in our dealing with others. It is then that others see the Christ life in us, and that we are able to do effective teaching of the Word. The minister, or Sunday-school teacher, or Christian worker who gets no message from the Word to apply to himself will have a hard time in getting his hearers to take his message seriously enough to apply it to themselves.

Our Sunday-school lessons the first quarter of 1937 present a rich field for Bible Study. It is true that the Gospel of John is one of the best loved and most familiar books

of the Bible. But this does not mean that all of us, including those who have read and studied the book many times, may not find rich treasures of spiritual truth in it as we go through it again during the next thirteen weeks. We were impressed with this in a very personal way as, just recently, we had occasion to go over this book thoroughly. We certainly found no cause for pride of our knowledge of its teachings, in spite of the fact that we had gone over it similarly before. Often the books of the Bible with which we think we are most familiar yield the richest treasures of truth if we study them over again. We were impressed especially with the many great truths contained in the discourses of Jesus which John has preserved for us. Five-sixths of the entire book is taken up with discourses of our Lord, so that it becomes, in a sense, a book of theology rather than a narrative of the life of Christ. Let us drink deeply of this well of living water during the next three months. Notice especially the article by Bro. Mininger on this book, elsewhere in this issue.

New Year Meditations

The close of the old year and the advent of the New Year should always bring us serious thoughts. Naturally our meditations go both to the past and to the future. We look back over the old year and the experiences it has brought us and meditate upon them. We find much that was pleasant and joyful, and our memories love to linger upon the blessings that came to us in the more agreeable experiences of the past year. This is as it should be, for we should not forget the many benefits that the Lord gives us so bountifully. Neither should we fail to recognize His hand of love in the testing times that He allowed to come upon us to strengthen our faith and to deepen our spiritual lives. For all of these experiences we should thank and praise Him.

On the other hand, however, there are many things in the past that we can well afford to forget. Memory is a blessed thing in many ways, but forgetfulness also has a large place in the Christian life. We were much impressed with the following thoughts which we found in our reading:

"Forgetfulness is both a bane and a blessing. To remember too much is punishment. Some memories should be only warning lamps burning to guide the way. Those who carry with them all the memory baggage of the past year soon will be crushed with the load. Too many people are looking backward all the time or dwelling in past events or experiences. The memories are too tenacious. The New Year is opportunity for much blessed forgetfulness. The failures, the slights, the disappointments, the revenges, are not worth carrying forward. Dump heaps of forgetfulness for useless memory rubbish are providential aids to spiritual progress. Newness of life is impossible if all the old life is kept. The blessing of the Christian life is the power to forget the useless things behind."

And so, as we think of the Old Year, let us remember the advice of Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This brings us to the thought of looking ahead as we face the New Year. Let us think new thoughts, catch new visions, draft new plans, make new resolves, and in every way try to reach nobler heights of thinking, deeper depths of spiritual life, and wider fields of service, thus becoming greater channels of blessing than we have ever been before. These are fine ideals, but they cannot be attained without effort on our part. Mere wish-

ful thinking will not bring us these new experiences and blessings.

This, then, brings us to another direction in which we can profitably direct our thoughts at this New Year season, that is, toward or within ourselves. We then have this trio of thought trends: retrospective, prospective, and introspective. If we would attain the fine goals of Christian living which we desire for the New Year let us look within our own hearts to see if they are in such condition that the Lord can use and bless us in His service. Our failures, our trials, and our disappointments many times can be traced directly to ourselves. If we had been more thoughtful, more loving, more consecrated, more prayerful, more diligent, more loyal, our past experiences and our reactions toward them would have been quite different.

But we must not forget the fourth and most important look of all—looking to Jesus. Once again the words of the inspired writer come to our minds: "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." If we look to Him in all things we can face the New Year with hope and cheer and courage, for He knows what lies before us and will guide us through the experiences of every day and every hour.

War-torn Spain

The civil war in Spain has been occupying space in the newspapers for such a long period of time that we are apt to take the reports as a matter of course, without thinking of the terrible possibilities which this national strife holds for spreading to other nations and precipitating another world war, and of the terrible suffering that has resulted to thousands of Spanish people. Concerning the international aspect of this so-called civil war a recent writer has said:

"It is not a Spanish war. It is not a civil war. It is an international war. Some observers of world affairs are of the opinion that Europe has seen its last 'declared' war. What we have now in Spain is an undeclared war between certain nations, with a possibility that it will overspread Europe. Germany and Italy are fighting Russia and half of Spain on Spanish soil. It is said, also, that soldiers from France and Great Britain are taking part."

It is not hard to see that there are all kinds of possibilities for the struggle in Spain to extend to all Europe, and then to Asia, and finally to America. The instruments designed to preserve and foster international peace, such as the League of Nations, seem helpless to do anything to extinguish this firebrand that threatens to spread its martial conflagration to a much wider extent. And there is very little that we can do about it, excepting to pray to God to overrule the madness of the nations so as to redound eventually to His honor and glory.

But there is another aspect of this war to which we as a church will do well to give serious consideration and earnest prayer. The carnage and suffering from this war are said to be indescribable. Thousands of refugees from Madrid and the interior of the country are gathering in Valencia, on the east coast. These, like all refugees of war, are in great need. Here, as in times past, is presented an opportunity for peace-loving and nonresistant people to give their testimony of Christian helpfulness and love in

the midst of strife. Investigations are being made by the American Friends Service Committee and with a view of opening work in child feeding and other helpful service. There will be opportunities for the Mennonite Church to help in this work, if and when it is begun. Let us pray that the Lord may definitely lead according to His will, both in the opening of doors for service and in planning and carrying on work that reflects the principles of the Prince of Peace, whether it be in war-torn Spain or in some other place of great need.

The Sanctity of the Home

Recent world events have impressed us anew with the need of more teaching and greater reverence for the first institution which God established for the happiness and well-being of man. Christian people have long deplored the increase of divorces in America. It has been a matter of keen regret that two of the members of the family in the White House have been divorced and remarried. And now this tendency, especially in certain circles of high society, has extended its tentacles into the royal family of England and caused a king to step from the throne, from which he ruled one quarter of the inhabitants of the world, for the love of a woman who is still the wife of another man, although she has applied for her second divorce. The English Church is thoroughly aroused, and her leaders speak in no uncertain terms in condemning such unscriptural relationships. The Church in America needs to give her testimony just as unsparingly concerning the sacredness of the matrimonial state.

It is essential that young people be taught the need of entering the marriage relationship only after serious and prayerful consideration of the responsibilities and duties involved. It is not a matter to be undertaken thoughtlessly and lightly, upon superficial emotions that are allowed to spring up without being tempered with sound sense and good judgment. To build a home is to build for life, and life is a serious matter.

The affair of former King Edward is a regrettable incident in the history of a great nation. The ultimate effects and results of it still remain to be seen. The final chapters of the incident are still to be written. But if it has the effect of causing people to think more seriously upon the sacredness of marriage vows and of arousing the Church to give more Scriptural teaching on this great institution of God, some good may even come of it.

It is sad to think that some churches have taken a compromising position on the matter of divorce and remarriage. Much evil has resulted from this departure from Scriptural standards. Other churches have remained loyal to the teaching of the Scriptures. The Mennonite Church has consistently maintained her position of the unscripturalness of this evil, although not without testings and struggles. May her testimony always ring clear, and may she never in any stress of circumstances forsake her Scriptural position on this vital point of Christian doctrine.

We close this editorial with a brief but meaningful statement from the Word of God: "For this cause shall a man leave his father and mother, and cleave to his wife; . . . what therefore God hath joined together, let not man put asunder."

Christian Life

FOOTPRINTS OF THOUGHT A Meditation for the New Year

By Edna K. Wenger

The late afternoon sun traced flowered and checkered shadow pictures on the carpet in the room where Esther sat thinking and dreaming. It bathed the old walnut desk, the grandfather's clock, and the black mahogany table in warm light. It touched Esther's hair into gold. The house was very still; only the old clock's solemn voice ticked the seconds and rang the hours just as it had done when Esther's great-grandmother sat knitting in that very room a hundred years before. Outside, the tall buttonwood trees spread their bare, spotted branches against the blue winter sky. White snowdrifts stretched away to the horizon.

To the girl who sat in the rocker in the room of the gray stone farmhouse life seemed strange and timeless. The clock, the trees, and the hills seemed to link her strangely with the past. The clock, the newly fallen snow, and the knowledge that it was New Year's Day beckoned her into the future.

In her hands Esther held a brown leather book, and it, too, seemed a part of the yesterdays, and of the now, and of the tomorrows. In the books were the footprints of her thoughts during the year 1936. Esther was a busy, practical girl, a teacher, in fact. But Esther was also a dreamer of dreams, as every good teacher is. So in her moments of rare inspiration she had recorded her finest thoughts in the little brown book. The book was neither a diary nor a journal. It was not so matter-of-fact as a diary, nor yet so irregular as a journal.

Let us leaf through the book with her.

* * *

On a Winter Evening - January 2

What a cold, crisp day it is! Doris and I had a lovely walk out to the pines tonight. The snow is crisp enough to crunch pleasantly as one walks along. It is such delicious winter weather to coast, especially after a day in the library working on "The Justification of The Study of Latin." These pre-test days have been busy ones. In spite of the hurry and flutter on the dormitory, I have been conscious of the full sufficiency of Christ for life. When I see other sources of satisfaction prove to be only broken cisterns, I deeply appreciate the never-failing well from which I drink the Living Water. My Lord has woven tangled strands into a lovely pattern; He has touched broken chords into exquisite music; He has turned broken vows into living testimonies:

"He was better to me than all my hopes,
He was better than all my fears,
He made a bridge of my broken vows
And a rainbow of my tears.

"Oh, tender and true was the chastening
sore,
In wisdom, that taught and tried,

Till the soul that He sought was trusting
Him,
And nothing on earth beside."

One April Day - April 7

The time of the singing of birds is here. We are waiting for the bluebirds. The robins are quite busy and fussy on the campus. I took a walk in the woods today. The earth is testifying anew to the Resurrection. Today, in a modernistic magazine, I read this statement: "The Resurrection of Jesus Christ is better established than any other fact in history." That was quite a concession for the one who wrote the article. But this is more wonderful to me, that the Living One is living now His life in me.

But, just by way of earth's resurrection proofs:

Bloodroots star the whole woodland floor, and the hepaticas are pushing out their buds. The anemones are swaying quite gleefully on their slender stems.

Even a few musk hyacinths are blooming.

We took a ride out to Worthington Springs to see an old colonial church last evening. There are tall trees there and cool clear springs. The church is gray and very old.

Another April Day - April 23

A plum tree on the avenue is one of blossoms. The pear trees are living candelabra. I saw some shy spring beauties and some pussyfoot in bloom today. I had gone out to Willow Retreat to study for Mediaeval History, but I became acquainted with a catbird, and enjoyed a song sparrow's solo instead. I do not think that I was neglecting my education. I was sure someone was walking through the woods; there was a rustling of leaves and crackling of twigs. But, to my surprise and joy, I discovered one lone towhee scuffling about on the ground.

Reverie on a May Evening - May 15

It is a beautiful day for dreams. Cool breezes are blowing through tangled woodlands, and water is rippling solemnly over speckled gray rocks. Tall sycamores are clinging to hard rocks in the tossing waters of Beaver Creek.

I am thinking happy thoughts today. Nature seems to be so assuring today; the assurance of the leadership of my Divine Guide is especially precious to me in these closing days of college life. As He has led me today, so will He lead through life.

Today I have strayed into all kinds of odd nooks and corners. I have been where ivy-clothed rail fences ramble into forgotten woodlands, where country lanes interlace quaint, old farmhouses, where willows shimmer into placid lakes. Perhaps, in my life, my Guide will lead me where great stars shine on eternally forlorn wastelands, or where morning comes

up suddenly out of nowhere, or where dawn touches earth with long, loving caresses. And I am sure that some day, when time is eternity, I shall awake and understand all:

"When I come to the end of the long, long
road,
To the land of eternity,
When I come to the end of life's long road,
The face of my Lord I'll see."

July Thoughts - July 13

The day is hot and cloudless. I think I shall write a book some day called "Rain in Due Season." We had an outing today in Rhoda's meadow. It was good to see so many of the old friends. The sun set in royal glory tonight. It built great palaces of gold in the sky. The east was a blend of all the blues of heaven. Later in the evening the voices of the night blended pleasantly with our chattering. Isn't it strange how the crossroads of life intersect and we meet at times only to chat a little and then pursue our own course again?

"But life is lovelier for these gleams of buried friendship."

September Morn - September 18

I love the patterns of rural life and my rural children. The road to my school is gay with borders of goldenrod and New England asters. We have big bouquets of curly asters on our window sills in the schoolroom. The children are eager to begin collecting their seed babies. We made little acorn hats in second grade today. They illustrate a story about doll hats.

But, best of all, this evening, as I was out walking in the wasteland back of Rogers' Woods, I came upon a host of gentians. Bottled and fringed gentians were growing almost side by side. The blue rivaled that of the sky and the bluebirds. I plucked one, very timidly, for I felt almost guilty in doing it. We are studying Byrant's "To A Fringed Gentians" in connection with our wild flower unit in seventh and eighth grade. It will be ever so much better to have a real living flower to illustrate the poem. I was planning to use a picture. How glad I am that I saw a gentian before I had to teach the poem.

Bleak November - November 16

Blustering weather necessitates a roaring fire. We even had a few snow flurries this afternoon. I am hoping that it will be snowing in good earnest by the time we begin our Eskimo unit in fourth-grade geography. It would be fun to have the boys build a real igloo. The older boys could help. I'm sure Alaska would be much easier for them to study, after they had experienced it. This evening Rachel and I walked to the top of Brewster's Knoll and down the road that winds by the wood. We stood on the hilltop awhile to fill our souls with the beauty. At the foot of the hill Lake Tranquilla lay. When the evening sky turned into purple and gold, the lake became a molten purple. As evening deepened, it silvered slowly. About the time that Venus and Jupiter had appeared it was pure, shimmering silver. (Venus and Jupiter are visible before the evening glow has quite faded from the west.) The night sky fairly blossomed with stars. Recently I found this from Amy Carmichael:

"Do we not hear Thy footfall, O Beloved,
Among the stars on many a moonless night?
On winds of dawn and often in the light
Of noontide and of sunset almost see Thee?
Look up through shining air
And long to see Thee, O Beloved, long to
see Thee,
And wonder that Thou art not standing there?"

"And we shall hear Thy footfall, O Beloved,
And starry ways will open, and the night
Will call her candles from their distant
stations,
And winds shall sing Thee; noon, and mingled light
Of rose-red evening with lovely welcome;
And we caught up in the air
Shall see Thee, O Beloved, we shall see Thee,
In hush of adoration see Thee, there.

* * * *

The late rays of the setting sun turned the shadows on the snow to pale lavender. The giant buttonwood trees lifted black, cragged

limbs against the cold winter sky. The old clock struck the hour. It was five o'clock. Esther closed the brown book, laid it on the table, and went out to the kitchen singing:

"Like a shepherd, tender, true,
Jesus leads, Jesus leads,
Daily finds us pastures new,
Jesus leads, Jesus leads.
If thick mists are o'er the way,
Or the flock 'mid dangers feed,
He will lead them lest they stray,
Jesus leads, Jesus leads.

"Through the sunlit ways of life
Jesus leads, Jesus leads,
Through the warrings and the strife,
Jesus leads, Jesus leads.
When we reach the Jordan's tide
Where life's bound'ry line recedes,
He will spread the waves aside,
Jesus leads, Jesus leads."

Bareville, Pa.

THE NATURE OF GOD

I. Personality, Eternity, Immensity

By John C. Wenger

This article supplements the Young People's Meeting topic for January 17. Articles on other attributes of God, as outlined in later Y. P. M. topics, will follow in succeeding issues of the Monitor. We urge our readers to follow these interesting studies by Bro. Wenger.

In discussing the nature of God it is necessary to state a few things by way of introduction. The first thing is that God is the foundation of our thinking. It is He who gives meaning to life. He is the Creator of ourselves and of all the world—of all the universe. We are here to glorify Him. It is He who forgives us our sins and promises us glory in the future life. Without God life has no meaning and no unity. The Bible allows for no debate as to the existence of God and His government of the universe. Nor does it represent evangelism as consisting of leading men to God by proofs of His existence. It does state that God has left clear evidences of His being in creation, in the beauty of nature, and in the conscience of man. This revelation of God is enough to condemn all sinners for failing to know God.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1:20).

"The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psa. 19:1).

"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons" (Acts 14:17).

But although there is a clear revelation of God in nature and in the conscience of man, this revelation is darkened and obscured by sin. After the fall of man God graciously granted special revelations of His being and will to men at various times. The record of these special revelations is found in the Word of God, which is in itself an additional revelation.

In the light of these facts this article does not begin by listing proofs for God's existence, though there are many such evidences. We did not come to God because of what we

learned of Him through nature; we came to Him as repentant sinners crying for pardon and peace. We now know God chiefly through His Word. But after we are Christians we clearly see nature as the handiwork of God.

Three chief attributes of God have been assigned for discussion in this article, **His Personality, His Eternity, and His Immensity**. It should be stated at once that His attributes are identical with His being; His being is simply the sum total of His attributes; an analysis of His attributes is simply a number of ways of viewing God Himself.

The Bible speaks of God as a Person. When we speak of human beings as being persons we mean that they possess intelligence (especially self-consciousness), self-determination, and moral consciousness. These attributes describe man as such. These make him a man. A man can say, "I," as over against all the world. I pass through many experiences but I am always the same person. Animals are conscious, but not self-conscious. Only men are conscious of their selfhood as lying back of all their motions, sensations, and decisions. Men are also self-determining. They look ahead and choose their ends, rather than merely following instinct. In the third place, men are conscious of the distinction between right and wrong. They feel an obligation to do that which is right and to avoid that which is wrong. Evil deeds produce a sense of guilt.

As we turn from man to God we find a complete personality as contrasted with the imperfection of man. Man does not perfectly know himself; only to a limited extent is man self-determining; and man's conscience often errs. But in God personality is complete. It is God's personality which makes personal communion with Him possible. He is no vague force. He is a heavenly Father,

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9).

"How much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13)?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

"Known unto God are all his works from the beginning of the world" (Acts 15:18).

God loves; He is self-determining; He is a Person. One must be careful lest he say God knows good from evil, as if there were a law of right above God. The nature of God is itself the norm of the true, the good, and the right. That is good and holy which conforms to His nature. That which is out of harmony with His will is sin.

The first thing we must assert of our Personal God is His self-existence or independence. He is in no way dependent upon anything outside of Himself. The creation of the universe was in no wise necessary, and it completely depends upon Him. But He is wholly complete in Himself and is dependent upon nothing. This truth is very important.

"The Father hath life in himself" (Jno. 5:26).

"For who hath known the mind of the Lord? or who hath been his counsellor? . . . For of him, and through him, and to him, are all things" (Rom. 11:34, 36).

"He giveth to all life, and breath, and all things" (Acts 17:25).

"In the beginning God created the heaven and the earth" (Gen. 1:1).

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

"And God said unto Moses, I AM THAT I AM" (Ex. 3:14).

The self-existence of God is thus clearly taught in the Bible. It is sharply opposed to all pantheistic theories, ancient and modern, crude or refined. God is a self-conscious, intelligent, and voluntary agent. He is so represented in the Bible, and nature reveals the work of His hands.

God is immutable; that is, without change. We can depend upon Him, for He is always the same. His nature does not change.

"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: . . . they shall be changed: but thou art the same" (Psa. 102:25-27).

"For I am the Lord, I change not" (Mal. 3:6).

Of course, God's attitude toward righteousness is one of approval and His attitude toward sin is one of condemnation. Consequently God is spoken of as becoming favorable toward repentant sinners. An example is the repentance of the Ninevites. Jonah 3: 4: 3:10. But the change was in the people. God's nature did not change.

The Scriptures very emphatically insist upon the unity of God.

"The Lord our God is one Lord" (Deut. 6:4).

"I am God, and there is none else" (Isa. 45:22).

The fact that God is One, that He is a Spirit, and that He is the Creator of all things,

serves again to set Him off in sharp distinction from all created things. He is a transcendent God.

It is necessary to refer to the Holy Trinity at this point, but no detailed discussion can be given in this article. God is one in essence, but exists in three persons, Father, Son, and Holy Spirit. This trinity was first clearly revealed in the accomplishment of the plan of salvation. The Father sent the Son into the world to become a propitiation for sin. The Incarnate Son died, arose, and ascended to the Father. The Father and Son then sent the Holy Spirit to convict men of sin and to sanctify those who believe. Baptism, therefore, is performed "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

God is not only Personal; He is Infinite. He is infinite, first of all, in His perfection. He is infinite in knowledge, wisdom, goodness, love, truth, holiness, power, and all the aspects of His being: all His perfections have an endless, limitless fullness." The moral aspects of His nature will be treated in later articles of this series. Here His infinity will be discussed from two points of view, His Eternity and His Immensity.

It is hardly necessary to remind ourselves that we cannot comprehend God—or He would cease to be God.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection" (Job 11:7)?

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Psa. 145:3).

By the eternity of God is meant that He is without beginning or end. There is no succession of moments with Him. Time, as we know it, is a necessary part of our lives. Days and seasons come and go. We measure time by dividing the day and the year into sections. But God existed when as yet there was no creation. In the perfection of His being He was even then glorious in Himself. God does not exist within time, He is altogether above time. Time and space, or space-time, are His creation. This, again, is beyond our comprehension, but we must hold to the eternity of God if we are to be true to His Word and if we are to escape the snare of pantheism.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:2).

"My days are like a shadow that declineth . . . But thou, O Lord, shalt endure for ever." (Psa. 102:11, 12).

"The high and lofty One that inhabiteth eternity" (Isa. 57:15).

"I am the first, and I am the last; and beside me there is no God" (Isa. 44:6).

God's infinity is expressed as to immensity. The Scriptures teach that God is in no way limited by space. And as with time, it is not a necessary condition of His existence. No part of space can claim to have escaped the presence of God.

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded" (I King 8:27)?

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I

ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (Psa. 139:7, 8).

"Do not I fill heaven and earth? saith the Lord" (Jer. 23:24)?

Again it is necessary to keep in mind the sharp antithesis between the Scriptural view, which represents God both as the sole Creator of all things and the One who sustains and cares for His world and His children—in opposition, on one hand, to all deis-

tic theories; and on the other hand in opposition to the pantheistic tendency of many modern men who think of God as in some way entangled with the world. The Christian view is neither pantheism nor deism, nor is it a combination of the two. This will be further treated in the second article of this series which will be given to a discussion of **God's Omnipresence, Omniscience, and Omnipotence.**

Telford, Pa.

MODERN TEMPLE DESECRATION

By Reba K. Shank

In reading the Bible we criticize those who desecrated the Temple of God. We feel indignant against the kings of Israel who allowed idol worship in the house of God.

We sympathize with Christ in His task of cleansing the Temple, driving out the buyers, sellers, and money exchangers who were making it a den of thieves, when it should have been a house of prayer. We are disgusted with the Pharisee who went up to pray to be seen of men.

But are not we as a church often guilty of these very things? If Christ were to visit our churches today, as He did the Temple, would He find it a house of prayer or find much there that should be cast out?

If He would ask our reason for attending church, what answer could we give the all-knowing One who had established the church? Would He find us worshipping Him in the beauty of holiness, or find us having just a form of worship? Would our conversation before and after the services be acceptable to Him?

Can we answer these questions favorably? Is our church really being desecrated? Come, go with me to church some Sunday morning. We will find our answers there.

Soon after we arrive we see an old man and woman walking up the road. They live over a mile from the church and have to walk; yet they are the first to come to the house of the Lord. They enter the church quietly and, after saying a pleasant "Good morning" to us take their seats and begin their worship. They are true worshipers. They came because they love the Lord and want to worship and praise Him and enjoy the fellowship of the brethren. There will be no need to watch them during the service to see if they listen attentively to God's messenger.

The rest of the congregation arrives from then on until the services are nearly over. Some enter the church quietly and sit meditating or reading their Bibles until the services begin. Those are attentive during the services and receive a blessing.

Others let you know when they are arriving. By their actions they seem to say, "Do you see me coming? Don't you think I'm well dressed?" They usually keep up a lively conversation until the opening of the services. They join in the singing, but it is merely saying words to them. They are not conscious of their meaning. During prayer the conversation is resumed. They never hear what the one leading in prayer is saying. Prayer to them is a good time to talk.

During Sunday school they are listless and

more interested in the classes about them than in their own. They likely have not studied the lesson and contribute very little to the discussion.

Then comes preaching time, which many people consider the opportune time to read their Sunday-school papers. When the papers are finished they find some other sort of amusement. Some count it a time to catch up with their sleep. Others try to see how much attraction they can gain and are almost continually chattering with their neighbors. And there is that class yet who seem attentive but a look into their eyes proves that they are not hearing the message. Their thoughts are somewhere else, perhaps far off.

Their actions prove that they have not come to worship God or to be fed with the Word. The thought of God is far from most of their minds. They come to see and be seen, or because it is a custom, or because of looks and duty's sake. Then after the dismissal do they speak favorably about the sermon and of the blessings they have received during the past week? Let us listen and hear what they talk about.

"Oh, let's do go for a ride this afternoon."—"How much did you make at the factory last week?"—"I canned twenty quarts of beans last week."—"How do you girls like my new coat?"—"Did you see James' new car?"—"Had a pretty long sermon today, and I never did like to hear him preach."—"I want to husk corn tomorrow. Could you and the boys come over and help?"—"Somebody's got a new dress!"—"Oh, I'm so glad to see you, Jane. I never see you but at church on Sunday."—"Could I get a pound of butter from you tomorrow?"

These expressions are samples of what you may hear—bargains are made, help engaged, pleasure trips planned, achievements talked of, and numerous questions asked. It is unusual to hear some one speak favorably of the sermon. It is forgotten by many people as soon as the benediction is pronounced. Maybe some unsaved soul or worldly Christian was deeply impressed with the message and had resolved to step out on the Lord's side, but in the bustle and lightness that followed these resolutions were soon forgotten.

It is a sad fact, but true, that many of our church members have only a form of worship. Indeed, some hardly have a form, judging from their unruly conduct while in the house of prayer.

Yes, our Mennonite Church is being desecrated. This statement presents a challenge to each of us. Let us bring ourselves to task and

see if we are guilty of dishonoring God's house in any manner.

The remedy for this evil lies in the religious life of each individual member. If all church members were true worshipers of the King we would not have this problem to deal with. Oh, may we all strive to attain in our worship to the ideals we find in the imploring words of the Psalmist:

"O worship the Lord in the beauty of holiness."

"Serve the Lord with gladness: come before His presence with singing. Enter into His gate with thanksgiving, and into His courts with praise, be thankful unto Him, and bless His name."

Reading, Pa.

THE BLESSING OF GIVING

By Roselle Hickman

A short time ago a boy of thirteen years living in Pennsylvania wrote to a Christian Institution. With the letter there was a pledge inclosed. The pledge read as follows: "Desiring to have part in . . . I am forwarding you herewith a contribution of five cents and will endeavor to send five cents monthly for nine months thereafter, as God may prosper me."

How God must have been delighted when this pledge was made by this youthful one! But much more God blessed him when he continued giving. Not only did he remain faithful in giving the five cents each month, but he made more money with his trap work and selling furs; and he now gave ninety cents a month. He wrote that he made ninety cents from the furs and was going to buy cartridges for his rifle. But when he read of the need and suffering of people who did not know God and of His wonderful love, he was willing to give all he had. He added that he was not only willing to give all his money but also his life for God's service. God was with the youth.

Does this not make us ashamed, those of us who are not giving their all to Christ?

Under the old Mosaic Law tithing is commanded at least eight times, and giving is commanded about four times. In the New Testament it is commanded ten times, without stating how much to give.

Have we looked upon the giving a tenth of our income or as not referring to us and have we held back from giving? If we have not been giving, we have been robbing God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:8, 9). God's children had not kept His ordinances. He asked them to return to Him, and He would return to them. They asked wherein should they return. Mal. 3:10 reads, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This one ordinance God duly recognizes and expects of us even as much or more than any other. Giving is taught in the New Testament, just as much as the breaking of bread, the drinking of the cup, the washing of feet, the consistent life, nonconformity, and various other ordinances that our church teaches and observes.

We should not give offerings to God like tips that we would give to red cap boys, waitresses, and so on. We do that not because of

love for them but because of sympathy and recognizing their kindness toward us. Our giving to God should express love and gratitude and show that we recognize Him as owner of all.

Tithing of small things is insignificant and unworthy. Our gifts to our Redeemer should be the most precious, the most costly.

We owe, not only a portion of our goods to God, but we owe everything to Him, due to the fact that we have not one thing that is not His. Even the air we breathe comes to us because of His divine love. Therefore, our giving to Him the tithe is just our recognition of Him as owner of all. Just as we give our landowner money for the rent of land, we give to God because of His ownership. It shows that He is in partnership with us.

Our hearts grow richer by our giving. We become full by being emptied. We always receive a blessing. "It is more blessed to give than to receive." How much have we all realized this fact!

Men who cheat their fellow men out of material things find themselves deprived of the sweet friendship and confidence of their fellow men. Besides losing this, they become deeply indebted to them as well as to God. The one who does not pay back the money owed to God is depriving himself of sweet friendship and fellowship with God, and is becoming more indebted to Him as well as losing everything else. It does cost to pay the tithes to God. But how much more it costs not to pay it!

He cannot be called a steward who watchfully guards his trust and no more. Peter

wanted to do this very thing when he said to the Lord, "Lord, it is good to be here; let us abide. I shall make three tents . . ." Jesus did not heed this suggestion. He led Peter back down the mountain to serve the unmerciful, suffering, wretched lives of humanity. We must use our lives, talents, and means so that there may be an increase—this is what stewardship implies.

Some one has stated that in the sight of Christ's teaching the "whole tithe" for us may be more than the tenth. Remember that Jacob had no church to support, and the Jews had no world to evangelize.

We should not give from the top of our purse, but it should always be from the very bottom or very depths of our heart, as one writer states it. It is not the "blue John" of the milk but the cream that is the richest. Perhaps we will have to be refined and separated too before we can tell which is the cream or best to give. The Holy Spirit is our guide. He is the one to direct us in our giving.

Gordon says, "A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, and not the dregs and leavings."

"Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every dollar they possess."

"What blessings may we expect from tithing? Chiefly the greatest blessing is the confidence one attains toward his own integrity. Your giving the tithe justifies your Creator in trusting you with wealth. Much unhappiness is caused by people who are entrusted with money but do not know how to spend it. The tithe proves you to be so careful in handling your personal funds that you are proved worthy of being trusted by the business world in handling their money."

Jesus will openly reward his good stewards; let each one of us determinedly and faithfully serve Him in our personal sacrifice in order to honor our Master.

What a change and revival there would be should the people of God's elect open up and give until the windows of heaven would open and pour out blessings which we could not enumerate. To start a revival such as this, we should begin at home and start in our own life. Let us as individuals begin at once if we have not already begun.

Hesston, Kans.



THE WINTER WOODLAND

I love to wander in the wood
When it is white with snow!
It seems a crystal fairyland,
With beauty bright aglow.

The summer flowers and autumn leaves
That sank to silent rest,
Are covered with a soft, deep shroud,
To forest's bosom pressed.

Memories stirring in my soul
Recall the long ago,
As I walk through the great outdoors,
Dressed in the glittering snow.
—Benjamin H. Stout in Verse-Land.

The following are a few of the opportunities which our Lord Jesus Christ used as openings for speaking of eternal things: at meal time, at leisure, when walking by the seaside, when men thought things unlawful, when He went out and came in, when told of an accident, at a wedding, when He met a funeral company, when His host was surprised, to large multitudes, to one person at noon and to one at night, when the tax collector called, when His privacy was encroached on, when interrupted, weary or hungry, or warned of danger, when disputes arose, when asked to divide property, when He met self-righteous people, when people followed Him for good.

—William Balfour.

Educational

THE LINK BETWEEN THE LAND OF THE PHARAOHS AND THE HOME OF THE PROPHETS

By Anis Charles Haddad

The sun goes down, a stillness falls over Egypt. Water channels that cross the fields turn to the color of blood, then to bright yellow that fades into silver. The palm trees might be cut from black paper and pasted against the incandescence of the sky. The brown hawks that hang all day above the sugar cane and the growing wheat are seen no more, and one by one, the stars burn over the sand hills and lie caught in the stiff fronds of the date palms. In this moment which remains for ever as a memory of Egypt, a moment when day is over and night has not yet unfolded her wings, a strange between-time in whose tremendous hush the earth seems listening for a message from the sky. The fierce day dies, the sand loses its heat, and all things are for a brief space without shadow.

During this hush I step into a little boat on the Suez Canal. The water that falls from the oars is red, but before we have crossed the narrow canal to Kantara it is silver, and the moon is shining! The little station is silent and deserted among the sand hills. Moonlight silvered the rails that run north across the Desert of Sinai into the Holy Land, and all around is a queer stillness stretching out into the far spaces under the stars. Kantara means "Bridge" in Arabic. Long before man left any record of his wanderings, it was the crossing place between Egypt and Palestine, a sandy strip over which the caravans could pass dry-shod.

The six-hour wait in Kantara with the black waters of the Suez Canal drifting to the east, the shrieks of the porters, the growls of the port control, the chatter of the sanitary corps, the flickering lights of the passport office, the dramatic discovery of new shirts in the trunks of some passengers, the outraged cries of the custom officers, the wiring and sealing of the baggages, the receipts, the telegrams, the checks—and then, ah well—the deep mutual sigh of relief—and the comfortable rubber stamp, "Permitted to enter Palestine!"

The minutes slip into hours as I wait for the train to Jerusalem. But I like waiting there, listening to the queer sounds of night, the distant barking of dogs in the desert, the harsh grumbling of camels crouched in the moonlight of the station yard. My fortnight's stay in the Country of the Pharaohs is all forgotten now! It is wonderful to be standing by the bank of the Suez Canal—and recollect its past history—while waiting for the train to the Holy City!

The canal is innocent looking of all its importance in war and commerce! One of those present declared that near us the water ran red with the richest blood of thousands of noble young volunteers from Palestine, who

died here helping England hold the Germans and Turks back!

The canal being of the sea-level type—but with no locks—is one hundred miles long, about one hundred yards wide and connects the Mediterranean with the Red Sea, thus shortening the route to India and the East by five thousand miles. It was ten years in building and cost over ninety-million dollars—about one third as much as the Panama Canal, which has expensive locks. Built by a French Stock Company in which the Khedive of Egypt had controlling interest, it was purchased by England and opened for international use in 1869. It is still the most important artificial waterway in the world! I look in vain for huge cannons protecting it. Instead I see a proud ship, stately and majestic like a huge swan peacefully floating toward the great sea. There are no forts, no guns, and all nations use the canal on equal terms. Over five thousand ships pass through this waterway in the course of a year, paying in tolls approximately twenty-five million dollars annually.

The train arrives and lies for a time in the station as if working up enough courage for its nightly plunge into the sand. Then it slips away from Kantara and goes out into the moonlight. Sand, sand, sand, now spreads out before us as we leave Kantara. I have never seen such vast quantities and in spite of closed windows the sand makes itself felt within.

Probably there is no railway in the world which is of such interest as the lonely track leading from Kantara on the Egyptian side to Jerusalem on the Palestinian side. It was constructed during the Great War by the British soldiers who used laughingly to call it "The Milk and Honey Express." Long before it was completed, however, it cost so many valuable lives that there was very little milk or honey about it; and it became known as the "Desert Train."

It leads over the desolate and relentless wastes of Sinai, and sometimes one has a brief glimpse of the shining waters of the "dark" Mediterranean sparkling in the distance. As the train rushes on, it passes close to small Bedouin encampments, and often one sees a tiny oasis with its shady palms, a veritable haven in this sea of sand, which stretches away on all sides. Occasionally a slowly moving caravan of camels comes into view, but it is soon lost to sight. They are just ships that pass in the night and are gone!

It is difficult to realize that one can travel in the acme of comfort across such a sea of desolation. The sleeping cars are most comfortable, and the meals provided leave nothing to be desired. One thinks of the forty

years wandering of the Israelites in this terrible area, one even sympathizes with all their groanings and grumbings amid such surroundings. And today the journey from Cairo to Jerusalem takes only about fifteen hours by train, from six at night till nine in the morning.

Once abroad the "express" I sit side by side the rest of the night in order that two elderly ladies may obtain a little sleep on the opposite seat. Then after interminable hours of listening to the ladies snore individually one by one, we come in sight of Sinai. Stark and dune-swept is the Sinai Peninsula as we look from the windows of the modern railway train. Somewhere beyond we know rises the Mountain of the Law. The imagination is fired, the pulsebeat quickens. To the visiting believer or agnostic, the scene is tinged with atavistic awe. We look upon the bare, shifting sands and the scrubby growths against the horizon, a lonely vista, but our inner eye sees the radiance and the majesty of a peak where the tide of human history was changed and a spiritual seat set upon a people. The train rumbles on. Above its clatter is heard in the dim night the babel of voices of the East and West. But the traveler is only dimly aware of them. He is back in the historic past.

We arrive at Arish, the former frontier town between Egypt and Palestine. The sand still continues to rise and fall in great undulations, in many places encroaching upon cultivated areas and trying to submerge the date palms that kindly offer shade to many weary travelers. Here we come to a plain of sandy soil that yields fine crops of barley and wheat in the winter and watermelons in summer. To the south there rises range upon range, a mass of many-colored granite mountains. Their predominating color red, gives the "Red Sea" its name.

At length we approach the frontier: We leave Africa behind. Yonder stands a signboard "Palestine-Egypt Frontier". We are now in Palestine. The sun has not yet risen. The train pounds over a flat green plain that reminds me vaguely of the Fens of the German Homeland. I am weary, and my eyes and clothes are full of sand that blew in as we crossed the desert during the night. Some little way off to the left I can make out the rise and fall of sand hills, and, beyond them a sullen line of steel that is the Mediterranean Sea.

There is a nightmare quality about a train journey through a country in the half-light before the dawn. We want to stop in order to discover the reality of some half-discerned object to make sure that a stone is not a man, or a man a stone. But we are swept on relentlessly as in a dream, inert, interested, but unsatisfied.

The land, drained of color, seems sinister and dead. There is nothing of the gorgeous East about it. The Bedouins who stand beside the road with their heads tied up in white clothes may have been the survivors of some disaster. They gaze dully at the train, grasping ropes to which are attached shabby and reluctant camels which preserve forever on their faces a sententiousness that must always remind the traveler of a "mis-

understood and acidulated mother-in-law!" But there are exciting moments. Once, moving high on an embankment and outlined against the sky, I see a file of burdened camels plodding slowly into the dawn. And I know that in this brief flash before the train goes past, I see the spirit of this road; for the railway to Jerusalem follows an ancient route. It runs over the ageless caravan road to and from Egypt. What feet have trodden these sands. Warriors, conquerors, patriarchs, merchants, caravans bearing corn provisions and spices. Over this oft-trodden track passed the Midianite merchants with their camels bearing spicery, balm, and myrrh, and with them poor Joseph, a slave to be sold in the markets of Egypt. It was the road over which King Solomon sent also his sandalwood and his spices to the markets at Memphis. It is a road that leads everywhere: to Damascus in the north, to the desert city of Petra in the East, to Egypt in the south.

On the same embankment I see some Bedouins muffled and stranded in the cold air. First comes a donkey with a woman and a child upon its back, and behind them strides a man. And I remember again that this was the way Joseph and Mary fled with the Child into Egypt; and the terrors and dangers of that flight can only be appreciated when we pass along here ourselves. There is not much to be seen until we come to Deir el Balah—the "Place of Dates" as its name denotes, and which is nothing but a small village typically Oriental. The British soldiers used to call it "Dear old Bella," and the name amused them tremendously!

We come to another station, where we read with a thrill of interest the word "Gaza," with the mud-walled town one mile to the east. It was a great city in the Old Testament days, but it has long ago fallen from the proud position it then enjoyed. Here in the Great War the Turks gave the British such a terrific time and the beautiful British War Cemetery on the outskirts of the town makes it thus a great interest to Britishers, for here many soldiers are sleeping their last sleep.

A few miles to the left I see a blinding glare of sand hills topped by a blue line of sea. I stand up and crane my neck, but I can see nothing, although I know that somewhere in those hills lies all that is left of Askelon. "Tell it not in Gath, publish it not in the streets of Askelon." There is a sound of trade, a clinking of shekels, about the city's very name, and no doubt the streets of Askelon were dark bazaars in which the merest whisper became a fact.

And as I look toward the now barren sand hills of Askelon, where no whisper is handed on today but that of the wind blow-

ing from the sea, something of the sadness of this country comes to me, the sadness of a land that has known too much and is not permitted to forget the things that happened long ago!

We stop at Lydda Junction with a dozen of foodladen pilgrims waiting to storm the train to Jerusalem. Usually Lydda is a scene of pandemonium, for the sight of a train arouses excitement in the breast of the villager. He will arrive at the station, hours before the time of departure; for time means nothing to him, and he will squat placidly on the platform for hour after hour eating sweetmeat or fruit and smoking tobacco, but never speaking a word. But the moment the engine is in sight the silence of the desert becomes an inferno of noise, as he rushes and scrambles to get into the first carriage. Here is freshness; and vegetation, oranges, pomegranates, lemons, grapes and many oth-

fresh and cool, and a thousand flowers are beautiful upon the hills. Sometimes the hills are terraced with rocks, sometimes covered with loose stones, and the gray olive leaves twinkle in the rising sun.

The train now puffs laboriously up the mountain: At times the speed is so slow that we wonder whether it will ever reach there. In springtime flowers grow here and there despite the stones. The rich red-blood anemone is the most colorful, but asphodels, cyclamen, daisies, narcissi, and myriads of other flowers can be seen on all sides. The train still climbs so slowly that village children run beside it, offering us wild flowers. The villagers have never got over the miracle of the train, and every morning and evening they come along to see it passing through. We can see Jacobs and Isaacs attired exactly as they were in those far-off days. Families who might be on a journey

from Deuteronomy to the Book of Kings walk behind laden donkeys. We see the shepherd leading his flocks, and the peasant plowing the soil, and the camel and donkey so unevenly yoked. The women pass along to the village well to draw the water with their water jars poised gracefully on their heads, making up a fascinating picture. It is all as unchanging as the East itself. And still the small engine puffs asthmatically away. It is an uphill fight through the mountains of Judea!

Our way brings us through the scene of most of Samson's career, and with my Bible I read of his rough and shadowed life as

we come to the place linked with his name. We now run through the Vale of Sorek, where Delilah lived and where so many battles were fought with the Philistines. No wonder the soil here is very rich—it has been soaked with the blood of heroes. The grapes here are of a peculiar variety "blood-red" and very sweet.

There is Zoreh, where Samson was born and his mother dedicated him to God with high hopes for his future. On the mountain-side to the left we see the place where he met the Philistines as they crowded him and hurled thousands of them down and slew them with a jawbone. Here was the place where he tied the tails of the foxes together and set firebrands on them and burned the Philistine corn. It perhaps would have cleared up the matter to those who have wondered how Samson caught three hundred foxes—for "jackals" were meant, and they go in large numbers and can be easily caught. Not far from where we pass, this giant met his doom. Like the pure and singing brooks of his native hills, he went downward until he sought the lowlands, where, though strong and mighty yet polluted, he entered eternity's boundless sea.



The Suez Canal Allows the Passage of Ships to and from the Far East

er fruits grow in profusion. Vendors of fruits and vegetables and cooling drinks swarm round us, for in this early morning hour they do a splendid trade. At Lydda St. George who presided over the destiny of England, Portugal, and Aragon, was buried after his martyrdom in the year 303. We now change trains for Jerusalem, which is a two-hour journey from here. One half of the train goes to Jaffa, and the other half goes for a little while to the south before turning eastward to climb into the Mountains of Judea.

Soon Ramleh, the reputed home of Joseph of Arimathea, that rich nobleman in whose tomb Jesus lay for three days, attracts our attention. Almonds, peaches, plums, and other fruits abound. Five hundred different kinds of flowers bloom in spring in this region, while rich green, luxuriant foliage fringes the whole and makes an Edenic bower all the way. What a gorgeous scene! What a wonderland, if only the people had been true to God and their vision!

The way then climbs steeply by the side of a dry watercourse and leads through a succession of mountain defiles. The wind is exhilarating and birds sing. The wind is

There has not been a more pathetic figure in the path of history than Samson's facing the Philistines the last time, shaking himself with his oldtime confidence as he raised his mighty arm to strike them down, only to find that same has lost its strength while he slept in the lap of sin. In the fields about us we see people plowing as in Gideon's day. On the hills just beyond is Bethshemesh, where the Israelites who were threshing wheat looked up and saw the ark coming home from the Philistines on a new cart drawn by cows lowing for their calves at home.

Yonder to our left, as we look toward Zoreh, somewhere in those hills lay Morsheth, where lived the little country prophet Micah. Like Amos he was fearless and independent. Out yonder on those bleak tumbling hills dwelt the man who wrote the lines we read in Micah 6:8. We run through rounded hills and gorges, the reputed scenes of Samson's exploits, where occasional rusted barbed wire and mouldering parapets still show where modern Samsons had done their deeds. Presently we come to the Cave of Samson, a big black hole, high in a sheer bluff, overlooking a neck of lovely and fertile plain. Here Samson hid after setting the foxes as living torches through the cornfields of the Philistines. It is still a good hiding place.

The course of the train as it makes its way slowly through the mountains of Judea crosses the Valley of Ajalon, noted because it was here that Joshua ordered the sun to stand still that he might finish destroying the Gibeonites before the night came. These mountains are barren yet, and in many places covered with olive trees, and showing the ruins of terraces where in olden times the trees grew in such abundance as to cover the mountains.

Many of the valleys are green and lovely here. We pass the ruins of two churches dating probably from the Crusader's times. They are massive and picturesque. Hanging plants wave over them in the bright air, and the gnarled old olives cluster about them in dumb sadness. But although our train stops for a while beside the olives, which had probably seen the builders of the churches, and knew all the chances of their fate, they whisper nothing in my ear only the wild music of six centuries ago pealing faintly through the valley—at least it is the best expression the trees can give to their remembrance of it; and in distant olive groves shimmering in the sun I see the flashing spears and crests of the Crusaders' army.

As the train climbs and winds into the hills toward the mountain capital of Jerusalem, we are aware of something fierce and cruel in the air. Ears crack a little at the altitude, for we have risen over two thousand feet above the plain. I had the same feeling in Europe when the train crossed the Alps. But Judea is indeed fiercer than anything in Europe. It is a striped tigerish country crouched in the sun, tense with a terrific vitality and sullen and dispassionate with age.

Small stone-walled fields ascend the sides

of the canyons in series of mosaic steps. Above them, a hill town or two peer down at us. We skirt crevices and deep declivities. Huge mountains loom ahead and look so forbidding. We pass station after station, and village after village.

As we go by, the spot pointed out as the home of the aged Simeon, who blest the infant Jesus in the Temple at Jerusalem is seen. Then almost before we realize it, we arrive at the modern station of Jerusalem. The whistle blows. The train comes wearily to rest. And here is the station with the pilgrims pouring out of the train. It is so modern that you may feel a deep sense of disappointment. Surely this is not the East that you, perhaps, had dreamt of. Hotel touts surround us, porters battle for our luggage,

the taximen are ready to drive us to our destination.

The hand of modernity is evident on all sides. The taxi is luxurious and we pass beautiful villas and schools and up-to-date hotels and many magnificent buildings: in fact, we might be driving through an European city, for all is so modern.

But presently our feet will wander to the old city within the walls, and, as though by a magician's wand, we will be carried away immediately to the very heart of the undiluted East itself. We are in the city that He wept over, the city that eventually crucified Him. Here is no modernity, no vehicular traffic even, nothing but the mysterious East. Modernity is without the walls; the true East is within. Jerusalem, Palestine.

KEEPING OUR EDUCATION CHRISTIAN

By John Horsch

A paper read at the Young People's Meeting, Scottdale, Pa., Dec. 6, 1936.

The way in which this topic is stated suggests that "keeping our education Christian," or in other words, keeping our schools in line with Scripturally orthodox standards, requires attention and effort; it necessitates earnest application to this particular task. For reasons directly to be mentioned there is the danger of a tendency toward looseness in various respects. Unless definite and persistent efforts are put forth to avoid compromises, the schools will deteriorate and their influence will become detrimental to the best interests of the Church.

Happily, it can not be said of the schools of the United States and Canada that they represent but one interdependent system, as is the case in some other countries. And yet in the American schools of the highest or most advanced grade—the universities—the religious standards upheld are pretty well unified, being decidedly modernistic and rationalistic, and therefore unsatisfactory from the viewpoint of Scriptural orthodoxy. Also, in many instances modernistic schools of religion, or theological seminaries, are connected with these liberalistic universities. Again, many theological seminaries are under the direct control of the various denominations. The greater number of these seminaries are likewise outspokenly modernistic.

Now to the extent that those who prepare themselves for teaching in the church schools receive their training in such universities and seminaries, there is the grave danger that the church schools may become channels through which the blighting, soul-destroying influences of the rationalistic universities and modernistic theological seminaries are conveyed to the church at large. This is a thing dreadful to contemplate, and yet it is precisely what has happened in various denominations.

At this juncture a definition may be in order. What do we mean when speaking of modernism? Let us notice a definition given by a prominent representative of modernism, Dr. Charles Clayton Morrison, editor of the *Christian Century*, the leading modernist journal of America. He said, "Christianity according to fundamentalism is one religion, and Christianity according

to modernism is another." He adds that the difference is as profound as between Christianity and Confucianism. Clearly this means that if the old Bible faith is Christianity, which it unquestionably is, modernism is something else. This is, of course, not admitted by the modernists. They assert that modernism, though it is in fact the denial of the historic Christian faith, is indeed Christianity, and is a great improvement on the old faith. As a rule they are skilled in the art of giving modernism a Christian appearance and to hide its true nature in sheep's clothing. While not all modernists go to the same length in the denial of the Christian faith, they all deny some of the fundamentals of the faith.

It has been supposed sometimes, since none of the existing theological seminaries stand for all the specific doctrines and practices of Mennonitism, that it makes little difference which type of seminary a student chooses. Often the question of choosing a seminary is looked upon as a matter of personal liberty, which it indeed should be to a certain extent. And yet but little consideration will be required to realize that to take up the study of the Bible or of theology in a modernist seminary is in itself a glaring inconsistency.

It has been shown by various writers that some of the representatives of the more radical type of modernism in the seminaries take a position on Christian doctrine similar to that of Robert Ingersoll and Tom Paine, who were rank unbelievers. Is it not an absurdity to take up the study of the Scriptures, or of theology, under men taking such a stand? On the other hand, it is probably a matter of common knowledge that there are also seminaries which take a loyal attitude toward the Scriptures. Now, being given the choice between the two types of seminaries, the fundamental and the modernist type, could there be any valid reason or excuse for choosing a liberal seminary?

Quite true, as already intimated, we cannot approve of all that is taught even in the fundamental seminaries. Nevertheless, we must not lose sight of the fact that not all errors are of the same seriousness. Clearly

some of the doctrines of the Christian faith are more fundamental than some others. There are certain false teachings, or heresies, which unchristianize those who fall prey to them. For example, there are Christian professors who confess belief in God, but they define God as an unconscious power, the power of nature, a blind force. In plain fact, they are atheists. And they defend other errors of equal seriousness. It would be quite impossible to recognize such as Christians. We do not hold, however, that all who deviate on any point from Scriptural orthodoxy are not Christians.

Nevertheless it is necessary to guard against the idea that things on which fundamentalists disagree are not important. We must not lose sight of the fact that all that the Word teaches is of great importance. Some fundamentalists, as already stated, advance teachings which are entirely unacceptable to us. But perhaps it may be said that certain teachings held by some of the fundamentalists, as for example those on war, predestination, infant baptism, etc., are of such nature that there is scarcely a probability that Mennonite students would accept them. But while the errors of some of the fundamentalists are due to unwarranted interpretations of Scripture, the errors of the modernists are of a different nature. The errors of the modernists consist not only of misinterpretations but of the denial of the inspiration and authority of Scripture. In the words of the Psalmist, "if the foundations be destroyed, what can the righteous do?" If the Scriptures are not recognized as God's Word, it does not make a great deal of difference how they are interpreted.

It is readily seen that a restriction regarding attendance of liberal seminaries would not by any means be an unwarranted infringement on personal liberty. The Church is taking a definite stand against various things that are inconsistent and harmful. Would a restriction on the point in question be of less importance than those on other points? It will be gratifying if no serious consequences have resulted so far from attendance at such seminaries. If any blame is to be attached, it would fall on us as a church, having failed to take a definite position in this regard, as much as on the brethren directly concerned.

Nevertheless, it will obviously not require a prophetic gift to foresee the final outcome if some of the teachers in our church schools take their training in modernistic seminaries. What right would we have as a church to expect to fare better than those denominations which have permitted that sort of thing? In all of these denominations modernism has, through their own schools, taken a firm foothold. To take the proper attitude in this regard will doubtlessly require determination on the part of the church, a determination founded on the conviction that the very faith once for all delivered to the saints is at stake. Does not the principle of separation imply the need of holding strictly aloof from the greatest menace to the faith in America—the modernistic theological seminaries? Could we consistently hold to this principle and take a compromising attitude on this most important question?

In conclusion a few pertinent observations. A certain richly endowed modernistic seminary in a New England state is offering free fellowships to students, enabling them to meet all their expenses. Special efforts have been made to interest Mennonite students, and a number of Mennonite young men (not of our brotherhood) have accepted the offer. In Holland the Mennonites have been won for outspoken modernism through the instrumentality of their own seminary. A certain liberal Russian Mennonite professor, in a University of Chicago doctor's thesis, expressed the opinion that the schools of the Old Mennonites (our brotherhood) will, with the schools of the other Mennonite branches,

finally yield to the modern religious views, though they, among Mennonite schools, may be the last to yield. He stated that even at the present time not all the Mennonite schools of America take a consistent fundamental attitude. We believe indeed with that writer that we need church schools, but not for a moment could we admit that church schools will unavoidably become modernistic. The existence of fundamental theological seminaries at the present time proves that church schools may maintain an attitude of decided opposition to modernism. If this were not possible, we should see ourselves compelled to do without church schools. Scottsdale, Pa.

WHAT PRICE GLORY?

By Galen T. Lehman

We have frequently heard of the glory of war and national glory. As Christians we are told, however, that we should not glory, save in the cross of Jesus Christ. It might be wise for us to consider briefly the terrible price which people pay in order to experience the glory of war—providing there is any.

Economists have figured that a conservative estimate for the cost of the World War in dollars and cents would be 400 billion dollars. Nicholas Murray Butler has figured that with this amount of money we could have built a \$2,500 house, furnished it with \$1,000 worth of furniture, placed it on five acres of land worth \$100 per acre, and give this home to each and every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia. We could have given to each city of 20,000 or more inhabitants in each country named, a \$5,000,000 library and a \$10,000,000 university. Out of what was left, we could have set aside a sum at 5% that would provide a \$1,000 salary yearly for an army of 125,000 teachers and a like salary for another army of 125,000 nurses.

If \$20,000 had been set aside every hour during the day and night since the angel host proclaimed peace on earth at the birth of Christ, it would still take several decades to total the number of dollars spent in the World War. The economic balance of the world was so thrown out of joint that we find ourselves now in the midst of one of the greatest economic depressions of history.

Let us consider further the price of glory in human lives. Altogether, 30,000,000 lost their lives because of the World War, 10,000,000 of whom were killed on the fields of battle. James Gordon Gilkey has pictured this tremendous loss of life to young men on the field of battle in the form of a great parade. Suppose the ghost of dead soldiers could make a grim parade along some broad avenue while you and I stood watching. Twenty at a time, dawn to sunset, not a break in the line, first the dead of Britain—all day they march, Monday, Tuesday, Wednesday, Thursday—ten days for the British dead to pass in review. Then the dead of France—twenty at a time, dawn to sunset, not a break in the line—eleven days for the French dead to pass. Then the dead of Russia, once brave, strapping youths from the hills of Siberia and the

plains of eastern Europe. Now thin, wavering ghosts marching by in silence—twenty at a time, dawn to sunset, not a break in the line—thirty-five days for the Russian dead to pass. Then the dead of Germany and her Allies. After all, these young men were tired of fighting. They wanted to get home just as the others did. Now, ghosts marching twenty at a time, dawn to sunset, not a break in the line—forty-two days for the parade of German dead to pass. If that parade of dead began tomorrow at sunrise, it would take more than three months for the ghosts to file by. But this does not take into consideration innocent women and children who died as a result of war—starved by blockades, or dying because of malnutrition, and disease. In addition to this, we must remember the millions of injured and maimed who did not die, but continue to exist in a shell-shocked, crippled state. The cream of manhood was sacrificed on the field of battle. Some one has made this comment: "Of all insane and suicidal procedures, can you imagine anything madder than this, that all the nations should pick out their best, use their scientific skill to make certain that they are the best, and then in one mighty holocaust offer 10,000,000 of them on the battlefields of one war? We left the inferior to breed a new race." What might not these dead have done for civilization if they had lived?

What can we say of the moral and spiritual cost of the World War? We have been confronted with one of the worst crime waves of history. We can't teach men to kill and then expect them to come home and be law-abiding citizens and have a reverence for personality. There's always a moral lapse after a war of major importance. The War laid its hands on the strongest, loveliest things in men and used the noblest attributes of the human spirit for what ungodly ends. War is the prostitution of the noblest powers of the human soul to the most dastardly deeds and the most abominable cruelties of which our human nature is capable. Is it any wonder that the missionaries found it difficult to present the cause of Jesus Christ to the so-called heathen people when the Christian nations of the world engaged in such wholesale slaughter?

It is impossible to picture the total cost of

(Continued on page 29)

MISSIONS

MEXICAN WORK IN TEXAS

I

By T. K. Hershey

In last month's paper we closed a series of six articles by Bro. Wm. G. Detweiler, in which he described the prospecting tour made by Bro. Hershey and himself in order to spy out the land preparatory to opening up mission work among the Mexicans of the Southwest. Bro. Hershey continues the story and will tell us of developments in the actual beginnings of work in Southern Texas. Watch for his articles in succeeding numbers of the Monitor.

The series of articles describing our investigation trip to the Mexican border, and ably written by Bro. Wm. G. Detweiler closed with last month's issue. We thought that an article or two following this series, dealing more particularly with Mexican work in Texas might be profitable. In order to appreciate the articles that are to follow, I would suggest that all Christian Monitor readers reread the articles from the pen of Bro. Detweiler. It is our purpose to present a brief survey of the immigration of the Mexican to Texas, and to introduce different cities where evangelical work, to some degree, has been developed. This will be followed by showing what the present workers of our church have done, what the church is doing, and what we believe it should continue to do.

Mexican Immigration to Texas

The Mexican population lies along the Rio Grande, extending inland an average of more than two hundred miles, as a region of permanent domicile, but there is a large shifting element extending throughout the entire cotton belt of the state. Large permanent communities of Mexicans have grown up outside the border belt, also at Austin and smaller cities in that region, and at some of the larger cities, as Houston, Dallas, and Fort Worth.

The Mexican population of around a half million in Texas, (to be exact as given in the 1930 census, 683,681) was almost twice the Mexican population of the census of 1920. A heavy migratory movement across the border has been caused by a combination of circumstances, including unsettled political and economic conditions in Mexico and prosperous conditions and a steady demand for unskilled labor on this side of the Rio Grande. The rigid regulations of the immigration laws did not apply to the Mexicans entering this country for temporary residence as agricultural laborers. Under these conditions the Mex-

ican population of Texas, as well as other Southwestern states, increased rapidly. There was also an appreciable movement from this region to the larger industrial centers of the North, where they were employed as unskilled laborers.

Since 1930, however, depressed economic conditions have reduced the demand for labor in Texas, while political and economic conditions in Mexico have shown steady improvement over those existing a few years ago. Added to this reversal of conditions on the two sides of the Rio Grande, immigration restrictions have been tightened by Federal authorities. The Republic of Mexico has encouraged the moving back of their people across the border by the opening of large agricultural enterprises in Northern Mexico and by an extensive program of public works. Probably more than 100,000 Mexicans have been repatriated since the last census was taken in Texas. Let us now turn to one of Texas' largest cities.

San Antonio

San Antonio is one of Texas' oldest cities. It dates back to the seventeenth century, although the Spanish contacts can be traced further back than that. It has a rich historical background, which in itself would

make an interesting article. In this city, and just south of it, one can find several centuries-old Catholic missions. Those best known for their architectural designs are, Concepcion and San José. In the business section, although weatherbeaten, stands the San Fernando Cathedral. In the downtown district one may visit the "Alamo", known as the Cradle of Texas' Liberty.

San Antonio has a population of 260,000 inhabitants, 90,000 of whom are of Latin-American extraction. Although vast numbers are scattered throughout the city, the major portion of these Mexican people live on the west side. They are noted for their large families. Recent statistics show that the greatest number of pupils in the elementary schools are Mexican. They also show that the ratio is increasing each year. It is interesting to note that more Latin-American children are remaining in school longer than in former years. Many now, we are told, finish the Junior and Senior schools. These facts show that there is a desire on the part of these people to forge ahead in search of intellectual knowledge and advancement. It is in this formative period in the life of the Mexican that the Christian Church has an untold opportunity. Along with this desire for secular knowledge it is important to inculcate the desire for religious training. This is the task of the church.

For many years local Protestant churches have been working to this end. In many of the Mexican communities, especially in the main one, that of the west side, are to be found Mexican churches, representing different denominations, that are contributing their mite to the great work of evangelization. The following Protestant denominations have a work among the Mexicans in San Antonio. Methodist South; Methodist North; Disciples of Christ; Lutheran; Baptist South; Presbyterian; Plymouth Brethren; and several Pentecostal groups. There are also to be found in San Antonio the Interdenominational Women's Society; Temperance Union; Young People's Christian Union; Ministerial Alliance, and the Protestant Workers' Association. These are working along the lines of reform rather than to seek directly the conversion of the Mexican. There are also four community centers in this Texas city, namely, Wesley Community House of the Methodist Church South; Good Will Center Service; the Presbyterian Church; and the Mexican Christian Institute of the Disciples of Christ. All of these associations and centers are located in the most thickly populated Mexican sections. Apparently there seems to be a little duplication of effort, due per-



A Texas Farm Home among Native Live Oaks and Stately Palms

haps, to the immensity of the task before them.

It is conservatively estimated that only twenty-five percent of the Mexican population in San Antonio is closely related to the Catholic Church. It is with them like with the masses in Argentina; they are practically all Catholics by birth, but because of the dogmas of that church many have come not only to lose faith in the Catholic teaching, but in all other religious teaching. We were informed, however, that in spite of the large loss of members during the repatriation period in 1929 to 1933, the evangelical churches are growing in numbers. We attended one Mexican church in San Antonio that had a membership of 350. There were less than that present that day. We found, however, a live and apparently spiritual church.

Experiences at the Quarries

One of the experiences long to be remembered was a visit to a Mexican colony eighteen miles northwest of San Antonio. We accompanied a Christian worker who goes twice a week to this colony. The services were conducted in one of their homes. Benches, chairs, and boxes were brought from neighbors' houses, and these served as seats. The women and children went into the room, which was about six by ten feet in size, while the men gathered around the door, seated on boxes and benches. I was asked to preach to them. I responded and stationed myself at the door. Both the audience inside and outside were very attentive. We told them the story of Paul and Silas in jail. Special emphasis was placed on the question the jailer asked them, and Paul's answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." As we spoke, necks were stretched, eyes and ears were open to see and to hear this wonderful story. We trust they understood the application. What a pleasure to preach to hungry people! One man especially appealed to me as

one that was interested in doing what the jailer did that night and to receive the same wonderful and glorious experience. After the services I spoke with him and found that he was not a Christian and that he was not a Catholic either. So attentive was he that I became exceptionally burdened for his soul's welfare. He promised me to read the story of the jailer before he would retire that night. Mr. Gonzalez has been on my prayer list ever since. It seemed to me that this little fat, dark-eyed man of about forty years of age, was not far from the Kingdom. Pray, dear reader, for Mr. Gonzalez. This man is doubtless a fair representation of many of his fellow countrymen here in Texas. They need salvation.

Different From Argentina

We have observed that many of these Mexicans seem shy of the American, especially if he is a stranger to them. One reason perhaps, is that he is looked upon as a slave by many of the Americans. They are usually chosen to do the hard dirty work. They are foreigners here and are looked upon by some Americans as not being their equal. They feel this difference, and as a result are very slow to open up or to converse with one. In Argentina, we are the foreigners, and the people there look upon us as such. Being in their homeland they are bold and more ready to assert and express themselves. Many times we heard unpleasant remarks about the foreigners that have come to their country. Here the Americans, or at least some of them, take a similar attitude toward the Mexicans. These people must feel the class distinction that the Negro of the South has felt for years. When an American goes out of his way to salute or to do a favor to a Mexican, especially if he addresses him in his own language, his face lights up and demonstrates an expression of gratefulness. The Mexicans appreciate a friend just as we do.

Tuleta, Tex.

THE MASS MOVEMENT IN INDIA

By W. A. Williams

Over 60,000,000 Hindus in representative meetings in Lucknow and Bombay, have renounced their religion, rejected their idols, ceased their "holy" pilgrimages, and, in some cases, have burned their sacred books. They are the outcasts or "untouchables." Their shadows must not fall upon the holy men of the upper castes. They cannot draw water from the same well. If anyone takes a drink from an "untouchable," he becomes an outcaste. Chundra Lela, a famous convert from the Brahmans, the highest caste of all, broke her caste and became an outcaste by taking a drink of water from a Christian. The outcasts cannot eat meat with those of a higher caste nor visit them, nor, of course, intermarry. If they go to market, they must stand aside till all others are served. They cannot examine their intended purchase, lest they pollute it. It may be pitched to them, or it may be picked up from the ground. If it is spoiled or damaged, and they have paid an excessively high price for it, there is no

redress. Their wages are from five to twenty cents per day, and average about nine cents. They are not allowed to work with those of higher castes, whose pay is larger. They are hungry. Their sacred books endorse the hideous caste system.

No wonder they voted unanimously in two great conventions in Lucknow and Bombay to forsake Hinduism and seek *en masse* a new religion, Christianity, Mohammedanism or Buddhism, etc. Each religion was allowed one hour, in Lucknow, to present its claims. The Rev. John Subhan, who was himself a convert from the Mohammedan religion, represented Christianity. All will appreciate the following extract:

"The living Christ, in giving infinite worth to human personality, especially sympathized, and still sympathizes, with those who labored and were burdened. He always took the side of the poor and oppressed. In the cities of Galilee, when He saw how the poor were treated by the rich, and how they were com-

pelled to beg and were subject to many social injustices, He uttered these memorable words, which since then have been the source of comfort to millions in the world, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' His sympathy with the poor was so great that He completely identified Himself with them. In other words, He did not serve humanity from a distance, but He made Himself one with the poor and the outcasts of His time. He lived with them, He ate with them so much that proud religionists of His age began to jeer at Him and say, 'Behold, a friend of publicans and sinners!'

"How complete was His identification with the poor and the oppressed, is seen at every stage of His life. When He was born He was laid in a manger, for He had no cradle of His own. At His death He was buried in another man's tomb. He cruised the Lake of Galilee in another man's boat, and when He rode it was on another man's beast. He so completely identified Himself with the poor of the world, that once when He saw the birds flying and the foxes running, He said, 'The foxes have holes, the birds have nests, but the Son of man hath not where to lay His head.' The Scriptures say, 'He became obedient unto death.' Jesus hung on the cross, suspended by iron nails driven through His hands and feet, and on His head a crown of thorns. They laughed when they scourged His bare back, they laughed when they made that crown, they laughed when they pressed it down, just as men laugh today when they trample upon one section of humanity, and call it outcaste, and do all manner of injustice to it. What has He done to deserve this? He healed the sick, gave sight to the blind, cleansed the leper, befriended the outcaste. Yet they hit Him in the face and spat upon Him and compelled Pontius Pilate to crucify Him."—The Presbyterian.

MAN OF GALILEE

By Anne Ellen Kittle

I heard a story long ago—
A Man of Galilee—
A very gracious man 'twas said,
Who made the blind to see.
He made the lame to leap in joy
This man of Galilee;
The deaf, the mute, the palsied came
That they, too, healed might be.

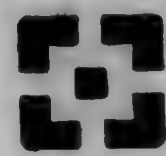
Men crowned Him with a crown of thorns,
This Man of Galilee;
They clothed Him in a kingly robe,
But 'twas in mockery.
They taunted and reviled Him sore;
"Now save Thyself," they said.
He died, and then they pierced His side;
They sealed His rock-hewn bed.

Death had no power to hold God's Son,
This Man of Galilee,
Vain was the sealing of His tomb;
His was the victory.
The faithful followed Him and talked
With Him in Galilee;
He's now ascended into heav'n
And intercedes for me.
Sugar Creek, Ohio.

"The Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).



BIBLE STUDY



TABERNACLE STUDIES

LVIII. The Feast of Pentecost—Leviticus 23

(Concluded)

By the Bible Study Editor

The Feast of Pentecost under the Old Testament dispensation is most intimately connected with the great feast of Pentecost, with which the Christian era and the Christian Church have a vital association. The one is a symbol of the other. The truth portrayed in the Old Testament is fulfilled and becomes a living experience in the New Testament. In the fulfillment of the type one is able to understand better the significance of its implications. In the offerings and ceremonies of the feast established by revelation to Moses we may expect to find on the Christian day of Pentecost all that was to be fulfilled, and a fullness of spiritual truth that could not be appreciated until the great day of Pentecost was fully come.

The Cross and Pentecost

As the feast of Pentecost was related to the Passover and the Feast of Unleavened Bread, so the Day of Pentecost in the time of the Apostles was related to the crucifixion of Christ and with His resurrection from the dead. In our previous study we noted the fact of the offering of the first fruits, when the wave sheaf was presented to the Lord. Lev. 23:11. This occasion of the offering of the first fruits accompanied the Feast of the Passover and the Feast of Unleavened Bread. The coincidence of the fact that the wave sheaf was to be offered on the morrow after the Sabbath seems to establish the fact of Christ's resurrection on the first day of the week,—on the morrow after the Sabbath. The Feast of Pentecost followed on the fiftieth day from the offering of the first fruits, and therefore coincided with the offering of the new meal offering unto the Lord. Lev. 23:15, 16.

The Passover was the starting point of all of Israel's ceremonial observances. The cross is the foundation of every Christian institution and of all Christian faith and of experience. It points to the one sacrifice for sin, by which all men may be brought nigh to God and find their fellowship with each other and with God. In the observance of the feasts it was essential that there should be a coming together, and in those assemblies men offered to God their oblations and shared in the sacrifices thus made. The cross is the symbol of that one offering; but Christ is the cross of our reconciliation to God. The cross alone would express only the death of the Savior. It was necessary that there should be also a symbol of His resurrection, as was

afforded in the offering of the wave sheaf, the first of the harvest.

"On the morrow after the sabbath." The wave sheaf has no significance if it does not portray the resurrection of Jesus from the dead. It corresponds with the frequently repeated assertions in the Scriptures that Jesus Christ is the "first fruits" (I Cor. 15:20). The believer is then a "kind of first fruits," as related to Christ who is the "first fruits." The harvest of the world will be the time of the gathering of the saints unto the Lord by their resurrection from the dead. Jesus is again the first fruits of that resurrection harvest, and corresponds with the first sheaf gathered at the beginning of the harvest season. Exactly fifty days after the resurrection of Jesus came the day of Pentecost on which day the Apostles received the gift of promise—the Holy Spirit sent upon them from heaven. Acts 2:1, "When the day of Pentecost was fully come." It is certain that the Feast of Pentecost always came on the day after a sabbath. Lev. 23:16. Counting back from the Day of Pentecost, the day of the offering of the first sheaf came on the first day of the week, and Christ also, of whom it was typical, rose from the dead on the same day.

The believer must depend upon the atonement of the cross before he may entertain a hope of resurrection. There will be a day of resurrection, such as Martha and Mary expected. Jno. 11. The "last day" at the end of the period of the fullness of weeks there will be a presentation of the fruits of resurrection. But we are also reminded that we become sharers with Him of His death and resurrection. Col. 2:10-13; 3:1-3. This death and resurrection is of a spiritual character, but it does not imply that there shall not be a physical resurrection from the dead in the time appointed of God. For if we be dead with Him we shall also be in the likeness of His resurrection. Rom. 6:5. We can not expect to have the fruits of the Christian life without partaking of the grace that comes to us through the virtue of the cross. Without the Passover there could be no first fruits, and no Pentecost and no day of redemption. Pentecost is dependent on the Passover.

The First Fruits

The oblation of the first fruits is described in Lev. 2:12-16. In other sections it is described as the wave sheaf, etc. The first fruits, or "the first" of the first fruits (Ex.

23:19) seems to signify the beginning of the harvest time, when the first of the early grain was ripening. The barley harvest began before the wheat harvest. The method of the offering is described in Lev. 2:14-16. This offering of the first handful of grain cut before it was fully ripened, dried by the fire, rubbed from the ear, the grains roasted and beaten into meal, anointed with oil, and seasoned with frankincense, was the first of the harvest fruits.

It is significant that there was no blood offering made with the oblation of this offering of first fruits. There was no leaven offered with this meal offering. A small portion of the meal was burned on the altar and a portion of the oil with which it was anointed. All of the frankincense was burned on the altar. It was a sweet savour offering unto the Lord, and of this sweet savour offering the priesthood shared by making use of the remainder of the first fruit oblation as a part of their food. In this manner Jesus Christ was made the first fruits of resurrection and the first fruits of God's children through His suffering unto death and by His resurrection from the dead. His offering is distinct from the offering made at the end of the harvest when the first dough was presented unto the Lord.

The prophet Isaiah had a vision of the presenting of the first fruits unto God in the person of the Savior, although He does not mention Him as the first fruits. As a Priest of God, "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5). As one anointed or savoured with frankincense, "Yet it pleased the Lord to bruise him; he hath put him to grief" (v. 10). Then the prophet sees the sheaf cut in its green state, cut off and offered in death, "He was taken from prison and from judgment; and who shall declare His generation" (v. 8)? But the prophet also sees Him as one anointed with the oil of life and gladness. He sees Him dead and risen again. "When thou shalt make his soul an offering for sin, he shall see his seed, . . . and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied" (verses 10, 11). Yet further the prophet makes the first of the first fruits the means of sanctifying the fruits that shall follow at the close of the harvest when the first dough should be presented, on the day of Pentecost. "He shall see his seed;" "He shall see of the travail of his soul;" "By his knowledge shall my righteous servant justify many" (verses 10, 11).

In the New Testament there are frequent references to the same great offering of Christ as the first of the first fruits. "The bread of God is he which cometh down from

heaven, and giveth life unto the world. . . . The bread that I will give is my flesh, which I will give for the life of the world" (Jno. 6:33-51). Jesus was cut off early in His ministry. At the early manhood age of thirty-three He became the first fruit of the great harvest that shall follow. There was no fleshly generation to bear His name. No generation that can say they have descended from the kingly line of David through Jesus Christ. No seed could be replanted from the sheaf that was yet green in its nature, but which was able to be consecrated unto God for an holy offering placed upon the altar of sacrifice and was well pleasing unto God.

Again, the offering of the first fruits was savoured with the frankincense of suffering. "Though he were a Son, yet learned he obedience through the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8,9). It was not possible that Christ was made more virtuous by His suffering, but it is possible that He proved the perfection of His sonship by the faithful suffering accomplished by Himself for the salvation of the world. All of the frankincense of His sufferings was consecrated as an holy offering unto His Father.

The oil of the anointing of the first fruits was also a feature of our Savior's consecration unto God. Of this oil some was offered on the altar and some accompanied the meal as it was devoted to the priesthood of the altar. The oil of His anointing at the River Jordan, is typical of the anointing which followed Him all the days of His life. The passing on of the oil with the meal into the hands of the priest is also typical of the resurrection of Jesus from the dead by the power of the Holy Spirit. Rom. 1:1-4, "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The Greek indicates the "spirit of holiness" as the "Spirit."

It is essential that we understand the significant relationship between the first of the first fruits and that which is presented to the Lord on the day of Pentecost. We have noted that no offering of blood was required to accompany the wave sheaf or the first green handful of the harvest. There was no offering of that nature required to make the Holy Son of God acceptable unto His Father. The virtues of the offering were all within Himself. He was truly the Son of God in all of His essence and quality and character. He was the Passover of our deliverance from sin and the first fruits of our resurrection in newness of life and hope of the resurrection in the last day.

The harvest time continued for fifty days after the first fruits were presented unto the Lord, the gathering of the seed that had been sown while the Lord was with His disciples and proclaiming the truth of God to the multitudes. For forty days after His resurrection by the Holy Ghost the Lord was seen among His disciples, and at one time five hundred brethren had seen Him alive after His resurrection. Ten days after His ascension into the realm of His Father where He now serves as the priestly Mediator at the altar on which the Father had accepted Him,

He waited until the "day of Pentecost was fully come" in order to receive the first fruits, the first dough of the harvest, in the form of leavened loaves. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

There could be no other time for the giving of the Holy Spirit and the acceptance of the first fruits of faith in Christ but on the typical occasion of the Day of Pentecost. There must have been in the minds of the disciples the significance of the occasion, as evidenced in the words, "When the day of Pentecost was fully come" (Acts 2:1). Just as the day of the Passover had its fulfillment in the offering of Christ, the day of first fruits had its fulfillment in the resurrection of the Savior, so also the day of Pentecost had its fulfillment in the offering of the first fruits of believers as they were presented before the fire of the altar of their acceptance by the Holy Spirit. The fulfillments of the figures have occurred, and need not be again typified in their formalities. Too many have waited for days and years for a new Pentecostal occasion with all of the ceremonials of the former celebrations, instead of accepting the blessings of the occasion by faith in Him who has fulfilled them all in Himself.

A number of things were requisite to making the offering of the leavened loaves acceptable unto the priests who received them. See Lev. 23:15-21. Seven lambs, one for each week of the feast of weeks, as it was called, with a bullock and two rams, all constituting a burnt offering. The Bullock is the central figure of the burnt offering. He represents to one offering by which all are made acceptable unto God and in whom all the sacrifices of the ages are combined. The two rams of the burnt offering agree with the two loaves of the first fruits. The rams are perfect sacrifices, whole burnt offerings; the loaves are made with leaven, and in themselves are rejected from the altar on which no leaven can be burned. One cannot but see the wonderful provisions of human acceptance by our God in the merits of Him who was perfect.

In the nature of the sin offering, a kid of the goats, one may see the character of those for whom Christ died. He was the bullock of the acceptable Son, and we are the goats of the sin offering, and He made Himself like unto us in bearing the sins which we had committed. In the goat sin offering God sees sin fully judged, and by it the leavened loaves are also made acceptable to Him.

Then, there are two lambs of the first year presented for a peace offering, which represent fellowship, after the burnt offering and the sin offering have made such a condition possible. The blood and the fat of the peace offering were burned on the altar, and the flesh of them was heaved before the altar to be accepted and to be eaten by those who presented them, and in this case it was the priests. The two leavened loaves remained until the sacrifices had all been offered, the

blood and the fat of the peace offerings had been presented and burned on the altar, and then, with the flesh of the peace offering, they were placed on the hands of the priests along with the flesh of the peace offering and waved before the altar to be presented to the priests to be consumed by them. "They shall be holy to the Lord for the priests" (Lev. 23:20).

The Leavened Loaves

Let us bear in mind that the leavened loaves were also called first fruits, because they constituted the first offering of the harvest that had been made into bread. As no fruits could be used before the offering of the first of it to God, so the loaves were presented to make the use of the bread of the harvest acceptable to God and a blessing to those who made use of this gift of God to His people. The loaves were such as the people in general made use of, since the unleavened bread was required only at the time of certain feasts and for certain typical occasions. It is evident that there was a spiritual significance in the use of the leavened bread on the occasion of the Feast of Pentecost. Two loaves constituted the sacrifice, one for the Jews and one for the Gentiles, for salvation came for both classes. Romans brings the two classes together, for that all were concluded under sin, that they might be saved by the one sacrifice for sin. Rom. 2, 3, 11:32; Gal. 3:22.

In the acceptance of the believers after the preaching of the Gospel, there are practically four cases in which the Holy Spirit was especially manifested as on the day of Pentecost. The first was the acceptance of the Jews at Jerusalem. Acts 2. The second was the acceptance of the Samaritans, partly Jews. Acts 8:16. The third and fourth were instances of the Gentiles being accepted, at Caesarea (Acts 10:44), and the converts to John's baptism at Ephesus. Acts 19:6. We have then the presenting of two unleavened loaves representing Jews and Gentiles and two instances of each case. There are no other instances in the history of the New Testament of special manifestations of the Holy Spirit upon believers accepting salvation through Christ. These instances were in each case first fruits—the first fruits of the Jews, the first fruits of the Samaritans, the first fruits of the Gentiles, and of the Greeks.

Believers need not tarry between their acceptance of Christ for redemption and their receiving the Holy Spirit as at Pentecost. All the sacrifices for sin and reconciliation and fellowship were brought together at Pentecost. Pentecost can be but the presenting of the unleavened loaves in the presence of the altar burning with the fires of sacrifice—a sacrifice who still lives by the power of the Holy Spirit and whose Holy Spirit is imparted to all who come to Him by faith. The Holy Spirit is the birthright and life of every believer in Christ.

God sent Christ into the world to restore obedience to its place in our heart and life, to restore man to his place in the obedience to God.—Andrew Murray (The School of Obedience, p. 79).

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

NEW LIFE IN CHRIST.—John 2:1-3:36
Lesson for January 10, 1937

Golden Text.—Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—John 3:3.

Chapter 2:1-12. That human relationship, marriage, which God instituted and blessed first of all in the creation is now blessed with the presence and first miracle of Christ in the beginning of His earthly ministry. That which both the Father and the Son so highly honor and bless is a sacred relationship. The most spiritual men do not isolate themselves from the common joys and interests of mankind as though they were evil; but, entering into these relationships, raise them to the high level where home becomes the picture of heaven. Christ did much to relieve human suffering, but He shared happiness with those who had it. "Rejoice with those that do rejoice, and weep with them that weep."

Verses 13-25. The tendency of mankind is to secularize religious services. Jesus sanctified the secular and condemned the secularization of the spiritual. Carnal zeal and worldlike activities, when allowed to become a part of church work, will eventually supplant the spiritual and eat up the very heart of true worship. Keep your merchandise in the market place and there conduct your business according to the Golden Rule. Col. 3:17. Reserve the house of God for a place of prayer and worship, and do not allow mental or physical activities of a secular nature within its walls. Sanctify the outside, but don't defile the inside.

But if the house set apart to the worship of God is sacred, the temple of my body is more sacred still. That house of stone will crumble, never to be reared again; this house of clay, the temple of the Holy Ghost, may die and decay, but like His dead body it will arise to a never-ending existence in a better world. The physical life may be destroyed, but the germ of life cannot be. It seems strange that the enemies of Jesus understood the meaning of this language better than did the disciples. Matt. 27:63.

Chapter 3:1-12. Why did Nicodemus come to Jesus by night? The Scriptures are silent, so all that we could do would be to speculate. Many think that he chose that hour because he was ashamed. One thing we do know, and that is that when all others were afraid he and Joseph of Arimathea came boldly and took the body of Jesus and bur-

ied it. Let it suffice that he was in ignorance, although a teacher in Israel, and he came to Jesus to learn.

The word "see" has seventeen different meanings. One of them is to grasp mentally or to perceive with the understanding. This is apparently the meaning in verse 3. See I Cor. 2:14, 15. Poor Nicodemus with all his learning could not grasp the idea of a second birth, which automatically raises a man from the level of the physical into the realm of the spiritual. Without that new birth there is no possibility of understanding nor of entering the kingdom of God. The physical always remains physical and can never rise higher than its nature. To become spiritual you must be born from above. A rebirth in the physical sense would not improve me one whit. The fact of natural birth is not doubted, although no biologist understands its mysteries. Neither do we doubt the new birth, for we have abundant evidence in the transformed lives. We do not reject facts because we do not understand the mystery of their being.

Verse 13. John had recognized in Jesus the Son of God, having come to earth from the heavens. He had been in intimate fellowship with Him while here, and had seen Him return to heaven and the glories He had there before the world was. There had been life to the dying when they beheld the brazen serpent in the wilderness; there is life to a dying world by looking to the crucified Savior. God has many children, but in Jesus we have the only begotten. God's love compelled Him to give His Son, and the Son's love compelled Him to give His life for our salvation. All they who would live godly will come to Him; those who love deeds of evil will not come to Him. Herein is the real reason for infidelity.

JESUS, THE WATER OF LIFE.—John 4:1-54

Lesson for January 17, 1937

Golden Text.—Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14.

Chapter 4:1-3. The penalty of success is the envy of failures. John never envied his Lord, but gloried in telling others about Him. But the Pharisees envied Him, and that envy grew until it ended in murder. To avoid accentuating it the Master left Judea for the time.

Verse 4. The road to Galilee via Samaria was the shorter, but not the only way to go. Apparently the reason that He must needs go through Samaria was that there were souls there who needed His help.

Verses 5, 6. See John 19:14. The sixth hour was high noon. While it would be natural for travelers to stop at that hour for rest and food, it was not the usual time for women to go to the town well to get their supply of water. That hour was near the hour of sunset. The probable reason for this woman's coming at this time and alone is that she was not welcome on account of her fallen character to accompany the town women when they used to go to get their water. But the only time to speak to such a one is when you can meet her alone. Shame would put an insuperable obstacle in the path of helping her if she were in the crowd.

Verses 7-9. There was considerable ill feeling existing between the Jews and the Samaritans. After many small irritations some Samaritans scattered swine's bones in the temple at Jerusalem in the year 8 A. D. This angered the Jews to the point of total exclusion of the Samaritans, and the Samaritans retaliated by forbidding Jews to go through their territory on their way towards Jerusalem. This was the relation between Jew and Samaritan at this time. Jesus ignored this feud entirely. Because I haven't forgotten and will not forgive what others have done to me in the past it is difficult for me to get along with them today. Aren't the irritations of today enough without carrying those along from past years? Jesus has given us an example. Then He asked a favor. You can often make up by doing so, especially if you return a bigger one as Jesus did here.

Verses 10-15. All things are relative. A drink from some deep well is highly desirable to a thirsty man; but there is a deeper thirst than the thirst of the body; it is that of the soul. Christ is the only one that can satisfy that thirst. Once drinking at that fountain of life satisfies once for all. This woman is not the only one who has confused the different kinds of thirst and the kinds of water necessary to slake them. Physical thirst is satisfied with natural water; sensual thirst by gratification; mental thirst, by knowledge; the thirst for glory, by fame; the thirst for wealth, by gold. But the more you gratify these the more the thirst grows. But the thirst for peace with God comes by knowing the Prince of Peace.

Verses 16-25. This woman emerged from truth mixed with error into the full truth. It is our privilege to do likewise.

Verses 27-42. One of the best evidences

that Christ means anything to me is when I bring others to Him. This woman invited the whole town and many became believers as a result. The harvest field is always ripe. Today I may be reaping for the Master seed that was sown years ago; tomorrow someone will be reaping what I am sowing today. The sowing may not be as joyful as the reaping, but it is necessary if there is to be a harvest. Psa. 126:6. While other Jews would have no dealings with the Samaritans Jesus abode with them. You can't win people to God by looking down upon them or faulting them. Jesus won many, and the harvest is recorded in Acts 8.

Verses 43-54. Familiarity breeds contempt. Judea rejected Him; the Galileans only in part received Him; the Samaritans heartily welcomed and believed Him; and the King of Edessa urged Him with tempting offers to come to his country. Where you are needed the most is the place where you are welcomed the least. How much faith did the nobleman have? He had faith in the power of Jesus to heal by signs and wonders, possibly such as are being used by powwowers today. But Jesus wanted Him to take his faith away from signs and to believe only in His word. The man reached that point, and the Master spoke the words of health. The trip from Cana to Capernaum could be made in less than a day. The nobleman took more than a day. There was no need for haste. He believed. Isa. 28:16.

TWO MIRACLES OF MERCY.—John 5:1-6:71

Lesson for January 24, 1937

Golden Text.—The very works that I do, bear witness of me, that the Father hath sent me.—John 5:36.

John 5:1-16. The world looks out for No. 1. After that you can expect people to look after those for whom they have some affection. If their affection is strong enough they will place their loved ones first. But it is a rare thing to find people willing to help one lacking in grace and appreciation. This long-term invalid apparently was one for whom nobody cared. But Jesus cares for those. Isa. 49:15. And the fact that his sickness was caused by his own misdeeds brought from the Master only the warning, "Sin no more, lest—." Did this man appreciate what had been done for him? Apparently not, for as soon as he had the opportunity he got the Master into trouble. All kinds of people make up the sum total of mankind. Thank God that we don't have more of the thankless kind.

Verses 17-47. But this miracle gave the Master an opportunity to set forth His claims to the Jews of being their hoped-for Messiah. In verse 17 He claims in a special way to be the Son of God. In the verses following He proves His claim. Upon the testimony of two or three witnesses every word is established. In verses 19-31 the Master gives His personal testimony; in verses 32-35 He accepts the testimony of John; in verses 36-38 He sets forth His claim, prov-

ing its worthiness by His works; in verse 39 He proves His calling from the Scriptures. In the verses following He goes to the foundation cause of their unbelief—lust of honor is deadly to faith. Evildoers who love their own ways will not come to the light (Jno. 3:19, 20), and ambitious people, no matter how good their intentions or noble their character, will finally turn from the faith. Search the pages of history, and you will find that the heretics and the schismatics of the church have invariably been men who craved honor and position.

Protestations of faith are not necessarily faith. The Jews professed faith in the writings of Moses, but proved in many ways that they did not believe. There are many today who make loud professions of faith in the Bible but who are singularly adept in subverting its plain teachings by their misinterpretations.

Chapter 6:1-14. The unusual always attracts a crowd. Christ's miracles were unusual. One of the reasons for the lack of interest in the services of the church today is that there is such unvaried sameness. We even know what the preacher is going to say before he gets up to preach. Not only is the service monotonous; so often it is lacking in spiritual life and power. When a house catches fire people will run to it; when the church gets afire the people will flock to its services.

By the ordinary processes of nature God multiplies the food needed by His creatures. But the God of Nature is not limited in His means. Whenever He desires to do so He can accomplish His purposes in other ways. When He does so, we say that a miracle has been done. The feeding of the five thousand is an instance of this kind. So was the changing of the water into wine. The miracles recorded by John manifested His glory and convinced the participants that Jesus was the Son of God.

Verses 15-71. But we are wont to desire the blessings of God on too low a plane. We would take Him by force and make Him our king, if He would heal our bodies of their diseases and supply us with food and shelter gratuitously. But He must be careful not to ask anything of us. If He does we will have no more to do with Him. Upon the plane of loaves and fishes the world would gladly accept our Lord as their King. But on the higher plane, the plane of Christlikeness, the plane where the sensual is made subservient to the spiritual, where soul desire is supreme and physical desire held in abeyance, only a few will crown Him king. Even among the twelve there was one who loved the things of this world so that he was willing in time to betray his Lord. Verse 70.

Jesus came not to do His own will but the will of Him that sent Him, and He always did the things that pleased the Father. As the Father sent Him, so He sends us. If we have in the spiritual sense eaten of His flesh and drunk of His blood we have His life in us; and even as He is, so are we in this world. To do His will will be our joy, and we can be sure that He will not fail to provide for our bodies. Matt. 6:33.

THE FINANCIAL COST OF ALCOHOLIC BEVERAGES.—Proverbs 21:17; 23:20, 21; Matthew 24:45-51; John 6:26, 27, 35

Lesson for January 31, 1937

Golden Text.—Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?—Isa. 55:2.

The poet says,

"For a cap and bells our lives we pay,
Bubbles we buy with our whole soul's tasking."

But the prophet Isaiah asks us why. It is evident that the average man can be a fool without half trying. Why then does he try so hard? Wouldn't it be better to try to avoid being a fool instead of giving his life to prove that he is one? Not many people like to work, but if they must work, they would much rather expend their energies for getting that which they would be much better off without. This is exemplified daily in the lives of multitudes. The prophet again asks, Why?

Prov. 21:17. The child that would rather play than study will remain ignorant; if when he reaches mature years, he continues to prefer pleasure to labor he will become poor, though he inherited a large fortune from some relative. If to that pleasure-loving spirit is added a love for strong drink and wasteful luxuries poverty will come doubly fast. And the nation that has that spirit among its citizenry will rapidly fall from whatever heights it may have reached to a condition of weakness and paupery. The price of indulgence in lusts and pleasures is loss of power and loss of character.

Prov. 23:20, 21. You become like the company with which you associate. The company you select shows your personal inclinations. If you select the company of those who think only of gratifying a jaded appetite it proves that you also desire to make your belly your god and mind only earthly things. But having made your choice of companions, your destiny is no longer in your own hands, it is now in the hands of your companions. "He that walketh with wise men shall be wise; but the companion of fools shall be destroyed" (Prov. 13:20). Only by exerting all your powers and breaking away from evil companions can you again get control of your own life for good. The price of companionship with gluttons and drunkards is drowsiness, poverty, rags, shame, failure, and an early death.

Matt. 24:45-51. Never put off until tomorrow what you can do today. Tomorrow is the motto of the world's failures. The faithful servant will not put off until tomorrow what he should do today. The work that I fail to do today will never be done. I can never catch up for time lost. But if to that, I do worse by associating with the evildoers and joining with them in their sinful orgies. I will never be able to undo the harm done by my evil deeds. I may repent and God may forgive, but the effect of that evil deed will keep on in its ruinous influence upon mankind. But one of the stock arguments of those who would indulge in evil is that the

Lord delayeth His coming. That is, "I have lots of time to make a fool of myself by gratifying the baser instincts of my nature. I can turn around and do better whenever I want to do so. There is lots of time yet." With such deceptive reasoning I deceive myself, and in such an hour as I think not I irretrievably damn my own soul. There will be both sadness and anger in hell. Sadness at my folly in wasting my life; and bitter anger toward those who abetted me in my sinful career. As one of the sweetest joys of heaven will be the remembrance of the help on the heavenward journey received from fellow travelers, so one of the bitterest hates in hell will be towards those who helped me in my mad career. There will be no friendship in hell. Indulgence in the pleasures of earth here will bring sorrow here and nothing but sorrow there. John 6:26, 27, 35. It is not enough that I seek God and good; I must seek Him and it with the right motive. If the motive is base, I will probably forsake Him later. It is necessary to labor to supply food for the body, and the Lord expects me to supply my share of toil towards that end, but that should not be the primary aim of my existence. I can labor for that which is not bread, I can labor for bread, and I can labor for the food which abideth unto life eternal. The first I may not do, the second I must do, and the third I should do. It is only by ceasing the first, and devoting myself whole-heartedly to the third that life can be lived in divine fullness.

JESUS THE LIGHT OF THE WORLD

John 7:1-9:41

Lesson for February 7, 1937

Golden Text.—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

Chapter 7. There are times of mingled doubt and unbelief. Such times are preceded by contempt for the new idea, and followed by avowed acceptance on the part of some and the bitter opposition of others. This chapter illustrates that transition period in the public ministry of our Lord. Verses 1-9 refer to the unbelief of His own brethren. Whether all of them became avowed believers later we know not, but we know that some did. Here they express ridicule of His claims.

In verses 10-13 we find the crowd discussing this amazing personality, and they divide into camps of believers and unbelievers.

Verses 14-31. In these verses we have the teachings of Jesus in the Temple during the Feast of Tabernacles, and again the crowd is at a loss to understand Him. But it ends with many of the people believing.

Verses 32-40. In these verses Jesus makes the claim that the symbolic rites of the Temple worship will be spiritually realized in the lives of those who believe in Him. It ended with more believing, but with the opposition becoming more bitter. The remaining verses reveal the opposition becoming so bitter that they resort to lying and vitu-

peration to resist His influence. Such is the history of all conflicts of ideas and ideals, and never more so than in relation to the kingdom of God.

Chapter 8:1-11. Jesus did not come to be a judge of His fellows in the official sense. Had He made claims along those lines, He would have been rejected by the nation as Moses was. Why then did they bring this woman to Jesus, and what did they do with the man in the case? They did not want judgment. They wanted an opportunity to bring Him into disrepute with the multitude. But they got judgment, not of the woman, but of themselves. He that is anxious to find cause of condemnation of others will find himself condemned before God. But did the Master justify the woman? No; but He forgave her with the injunction to go and sin no more. Could this be the woman who later loved much because she was forgiven much?

Verses 12-59. Both Pharisees and the woman had been walking in darkness. Only those who follow Him will ever do otherwise. Following Him will bring us into the light; continuing in His footsteps makes us disciples indeed. As disciples we learn the truth, and the truth makes us free.

We are recognized in our family relationships by our resemblance to others of the same family; as sons and daughters of God we are recognized by the similarity of conduct on our part to that of our Lord. He that is of God heareth God's Word. Con-

trariwise those who are not of God listen to the lies of Satan.

Chapter 9:1-41. Not all sicknesses are the result of sin. The Master does not say that this man and his parents were sinless, but He did say that no sinful act of theirs was responsible for this man's blindness. The saintliest people of earth are not because of it the healthiest; nor are the worst sinners the sickliest. But when God allows ill health to come into my life or yours He has a definite purpose, and that purpose is not always the punishment of sin. In this case it was that the works of God might be made manifest. May it accomplish its purpose in our lives as it did in this man's.

We often condemn a good deed because it is not done in the conventional way, nor by people whom we approve. These Pharisees were determined to down the growing belief in Jesus as the Messiah at all costs. They actually passed a ruling that all who would profess faith in Him should be excommunicated from the synagogue. It isn't the only time that church leaders have been in the wrong. This healed man had the sense of appreciation. He would not turn against the man who had helped him even though he would be excommunicated. People who suffer sickness which is not the result of sin thank God for all benefits; but those who suffer for their sins usually murmur against God. Compare the man at the pool with this man. A little with a thankful heart makes a full life.

Lancaster, Pa.

SIMPLE STUDIES IN THE GOSPEL OF JOHN

By J. D. Mininger

This article will be of special interest to our readers since the Sunday-school lessons for this quarter cover the entire Gospel of John.

I. Its Importance

"The Gospel of John is the most original, the most important, the most influential book in all literature. . . . It is simple as a child and sublime as a seraph, gentle as a lamb and bold as an eagle, deep as the sea and high as the heavens."—Schaff.

"Let every Christian exert himself to understand well the Gospel of John and be posted in it; for John is the master evangelist and his Gospel the one, true, tenderest, chiefest, Gospel; a commentary and exposition of the whole Bible."—Luther.

II. Its Author

1. John the "bosom disciple" (Jno. 13:25) wrote of Him who was in the "bosom of the Father" (Jno. 1:18).

2. John and James (his brother) were the sons of Zebedee and Salome. The latter is believed by many to have been a sister to Mary, the mother of Christ.

3. John was a Jew of Galilee, an eye-witness of much that he wrote about. Jno. 10:25; I Jno. 1:1.

4. John had been a disciple of John the Baptist. Jno. 1:35.

5. His family evidently were well to do. Mark 1:20; Luke 5:10; Matt. 27:56.

6. John's mother was a devoted follower of the Lord Jesus, and is believed to be one

of the women who contributed of their substance towards the sustenance of their blessed Lord. Luke 8:3; Mark 15:41.

7. Salome the mother of John, showed her heart devotion to the Master by following Him to the cross (Jno. 19:25), and also to the grave. Mark 16:1.

8. John was a fisherman by occupation, as were also his father and brother James.

9. Though he is frequently spoken of as "the beloved disciple," he was naturally "full of energy" (Mark 3:17), intolerant (Mark 9:38), vindictive (Luke 9:54), ambitious (Mark 10:35-37).

10. He was John the apostle (Jno. 21:20-24), as such he was "one of the many disciples" (Jno. 1 and Matt. 4). He was one of the **Twelve**. Matt. 10. He was one of the **three**. Matt. 17.

As one of the "inner circle" disciples, he was admitted to the following:

The raising of Jairus' daughter. Mark 5:37; Luke 8:51.

The transfiguration. Matt. 17; Mark 9; Luke 9.

The agony in the garden. Mark 14; Luke 22; Matt. 26.

He was one of the **two**. Jno. 1:40.

He was the **one**. Jno. 13:23.

11. He was present with Peter at the Beautiful Gate when the lame man was healed. Acts 3:1, 2.

12. He was imprisoned with Peter. Acts 4:13.

13. "He was the first disciple, and he was the last. And so thus he heard the first and the last words the Incarnate Word spoke to His Church." Matt. 4:21; Mark 1:19, 20; Luke 5:8-11.

14. He was ignorant and unlearned, and yet a pillar in the church. Acts 4:13; Gal. 2:9.

15. He is the author of the three epistles bearing his name and also of the Book of Revelation.

16. John was the only apostle who followed Jesus to the cross; he was the first apostle at the sepulcher. He was also present at several appearances of our Lord after His resurrection.

17. At the cross Jesus commits His mother to him. Jno. 19:26, 27.

18. He is banished on the Isle of Patmos. Rev. 1:9.

19. He is frequently spoken of as the only one of the twelve apostles who did not suffer martyrdom.

III. Its Key Verse

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

IV. Its Purpose

"'Life through believing' is declared to be the practical purpose of this book. From the first mention of 'life' (Jno. 1:4), to the last (Jno. 20:31), there will be found a gradual development of this great theme, every new reference to it adding some new thought."—Pierson.

Memorize the key verse, John 20:31. "All that the book contains should be studied with this in view. No verse," says Stearns, "is more precious than John 1:12, telling us how to be born again, and the true meaning of believing."

V. Its Principal Subject

Christ's revelation of Himself as the Son of God is clearly the main theme of this book, which has been called "The heart of the heart of the Bible." From "Thou shalt see greater things than these," in John 1:50, to Thomas', "My Lord, and my God," in 20:28, there continues the matchless revelation of the great "I Am."

VI. Its Characteristics

1. Neither John nor his brother James are mentioned in this book. The word "I" as applying to the writer is not found here. Indirect references to them are: John 1:14, 13:25, 19:35, 21:34.

Our Savior's "Verily, verily," is found twenty-five times in this Gospel and nowhere else in the Bible.

The word "repent" is not found here, evidently because it is involved in the oft-repeated word, "believe."

Below we mention some of the many key words of the book, along with the approximate number of times each is found:

"The Father" 120 times
"Sent" 38 times
"World" 78 times
"Light" 23 times
"Life" 40 times

"Witness" 47 times
"Believe" 101 times

2. One of the outstanding characteristics of this book is the many personal interviews recorded between Jesus and other individuals. Soltau helpfully points out the following personal interviews:

- 1:38, 39—With John the writer.
- 1:39—With Andrew.
- 1:42—With Simon Peter.
- 1:43—With Philip and (14:8).
- 1:45—With Nathaniel.
- 3:1—With Nicodemus.
- 4:—With the Woman of Samaria.
- 4:49—With the Nobleman of Cana.
- 5:1-9—With the lame man at the pool of Bethesda.
- 8:2-11—With the woman taken in adultery.
- 9:—With the blind man.
- 11:20—With Martha.
- 11:20-27—With Mary.
- 11:43—With Lazarus.
- 12:20, 21—With the Greeks (apparently).
- 14:5—With Thomas.
- 14:22—With Judas (not Iscariot).
- 20:1-12—With Mary Magdalene.
- 20:27, 28—With Thomas.
- 21:15-22—With Simon Peter.

3. Then too, it is true as Hodgkin says, the "I Am" in this Gospel shows how perfectly He meets the world's need.

I AM He, the Christ (4:26) meets our need of a Divine Savior, who is also human.

I AM the Bread of Life (6:35) meets our soul hunger.

I AM the Light of the World (8:12) meets our darkness.
I AM the Door of the Sheep (10:7) meets our homelessness.
I AM the Good Shepherd (10:14) meets our helplessness.
I AM the Resurrection and the Life (11:25) meets our death.
I AM your Master and Lord (13:13) meets our dependence.
I AM the Way, the Truth, and the Life, (14:6) meets our need of salvation.
I AM the True Vine (15:1) meets our need of union with Himself.
I AM Jesus of Nazareth (18:5) meets our need of a human Savior, "Who is also Divine."

4. There are seven "signs" (so called in the Revised Version) or miracles recorded in this Gospel, as follows:

1. The water made wine. 2:1-11.
2. The Nobleman's son healed of fever. 4:46-54.
3. The impotent man cured. 5:1-9.
4. The five thousand fed. 6:1-13.
5. Stilling the storm. 6:14-21.
6. Opening the eyes of the blind man. Chap. 9.
7. Lazarus raised from the dead. Chap. 11.
8. The miraculous draught of fishes. Chap. 21.

All these have a peculiar relation to the purpose why the book was written, as noted in John 20:31. Kansas City, Kans.

OUTLINE OF THE GOSPEL OF JOHN

1-12 Public Manifestations				13-21 Private Manifestations			
"I came forth from the Father (1:5-18)		and am come into the world (1:19-12:50)		Again I leave the world (13:1-19:24)		and go to the Father" (20:1-21:25)	
Time covered: Three years.				Last 24 hours of His life and part of post-resurrection period.			
Chap. No.	Chapter Name	Jesus as	Text Word	Chap. No.	Chapter Name	Jesus as	Text Word
1	Life Light Lamb	The Son of God	3	13	Sacred Supper	Servant	1
2	Woman Water Wine Wedding	The Son of Man	3	14	Many Mansions	Consoler	7
3	Nicodemus Night New Birth	Divine Teacher	9	15	Always Abiding	True Vine	0
4	Sinful Samaritan Saved	Soul-Winner	7	16	Comforter Coming	Giver of the Spirit	4
5	Waiting Waters Walked Worshipped	Great Physician	7	17	Priestly Prayer	Great Intercessor	3
6	Five loaves Fishes Five thousand Filled	Bread of Life	9	18	Jesus and Judas	The Model Sufferer	10
7	Jesus Jews	Water of Life	5	19	Christ Crucified	The Uplifted Savior	1
8	Teaching in Temple	Defender of Weak	5	20	Risen Redeemer Rejoicing	Victor over Death	7
9	Beggar Born Blind	Light of the World	4	21	Savior Simon Service	Restorer of Penitent	0
10	Sheep Shepherd Sheepfold	The Good Shepherd	7	"I know the Bible is inspired because it inspires me. —Wesley.			
11	Lazarus Liveth	Resurrection and Life	9				
12	Mary and Martha	The King	10				

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

"In the Beginning God." God is everywhere in His power, in the works of wisdom, in the dispensation of His providence, in His present Spirit, in His working with His saints, in His dealing with sinners. In fact there is no lesson in our Young People's Meetings that we could appropriately choose to consider if God were not in it in some way. Look over the list for 1937 and see. Especially look over the list for the month of January and see how God is connected with every topic and how He is essential to the discussion in every point. We have a list of doctrinal topics on the nature of God running through the first four months. These topics will deepen our lives if we study the topics carefully. And in this deepening, we shall enjoy the topics for other Sundays all the more.

Salvation through Jesus Christ the Son of God is the missionary message. Whatever we study of doctrine, it connects itself with the great theme of God's love in bringing forth the plan of salvation for man. All the work of missions—the sacrifices, the earnest labors, the teaching, the prayers, the setting apart of workers, the organization of churches, etc., etc., would be of no avail if they did not have their foundation in the great plan of salvation wrought through Jesus Christ the Son of God.

Living for God. This has been and is the noblest theme that occupies the mind of men. The "great cloud of witnesses" who have lived for Him in the ages past have so left us a record that we may by their example be inspired to a similar life. The present age with all its surroundings of wickedness and sin is no less a challenge to us to live a true life than was the age in which holy men of God have lived who have left their records behind them.

Living for Others is the life which God wants us to live for Him. He has connected service for Him in the great service which He is doing for men. He wants saved men to engage in the great work of saving other men yet unsaved. And He has planned that saved men should care for the brethren who are saved and thus accomplish the great service which God is doing for all.

NOBLE-HEARTED YOUNG PEOPLE— JOSEPH (Jr.).—Gen. 37

Topic for January 10

MOTTO

"And the Lord was with Joseph."

MEDITATIONS ON THE TOPIC

I. **Joseph** as a boy responded to the religious teaching of his father and endeavored to yield himself to do his bidding and to please him in all things. He became his father's favorite son because of his faithfulness, and thus his brethren became jealous of him. He was not only his father's favorite but was a favorite of God because of his piety in youth. God gave him special dreams that foretold the future of his life in its relation to his parents and his brethren.

When the brothers had a chance to sell him to the Ishmaelites who took him as a slave to Egypt, he became a bond slave to one of Pharaoh's servants. He proved himself faithful in this new condition and became the favorite slave of his master. By treachery he was condemned to be put in prison, yet even there his honesty and uprightness of character shone out so that he soon was trusted by the keeper to have charge of other prisoners. His religious character and spiritual wisdom was made manifest in the interpretation of dreams; and, although forgotten by those whom he had comforted, he at last was lifted from his prison to stand before Pharaoh that he might interpret a dream which God had given. This interpretation was accepted and Joseph was exalted to become a ruler with power next to Pharaoh on the throne of Egypt. In his exaltation he became the savior of many people through his wisdom. This gave him an opportunity to meet with his brothers and to learn of the state of his home folks. He became the savior of their lives and returned good for the evil that his brothers had done to him. He kept the faith of the fathers and

in his death commanded his brothers to return his body to the promised land.

II. **The Text.**—Gen. 37.—This passage tells the experiences of Joseph at home, the heartless treatment he received of his brothers when they sold him into Egypt, and how they deceived their father concerning him.

III. **Junior Program Suggestions.**—The story of Joseph lends itself to treatment suited to the junior mind. Let the leading thought in the whole story be the quality of nobility which shone out in the character of Joseph wherever he went and in whatever circumstances he was. Joseph was just as much a prince at one place as another. He was the youth with a kingly heart whether at home or as a slave, or in prison, or on the throne of Egypt. The thought should not be lost sight of that his faith in God was the mainspring of his faithful spirit which enabled him to be a true leader of men. Men who dare to do right in any circumstance are men who are real leaders in the way of righteousness. Those who must compromise truth and right to get a following are not the kind who truly lead. It is possible for boys and girls to attain to the nobility of princes if they dare to do right whatever the cost. Real greatness does not consist in the largeness of our position but in the rightness of our principles of action.

OUTLINE STUDY

I. The Nobility of Joseph at Home.

1. His Trustworthiness.—Gen. 37:2, 13, 14.
2. His enviable qualities and favor.—Gen. 37:3-11.
3. His pleading for mercy.—Gen. 42:21.

II. Nobility in the Place of a Slave.

1. True to God in all his affairs.—Gen. 39:2-6.
2. True to his master in the home.—Gen. 39:7-20.

III. Nobility in Prison.

1. Faithful to the keeper.—Gen. 39:21-23.
2. Faithful to those under him.—Gen. 40.

IV. Nobility When in Power.

1. To the throne of Egypt.—Gen. 41.
2. To his father's house.—Gen. 42-50.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Joseph."
2. Joseph the Noble Youth.
 - a. In his father's home.
 - b. When in slavery.
 - c. When tempted.
 - d. When mistreated.
 - e. When exalted.
 - f. Returning good for evil.

For Seniors.

1. The Secret of Noble Youth.
2. The Blessings of Adversity.
3. A Life after God's Plan.

PERSONAL THOUGHT

Nobility is in the reach of all. Have I taken up the walk of the noble in heart? Does my life shine with the light of one who lives in touch with Jesus Christ?

SEED THOUGHTS

"But the Lord was with Joseph." With him at Dothan; with him in Potiphar's house; with him in prison; and with him in Pharaoh's court. This was the secret of his success. We can successfully battle with temptation if the Lord is with us. We can bear false accusations in patience if the Lord is with us. We can go to jail if the Lord is with us. We can abide in the darkness of misunderstanding if the Lord is with us. We can serve our generation in responsible positions if the Lord is with us. Sin alone can separate us from the Lord.—W. W. L.

Our Joseph

I'm Jesus whom thou hast blasphemed,
And crucified often afresh;
But let me henceforth be esteemed
Thy brother, thy bone, and thy flesh.

My pardon I freely bestow,
Thy wants I will fully supply;
I'll guard thee and guide thee below,
And soon will remove thee on high.
—John Newton.

The Prince

When Joseph's time of great distress came, he still had his self-respect, his honor, his health, his mind unclouded by any degree of dissipation, and his faith and hope in God. In fact he had those qualities that made him a far greater man than those who had him physically under control. Joseph rising to power from the prison cell was not a mere chance. He had lived for that event for years, and his advancement was only the fruit of those years. Such calm self-control; such confidence in the overruling power of God; such patient waiting; such power to labor at his best even under crushing circumstances; such sheer ability to do wise things are the result of long experience in careful preparation.—Vincent.

THE NATURE OF GOD.—PERSONALITY, ETERNITY, IMMENSITY.—
Jer. 10:10-16; Ps. 90:1, 2; I Kings 8:27; Acts 17:27, 28

Topic for January 17

MOTTO

"Blessed be the name of the Lord."

MEDITATIONS ON THE TOPIC

I. God's nature has been revealed through His dealing with man and by what He has given man in the Holy Scriptures. Many people do not really know God in the nature of His being and character because they do not seek after Him. We trust that those who follow these studies in the nature of God may do so with the fitting reverence which becometh the creature toward the Creator.

The wisdom of men who seek God in the coldness of intellectual curiosity is proved to be foolish, as the psalmist has said of all, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one" (Psa. 53:2, 3). But the Son of God has taught, "Blessed are the pure in heart: for they shall see God." "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). In this passage we recognize God as a personality; one who knows and purposes and speaks and executes and fellowships with us. Such a God can have a feeling toward us as a father and we can have a response like a child. And "we know that our labor is not in vain in the Lord."

In answer to our searchings of this personal God we come to an end of our powers to know and think as human beings and are made to say with Moses, "From everlasting to everlasting, thou art God." Without beginning or end of being God is best comprehended as the "everlasting God."

As we look into His creation and into the boundless wisdom and power by which He stands far above all creation we are made to confess, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20).

II. The Text.—Jer. 10:10-16.—Here Jeremiah gives the word of the Lord to the people showing the great contrast between the conception of idolaters and the conception of the ones who know the true and living God.

Psa. 90:1, 2.—This passage expresses the eternity of God.

I Kings 8:27.—Here he speaks of how much greater God is than the house that was built in His name.

Acts 17:27, 28.—Here God is shown to be the Source of our being and the Sustainer of our life.

III. Suggestions for Junior Programs.—If we talk rightly of God the junior mind can grasp the personality of God as quickly or more quickly than the mind that had tried to reason from their own wisdom. We may need to direct them to the Word concerning His spiritual character, but the fact of His being able to know us and deal with us constitutes a quality known to the human mind and comprehended by childhood. The assigned topics for juniors will suggest not only the personality of God but the works of God, His greatness and His everlasting being. The thought of God's eternal being presented to the writer's childhood mind a wonderful thought which, though uncomprehended, yet left an impression of understanding and reverence that has never grown trite. Will the workers who lead the juniors ask the kind Father for wisdom to open up these marvelous things about the nature of God so that the junior mind may have in their treasure of knowledge an impression of God that can never die?

OUTLINE STUDY

I. God Is a Personality.

1. He knows.—Psa. 103:14.
2. He purposes.—Eph. 1:9-11.
3. He speaks.—Heb. 1:1, 2.
4. He executes.—Psa. 103:6-12.
5. He fellowships.—I Jno. 1:3-7.

II. God Is Eternal.

1. From everlasting to everlasting.—Psa. 90:1, 2.
2. The beginning and the ending.—Rev. 1:8.
3. Eternal refuge.—Deut. 33:27.

III. God Cannot Be Measured.

1. His way and His work.—Psa. 77:13-19; 104:1-10.
2. Unsearchable greatness.—Psa. 145:3-7.
3. The power of His voice.—Psa. 29:3-9.
4. The glory of His majesty.—Isa. 2:10-17.
5. Incomparable with His creation.—Isa. 40:12-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "God."
2. What Is God Like?
 - a. What God knows.
 - b. What God teaches us.
 - c. What God does for us.
 - d. God and time.
 - e. God and eternity.
 - f. Greater than all things seen.
 - g. Dwelling in our hearts.

For Seniors.

1. Fellowship with a Personal God.
2. Worshiping the Eternal God.
3. Meditating on the Greatness of God.

PERSONAL THOUGHT

"Teach me more about God" (the words of a little child).

SEED THOUGHTS

God said, "Let us make man in our image."
Man said, "Let us make God in our image."

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29).

What is God? The telescope by which we hold converse with the stars, the microscope which unveils the secrets of nature, the crucible of the chemist, the knife of the anatomist, the reflective faculties of the philosopher, all the common instruments of science, avail not here. On the threshold of that impenetrable mystery, a voice arrests our steps. From out the clouds and darkness that are round about God's throne, the question comes, "Canst thou by searching find out God? canst thou find out the Almighty to perfection?"—Guthrie.

Brethren, the deity was not revealed to gratify our curiosity, or to increase our pride of intellect, but to bring us into relations of affection, submission, and communion with Him.—E. N. Kirk.

O God our help in ages past,
Our hope in years to come,
Be Thou our Guard while troubles last,
And our eternal home.—Watts.

The infinity of God is not mysterious, it is only unfathomable—not concealed, but incomprehensible. It is clear infinity—the darkness of the pure unsearchable sea.—John Ruskin.

What we want is not infinitude, but a boundless **One**; not to feel that love is the law of this universe, but to feel **One** whose name is Love.—F. W. Robertson.

THE MISSIONARY MESSAGE.—

Acts 17:22-31

Topic for January 24

MOTTO

"Preach the gospel to every creature."

MEDITATIONS ON THE TOPIC

I. The Message of the Gospel is such that those who hear and act upon its truth will have salvation for their souls. But before

souls can understand their need and act upon a plan of salvation they must be made aware of all that is involved in man's condition. They must know of God and His position as Creator and Sustainer of all things and one who will judge the world. They must know that He has had compassion on the lost condition of man and has prepared a salvation that will affect every nation and people. They must know all the things that have been commanded to be taught. They will need to know the story of Jesus as the Son of God who came into the world as a Redeemer of men, how He suffered and died for the sins of men, and how the redemption may be had by everyone who will believe in Him. They will need to know how that saving faith brings about such an obedience of heart and such a repentance of sin which God can recognize and see as a genuine expression of faith.

They will need to be taught the observance of all things which have been commanded to be observed, such as the ordinances for all believers: baptism, communion, feet washing, anointing with oil, devotional covering, holy kiss, marriage. They will need to know the doctrine of separation from the world in its sinful lusts and follies and how the believers may be a light to bear witness to the lost world of the saving power of Christ through the divine plan of God. With all these observances they will have the privilege of a fellowship in the Spirit that will make them partakers of the heavenly Father and the Son in their nature and character.

II. The Text.—Acts 17:22-31.—In this passage we have a sample of the message which was delivered to a people who had never heard the message before. Here Paul begins with a teaching about the true God and man's relation to Him. He speaks of the need of a repentance of sin when the light of truth dawns. He tells of the appointed day of judgment and of the resurrected Christ who has become the source of salvation to all who accept Him.

III. Suggestions for Junior Programs.—The suggested outlines in the assignments for juniors will be helpful in the arrangement of a program for juniors. The various phases of the missionary message can be developed from the topics under the head of "Telling the Gospel Story." Some can give the story of what was actually preached under different circumstances by the missionaries of the New Testament. Other sample messages can be selected from the Book of Acts and the main points can be given along with the circumstances under which the messenger labored. The effort of the meeting should be to make the message so plain that even the youngest members of Christ may be able to tell it and those who are unsaved may know just what they need to do to get the benefit of saving grace.

OUTLINE STUDY

I. The Knowledge of God.

1. The Creator of the world.—Acts 14:15.
2. The provider for His creatures.—Acts 14:17.
3. His spiritual being.—Jno. 4:21-24.

II. The Condition of Man.

1. Ignorant and sinful.—Psa. 53:1-5.
2. Under the bonds of Satan.—I Jno. 3:8.
3. Under condemnation before God.—Rom. 3:19.

III. The Judgments of God.

1. His wrath against sin.—Rom. 1:18.
2. His judgment determined.—Rom. 2:2-6.
3. The righteousness required.—Gal. 3:10.

IV. The Salvation in Christ Jesus.

1. Christ redeemed us from the curse.—Gal. 3:13.
2. Whosoever believeth in Him is saved. Jno. 3:16; I Jno. 1:12, 13.
3. The observance of all things.—Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. Telling the Gospel Story to All.
 - a. The true God.
 - b. Lost men.
 - c. Jesus the Savior.
 - d. How to be saved.
 - e. How to live for Jesus.
3. Some Missionary Messages from the Bible.
 - a. Peter to the friends of Cornelius.—Acts 10:34-43.
 - b. Paul at Mars Hill.—Acts 17:22-31.
 - c. Paul at Lystra.—Acts 14:15-18.

For Seniors.

1. Doctrines in the Plan of Salvation.
2. Emphasis of Doctrines According to Needs of Individuals.
3. All Things to Observe.

PERSONAL THOUGHT

We need to know the message for ourselves before we can effectively teach the message to others.

SEED THOUGHTS

The main object of the Gospel is to establish two principles—the corruption of nature and the redemption by Jesus Christ.—Pascal.

The Gospel breathes the spirit of love. Love is the fulfilling of its precepts, the pledge of its joys, and the evidence of its power.—G. Spring.

The vengeance of the Gospel is heavier than the vengeance of the law.—Sel.

Speed Away

Speed away, speed away on your mission of light,
To the lands that are lying in darkness and night;
'Tis the Master's command; go ye forth in His name,
The wonderful Gospel of Jesus proclaim;
Take your lives in your hand, to the work while 'tis day,
Speed away, speed away, speed away.

Speed away, speed away, with the life-giving Word,
To the nations that know not the voice of the Lord;
Take the wings of the morning and fly o'er the wave,
In the strength of your Master the lost ones to save;
He is calling once more, not a moment's delay,
Speed away, speed away, speed away.

Speed away, speed away with the message of rest,
To the souls by the tempter in bondage oppressed;
For the Savior has purchased their ransom from sin,
And the banquet is ready, O gather them in;
To the rescue make haste, there's no time for delay,
Speed away, speed away, speed away.

F. J. Crosby.

THE GRACE OF GIVING.—II Cor. 8:1-12, 9:1-9

Topic for January 31

MOTTO

"The Lord loveth a cheerful giver."

MEDITATIONS ON THE TOPIC

I. **Grace in the Service of Giving.**—Giving is not always an evidence of the grace of God. Some give for purposes of selfish gain. Some give to bribe others into doing according to their own pleasure. Some give out of natural human sympathy and feelings without the

emotions that spring from the Spirit of God in the heart. There is a grace which is the gift of God and springs from the presence and power of the Spirit of God in the individual experience that moves him as it did the churches of Macedonia to be liberal in their gifts. This grace was the more evident in these churches because it was manifest in a time of great trial and affliction and in deep poverty. The "abundance of their joy" overflowed in the "riches of their liberality." Their willingness was even greater than their natural ability to perform so that they even deprived themselves of necessities that they might share in the relief of others.

The quality of love to God and man is the fruit of the Spirit. It shone out in the Lord Jesus Christ. He was enjoying the fullness of glory in heaven. When He saw the wretched condition of humanity without hope of eternal life, He willingly became poor for our sake that we through His poverty might become rich.

But there is a part we can play in developing the grace of giving in our experience. The Spirit gives us the impulse for proper motives. We must receive instruction and intelligence of the need and as to how we may help. Then we must yield ourselves to serve in the things we have been informed of, thus learning by experience how to express more fully the true Christian Spirit.

II. **The Text.**—II Cor. 8:1-12; 9:1-9.—These passages discuss the grace of giving. The thought under consideration is gifts for the poor saints at Jerusalem. The Corinthians are informed of the example of the churches of Macedonia. But the Corinthians were first in their expression of willingness and had a good effect upon the Macedonian churches. But it is needful both to express a willingness and to perform the same in actual deed. It was this part of the service which concerned Paul that they might have a complete and perfect experience of grace.

III. **Suggestions for Junior Programs.**—The church of Corinth and the churches of Macedonia should be discussed from the text, and the spirit of their gifts should be plainly brought out. Then the example of Jesus in His advent into the world should be plainly set forth as the true picture of unselfish service. The matter of having the same spirit in our lives will need to be developed. We cannot have the Spirit of Christ without becoming a true Christian. When we are true Christians we can grow in the grace of God and become more and more fruitful in the grace of giving to those who need our help. We need to watch lest in our teaching of the boys and girls we merely teach them to try to be good by their own efforts and do not make them realize that they cannot be what God would have them without His Spirit as the mover of the desires and the means of the power "to will and to do of his good pleasure." With these principles in view the outlines for assignments to juniors can be better undertaken and developed.

OUTLINE STUDY

I. The Sources of Serving Grace.

1. God deals them to each one.—Rom. 12:3-8.
2. The Spirit bears fruit in all who have Him.—Gal. 5:22, 23.
3. Must be developed by diligence.—II Pet. 1:5-8.

II. The Grace of Giving.

1. Is put on by the elect of God.—Col. 3:12-14.
2. Serves one another.—Gal. 5:13, 14; I Pet. 4:8-11.
3. Makes no display.—Matt. 6:1-4.
4. Serves willingly.—II Cor. 8:12.
5. Serves cheerfully.—II Cor. 9:6, 7.
6. As God prospers.—I Cor. 16:2.
7. With a willing sacrifice.—II Cor. 8:2-4; Luke 21:1-4.
8. In the name of a disciple.—Matt. 10:42; 25:40; Heb. 6:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Give."
2. The Heart of Loving Service.
 - a. God creates it.
 - b. We use it.
 - c. Giving of our things.
 - d. Giving of our service.
 - e. Giving in Jesus' name.
 - f. Helping the saints.

For Seniors.

1. Giving Ourselves to God.
2. The Grace of God in Us.
3. The Work of the Spirit in Us.
4. Acceptable Giving before God.

PERSONAL THOUGHT

"It is God that worketh in you both to will and to do of his good pleasure."

SEED THOUGHTS

What you have done to that poor man is the same as if you had done it to Christ. Christ sends his representatives.—Sel.

Christ has expressly transferred to the honest and suffering poor His claim on the devotion of His people.—O. Dykes.

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide and the dewy eve;
Waiting for the harvest and the time of reaping
We shall come rejoicing, bringing in the sheaves.—Shaw.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou giv'n for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee,
What hast thou brought to Me?

—F. R. Havergal.

WORSHIP IN SONG.—Psa. 100

Topic for February 7

MOTTO

"Sing unto the Lord."

MEDITATIONS ON THE TOPIC

I. **Worship in Song** is but one mode of expressing the gratitude, praise, and adoration of our hearts. The words we speak and the tones by which they are spoken give expression to the sentiments and feelings of our hearts when we truly worship God in spirit and in truth. The tune of our songs have a part in the expression that has a strong effect on the singer as well as those who hear. A worshiper stirs up the spirit of worship in those who see and hear. The privilege of giving expression to the emotions of worship within our hearts will increase that devotion and lift us up into fellowship with God. And when several can lift up their voices with their hearts together unto the Lord there is added inspiration and power that brings glory to God and blessing to men.

In order to have worship in our singing there must be worship in the singers. Singing without a worshipful heart fails to give that reverence to the tone that is found in those who are accustomed to give expression from the heart. Perhaps this is why the Spirit has directed us to sing and "make melody in your hearts unto the Lord." Heart melody is a spiritual tone not heard by natural ears but appreciated in our souls and known by the Lord. It is like the prayers that come from

the Spirit of God within us, whose will cannot be expressed in words, but whom the Searchers of hearts can understand. So the tune by which we sing spiritual songs run into a deeper melody by the Spirit of God and the worship of our souls.

When the words we sing and the tune we sing and the heart's devotion are all of one accord then there is blessed fellowship with God untold.

II. **The Text.—Psa. 100.**—This psalm is exhorting the people to express their service to the Lord in song.

III. **Suggestions for Junior Programs.**—Worship is a common thing in the nature of mankind. It should be the aim of junior workers to develop that nature and direct it along right lines of thought. It should be the aim to develop reasons for the worship of God and then show how to express these reasons in appropriate songs. The Suggestive Assignments outline for juniors will suggest some phases of God's being and work that call for appropriate expression in song. A study of the psalms selected with this in view will be helpful. A study of songs from the songbook can also be made and selections sung after each phase of the reasons for worship have been developed. Endeavor to make the reasons very near to the experience of the boys and girls so that the worship may also be sincere and heartfelt.

OUTLINE STUDY

- I. **Elements of Worship found in Song.**
 1. Words of adoration for His great being.—Psa. 104:1-5.
 2. Words of praise for His great works.—Psa. 105:1-5.
 3. Words of thanksgiving for His goodness.—Psa. 107:1, 8, 15, 21.
- II. **Advantage of Worship in Song.**
 1. The union of voices together.—Isa. 52:8.
 2. The union of worshipers in one theme.—Psa. 34:3.
 3. The stirring of our worshipful nature.—Eph. 5:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Worship."
2. Why Worship the Lord?
 - a. God is great.
 - b. God is good.
 - c. He is worthy of praise.
 - d. He deserves our service.
 - e. What shall we sing to Him?
3. Who Should Worship the Lord in Song?
 - a. The redeemed.
 - b. The receivers of His goodness.
 - c. Everything that hath breath.

For Seniors.

1. Psalms and Hymns and Spiritual Songs.
2. Singing Together unto God.
3. How to Sing unto Edification.

PERSONAL THOUGHT

Do we have such a realization of God in our thoughts that our songs of worship are heartfelt?

SEED THOUGHTS

Singing should be the earnest praise of the soul with the accompaniment of the voice.—Sel.

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving-kindness, oh, how free!

—Samuel Medley.

The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music; both in concert make their harmony, which fills and delights heaven and earth.—Venning.

WHAT PRICE GLORY?

(Continued from page 17)

the World War as it affects life and character. The question arises, to what avail was this tremendous price made? Did the World War solve our problems or merely multiply them? Is the world any safer for democracy and are we positively sure that it was a war to end war? Do the nations of Europe love each other any more than they did before? After the war was over and the tremendous price paid, the nations still had to sit around the conference table to settle their disputes, a thing which could have been done before the war started and probably done more justly and more satisfactorily. Nothing is ever settled until it is settled right.

Surely the cost of war is far greater than any possible gain which can come from it. Lloyd George, the war-time Premier of England, insists: "If the churches of Christ throughout Europe and America allow another war to materialize, they had better close their doors. The next war, if it comes, will be a war against civilization itself." It was

OLD YEAR, GOOD BY!

Still on—as silent as a ghost!
Seems but a score of days, all told,
Or but a month or two at most,
Since our last New Year's song we trolled,
And lo! that New Year now is Old.
And here we stand to say, "Good-by!"
Brief words—and yet, we scarce know why,
They bring a moisture to the eye.
And to the heart some quakes and aches:
We speak them very tenderly,
With half a sob and half a sigh—
Old Year, good-by! Old Year, good-by.

—W. H. Burleigh.

not a pacifist, but Field Marshall Haig who said: "It is the business of the churches to make my business impossible." Von Hindenburg said: "Those who know war, love peace." Worldly glory fades and dies. The price is too great to follow after worldly glory; and as Christians, it is not the kind after which we should seek. He that glorieth let him glory in the Lord. God forbid that we should glory, save in the cross of Jesus Christ.—The Gospel Messenger.

"God's ability is the foundation of earth's stability."

FROST-WORK

These winter nights, against my window-pane
Nature with busy pencil draws designs
Of ferns and blossoms and fine spray of pines,
Oak-leaf and acorn and fantastic vines,
Which she will make when summer comes again,—
Quaint arabesques in argent, flat and cold,
Like curious Chinese etchings.—By and by,
Walking my leafy garden as of old,
These frosty fantasies shall charm my eyes
In azure, damask, emerald, and gold.
—Thomas Bailey Aldrich.

A NEW YEAR'S SERMON

(Continued from page 7)

align herself with her Master, or will she in her lethargy be driven to the wall to be increasingly dishonored by a Christ-hating world? The present crisis calls for a decision, and that right soon, seemingly. Let 1937 find the Church up and doing!

9. **They Had Common Centers of Interest as They Journeyed.**—Their local and ever-present interest was the dwelling place of God among them, the tabernacle. Their passing interest was the country and peoples through whom they passed. Their continual and future interest was the glorious land promised them for four centuries, a land of liberty and plenty. So with the church. Our present interest is the God that dwells among us and is directing our lives, crowning them with many blessings. Our passing interest is in the country through which we pass and the experiences of our "passing through" journey. But our continual and longing interest in reaching that land of our promised possession, the land beyond the river, where there are blessings forever more. May 1937 find us in our place in the will of the Master, ready for whatever comes in God's providence—joys, or battles, or reaching the land beyond the river.

Philadelphia, Pa.

"I DO THAT I WOULD NOT"

(Continued from page 2)

beheaded chicken, while the others broke into fresh peals of laughter.

"You folks'd laugh if I'd killed myself," he broke petulantly. "Why don't you fix these old chairs?" He growled at Joe. "And why do you girls always have to keep that old tea-kettle in here? I wish somebody'd try to keep things decent around here."

"O Link, be careful now!" Joe cautioned.

"Oh yes, that's easy for you to say. Every time the girls want anything—and that's all the time—they yell, 'Link, wind the clock; Link, do this; Link, do that; while you stand around and bellow. Nancy, bring some medicine and doctor my hand.'"

"Help yourself, Link," Nancy suggested. "You know where it is."

Lorna came in with a mop in her hand. "The same old story!" she began bitterly. "I'd like to know who it is that keeps this place from being decent. A broken chair scattered over the floor, water splashed all over every place."

"Here we are going around with the same old nagging and fussing," Joe grumbled irritably. "My! I'd love a place of peace and quiet. Why can't we act like other people—and on New Year's Day too!"

That noon Link said, "I'll do the upstairs cleaning this month;" and the others replied in one voice, "Why, I intend to."

While the others began eating, Lorna finished a new motto she was printing. She arose and tacked it directly below their resolutions. "Here lies the cause of our failure—'Without Me, ye can do nothing.' I found it this morning while I was reading my chapter. 'There,' and she pointed to the motto hanging above the resolutions, "lies the way of success."

Hutchinson, Kans.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE CHURCH PAPER! YOUR LIFE AND OUR WORLD

They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.—Acts 14:27.

The early Christians did not have the church paper, but they did convey to each other the **news** of what the Lord was doing. This is one of the primary objects of a good church paper. Victories in one section lend courage to the brotherhood in other sections. The fact that one part of the church is busily engaged in the work of the Lord stimulates activity in another part. Peter knew the value of this inspiration, when he said, "Yea, I think it meet, as long as I am in this tabernacle, to **STIR YOU UP** by putting you in remembrance." The relation between the church paper and our individual lives is self-evident. The fact that the most spiritual, and the most active workers generally are subscribers to church papers, declares the truth that through their messages they get enthusiasm to continue as Christians, as well as workers together with the Lord, and each other.

Personally, the editor would like to include in this article an inspirational and informative article on balanced reading from the pages of "The Youth's Christian Companion," from the pen of the editor's wife, Martha E. Yake:

1. Don't neglect to have a reading program for yourself (and your children, if you are a parent).
2. Don't fail to keep a written record of books read, author, date, etc.
3. Don't fail to have (and if not, develop one) a conscience and a conviction on the reading problem.
4. Don't fail to keep in close touch (if a parent) with the reading of your children. The way: Have a reading program.
5. Don't read, purely for the sake of reading.
6. Don't read worthless literature, books, magazines, papers of any kind.
7. Don't read good literature, books, magazines, papers, etc. See point No. 8.
8. Don't fail to read **ONLY** and **ALWAYS** the very **BEST** literature, books, magazines, papers, etc.
9. Don't fail to remember that you **CAN'T** read everything; and therefore,
10. Don't forget that you do **SELECT**, whether or not you plan to; **THEREFORE** better **PLAN**.
11. Don't get the reading craze; remember that you shall not live by reading alone but by every fruit of your labor.
12. Don't read when you ought to be sleeping, working, eating, playing, exercising, visiting, etc.
13. Don't sleep when you ought to be reading. Watch reading while sleepy; it is a waste of time. Little is remembered and the body gets no rest anyhow.
14. Don't read and skip **HALF** (any portion) the words.
15. Don't read without learning the meaning of all new words as you go. Have the dictionary handy.
16. Don't read without being able to pronounce words properly. (Another reason for having the dictionary handy.)
17. Don't read (even if it is the **BIBLE**) while the preacher is preaching unless it is to follow his reading and preaching.
18. Don't expect the best books, etc., and

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Sunday-school papers to take the place of the **BIBLE** in your reading.

19. Don't neglect to read the Bible daily, regularly, continually, thoroughly, **thoroughly** all the days of your life.

20. Don't neglect to study your Bible in your reading of it.

21. Don't forget to read your church and Sunday-school library books.

22. Don't forget that the Sunday-school and church library will be of little use to our children and workers, unless we act and have a **constant** program of promotion of reading which may be encouraged publicly in church and Sunday-school.

23. Don't forget that children and young people will need constant encouragement (of parents) to go to the Sunday-school and home library for their reading material.

24. Don't forget that parental restrictions as to the use of the public library may be helpful to encourage the reading of books in the Sunday-school and home library.

25. Don't forget that the **HOME** library can be made very helpful and appealing to our children by the use of every opportunity that comes our way to enlarge it.

26. Don't forget that many books that our children should read will give them credit in their school reading, and take the place of other required books which may not be nearly so good for them.

27. Don't forget to reread the **BEST** of **BEST** books, stories, etc.

28. Don't forget that it is the reading again and again of the very best books that in the end does us the most good.

29. Don't fail to mark thought gems discovered in your reading. Rereading will be so much easier.

30. Don't **FAIL** to return borrowed books.

Dr. Bruce S. Wright calls the Church paper his "**Pastor's Assistant**:"

If you read only a daily paper, you will conclude that the world is going to the devil at the rate of a mile a minute. A church paper, a religious weekly, that is not forced to fill so many columns every twenty-four hours, that can look at events calmly, with true perspective, will tell you of the true progress of religion; of the victory of morality and righteousness.

Consider the reading matter that is on your table. Is there a distinctly religious paper there? If I could have one wish for my church, which could be fulfilled this very day, it would not be for additional endowment, nor for beautiful memorial windows, nor for any added adornment to the building, it would be that every house in my parish could have the weekly visit of my assistant pastor, a religious paper.

Edward Laird Mills calls the Church paper a "**Disinfectant and Prophylactic**:"

The religious press has always been an important factor in promoting the sale and reading of good books. Today that type of service is more important than ever before. The flood of fiction—sex-saturated, materialistic, and cynical—threatens to engulf all readers who do not have access to those book reviews and notices which are written from a Christian point

of view. Considered merely as a disinfectant and prophylactic, the religious press is well worth while.

The Christian Advocate calls the Church paper "**A Pulpit on the Wing**:"

Some pastors let year after year pass and never say one word to induce their people to take a religious paper. Such neglect of the most helpful auxiliary in pastoral work is astonishing. Men who have understanding of the times take a different course. Here is what Dr. Joseph Parker once said of a religious newspaper: "It is a pulpit on the wing—articles are sermons and reviews are spiritual monitors. There is a ministry of the pen as well as of the voice. . . . It is the assistance, which, in many respects, the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in every Christian editor a fellow laborer in the great cause of Christian education and moral progress, and must cease to think of the religious press as other than a colleague and a friend. **We pray for preachers, missionaries and teachers; why should we omit from our supplications brethren whose influence is immeasurably wider and in whose power it is to give the Gospel a universal hearing?**"

The Church paper is one of the major enterprises of the Christian Church, and fraught with the direst of responsibilities. She dare not shake this responsibility, nor do the task half-heartedly. No expense ought to be considered that is within the bounds of reason. The best staff possible ought to be engaged. The Church paper especially, and some other literature ought to be put into the homes of those who feel they cannot afford to purchase the same. This need should be met by the local congregation, and the price made quite low by the Publishing House. All the profit of the House should be used for a wider dissemination of good literature.

The Church papers are the only ones not controlled and permeated by the commercial spirit of the day, with its nauseous movie ads and sickening propaganda about "fallen movie stars."

In these days of turmoil, with a world at the crossroads of going back to "savagery and barbarism," the Church press moves like a mighty flame throughout the homes of the nation. It has the opportunity of laying foundations for a new order. The Word of God saved the world after the fall of the Roman Empire. The question facing the world today, Shall the world be guided by teaching and the pen, or shall the lights of civilization go out as the world is ruled by the dictator's force and the rattle of the machine gun?

THE WORLD TRAVELS TO THE DOOR OF THE DIONNE • QUINTUPLETS

The eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no **NEW THING UNDER THE SUN**.—Ecc. 1:8-10.

People are not satisfied with seeing, but when it comes to seeing quintuplets, they receive sufficient satisfaction to tell all their friends, and keep the stream of tourists moving by the thousands, up to seven thousand

on a high day. It is true that quintuplets are nothing new, but they indeed are **RARE**.

Then it is rather unique that they survived. Especially, when one considers the fact that some twenty persons lived under the same roof, and that house a shack for crudeness—all battling against the odds to save the lives of a sick mother and her five newborn babes. For the first days they did so with the simplest and the crudest first-aid measures and equipment. It is usually said, "that prayer, medical skill, and a heap of common sense" pulled them through the bad situation. Today, you see the last word in scientific planning. All this was made possible, in the first place, when the Canadian Government made them wards of the Province. (That by request of the Dionnes.) This does not mean that the parents lost them, have no influence over them, cannot see them, or direct their religious training.

Today, en route north from Toronto, Ont., you will see a modern highway worming its way of more than 200 miles to the door of Callander, on Lake Nipissing, and then two miles into the hinterland, up to the very door of the "Dafoe Hospital," where the "Quints" are marvelously taken care of. On a busy day these cars come from practically every state of the Union, and every province of Canada, and are strung up sometimes from a mile or two back to the town of Callander. The Provincial Police keep those moving who have the first privilege of seeing the quintuplets. Besides the interest in the quintuplets the North Country affords some of the finest scenery on the American continent, immense stone formations, highly colored woods, forests of fir and spruce, well-stocked streams of fish, primitive country, cool and refreshing air during the entire summer.

On arrival you will see blocks of parked cars, in front of a five-acre plot enclosed by a woven-wire fence, within which you find the Dafoe Hospital, the home of the nurses and the guards, the octagon shaped building, which in the center affords the playground for the quintuplets. Other buildings are in course of construction. All this is in sharp contrast to the crude and unkempt premises across the road, where the Dionne parents live. Everything is new, spic and span, the latest type of modern construction.

Never in the history of the world have the lives of five little children drawn such worldwide attention. They are known far and wide is evident as the crowds move towards the "Play Quarters," when constantly such familiar expressions are on the lips of folks, perhaps from California, "That's Marie; That's Yvonne," and so on. In the morning at 9:30, when Dr. Dafoe, with one or two nurses, leads the march down to the playground, or again at 2:00 p. m., there is a muffled silence. It is the zero hour for which thousands waited, "Here they come." While the crowd stands eight deep, awaiting their turn through the turnstiles, they come tumbling in irregular fashion out on the porch of their living quarters, as though popped out of a gun, one by one. Usually, Yvonne, Marie, Cecile, Emily, and Annette. Then comes a merry chase, down the hill, sometimes one or more landing on their faces, before the nurses get them inside the playground. After a while they walk, single file, duck fashion, down the incline. Instantly, the crowd is stirred, and everyone, more or less, feels a paternal interest in their welfare.

The writer has seen them four times, twice at play, twice at their own fireside, and is ready to declare, that to see five such darlings, all more or less alike, is a thrill, even if there is nothing new under the sun. Nevertheless, it is **RARE**. One person remarked, "This is worth a year of my life." If a person likes babies and children, this is just that affection stepped up five times. That accounts for the steady stream of tourists.

The playgrounds are so constructed that the "Quints" cannot see the crowd on ac-

count of a close screened, white screen. Dr. Dafoe says:

"Formerly, the Babies used to play in the lot before you, open to the gaze of the multitude. That might do indefinitely for animals in the Zoo, but not for these noticing young ladies. One of our chief cares is to guard and protect them from any social injury that might in some way interfere with their development as normal and natural children. Our problem is to prevent any psychological ill-effects due to their abnormal status. Their consciousness of thousands of people staring at them would in time develop a warped and exaggerated self-consciousness. We had to do something about it and this especially constructed building is the outcome."

The Government does not charge for admission, but rigidly enforces its rules on the ground. This largely printed sign tells its own story:

VISITORS' INFORMATION AND INSTRUCTIONS

1. This playground has been erected so you can see the children at play.
2. Visitors will by co-operating and following instructions assist those in charge.
3. Please maintain silence and keep moving.
4. Do not speak to the children.
5. You may enter as often as you wish during the visiting period, but in order to be fair to other visitors you must keep moving towards the exits.
6. If it is stormy the children will not appear.

PLAY GROUND HOURS:

9:30—10:30 A.M.
2:00—3:00 P.M.

NO PHOTOGRAPHS ALLOWED TO BE TAKEN OF THE CHILDREN

The children are not taught to act, but really to play. They have learned to crawl up ladders, draw their sisters on express wagons, ride on little go-cycles, play in the sand, and all the rest of it. No stunts are encouraged, but naturally they do the "sweet things" common to all children. They do odd things, which shows they run true to form. Sometimes, mischief twinkles in their eyes. Occasionally it materializes much to the chagrin of the nurses. All this is more than a mere curiosity, it is a study of child life, with a dramatic background. The whole thing is a miracle of nature. The birth of one child is a miracle, worthy of a Great Creator, but the birth of five is a phenomenal event, which has made the Dionne Quintuplets international.

It is of interest to readers of the Monitor that some seventy miles farther on, a new work has been begun by the Mennonite Church, in the spiritual interest of some of these French Canadians, and other settlers. This center of the Mennonite Mission is Markstay, Ontario.

THE PASSING OF THE MISSIONARY WHO WAS WOUNDED EIGHT TIMES

I have fought a good fight.—Apostle Paul.

Some ministers and missionaries contact their own denominations, but some overleap the boundaries and become known to the entire Christian Church. Some of the choicest men of all ages have become household names in practically all evangelical denominations. It may be that they have more effectively fulfilled the ideal of one of our widely known, and much loved Bishops, who said, "I am the pastor of the ——— Mennonite Church, and the Minister of the Gospel to my entire community." This he has been to his church and community in a blessed and loyal sense, without liberal compromises. This brings us to the sketch of the uni-

versally known, and greatly appreciated veteran missionary of the Cross in China, Dr. Jonathan Goforth. His sudden passing made all the more vivid an impression upon the writer, for the telephone rang, with the following striking message, "The beloved missionary, Dr. Goforth, was to be our speaker on Sunday night at Brantford, Ont., to nearly a thousand young people, and he died last night, would you consider giving us the address of the evening?" It may interest our readers to know that this movement in the City of Brantford among the young people is really a marvelous work of grace. To think that in a modern city, some 1000 young people gather every Lord's Day evening for testimony, prayer, fellowship, and to listen to the Word of God at nine o'clock. These young people actually have separated themselves from the defiling things of the age, such as theaters, movies, card tables, dances, gambling, etc. To these Dr. Goforth was to speak, this shows the spiritual appeal of the man, when one considers the extreme ages of himself and the group. The Editor of the Evangelical Christian speaks well for the Canadian people and their love and deep respect for Dr. Goforth:

Dr. Jonathan Goforth, veteran missionary of the Presbyterian Church in Canada, and known throughout the length and breadth of this continent, passed to his rest on Thursday, October 8. He was 77 years of age and still actively engaged in the Master's service, even though deprived of his sight. Although officially "retired" by the Board of Missions of the Presbyterian Church on September 17, Dr. Goforth refused to give up his work, and a few hours before he was called from the scene of his earthly labors had delivered an impressive and heart-searching address of which his son said: "He never spoke with greater power; it had a profound effect upon the audience."

Early in life Dr. Goforth came to know the Lord Jesus Christ and heard His call to preach the Gospel. China was the field of labor that the Lord chose for him, and to that field he and his devoted wife gave their entire lives.

He left Toronto in January, 1888, with his wife, and made a 1,200-mile ox-cart tour of North Honan with other missionaries from the American Board. Not for six years, however, were missionaries allowed to work in the area, and Dr. Goforth's wife related later how her young husband had prayed while he walked beside the oxen that God would give him that section of Honan for his field.

Later he traveled to Changte, after permission had been given to locate a mission there, and, as he journeyed he spent his time in prayer. It was successful, for within three days after his arrival he was given the choice of thirty-five properties, and was able to secure the site he had earlier chosen as ideal.

Very early during his work in China the young missionary made his mark, and he was continually in demand. Before he had retired he had covered fifteen of the eighteen vast provinces of the country. For many years he was closely associated with evangelization work in Marshal Feng Yuhsiang's army, which numbered 30,000 Christians.

After the United Church had been created at home, he was sent out to found a new mission, and located in Manchuria. His intensive and successful work was recognized by Knox College, which, in 1916, conferred upon him the degree of Doctor of Divinity.

Dr. Goforth almost literally gave his whole life to his work in China. The Goforth family suffered terrific ordeals in the rough country. Five of their children are buried in China.

Dr. Goforth was seriously injured in the Boxer Rebellion, suffering eight head wounds. As soon as he recovered, however, he went straight back to his work in the area in which he was nearly killed. His fellow missionaries said of him that he was absolutely fearless.

Past 70 years of age, he returned to Toronto on furlough in 1930, but he would not stay, and returned soon to his work in China. "I am

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PSALM 90

1 A Prayer *of Moses the man of God.

LORD, ¹thou hast been our dwelling place ²in all generations.

² Before the mountains were

1 Or, A Prayer, being a Psalm of Moses
* Deut. 33. 1
a Ps. 27. 4
b Ezek. 11. 18
2 Heb. In generation and generation
c Is. 28. 12

The security of the godly
thy servants, and thy glory unto their children.

¹⁷ And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

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happy to go again. I should be envied, not pitied," he said then.

It was just about this time that his eyes began seriously to trouble him. About 1931 he lost the sight of one eye, but he continued his work. It was about three years ago that the blindness which had been gradually creeping upon him finally deadened the sight of his remaining eye.

Never at any time did he consider himself too old to work.

To Mrs. Goforth and family the sympathy of every reader will be extended. A great warrior for Christ has laid down his sword. All the

bells of the Celestial City, we believe, rang again for joy as he entered in, and all the trumpets sounded a salute for him on the other side.

Man has nothing to say in the matter of his birth and no more as to his final dissolution. He is bound to start and cannot escape the finish. But what about his future prospects? Regarding it he must have something to say. And the way he lives this life is the answer for the hereafter. God permits the responsibility of choice to rest upon man.—T. H. Atkinson.

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GIPSY-BOUND

By Arline Yoder



FEBRUARY stars shone high in the sky, cold and forbidding. Miriam Cartnal lay still and pale on the snowy bed by the window which overlooked the narrow roadway. She could see through the dark curtain of night the road white and untraveled. The winter was terrifically cold and few travelers ventured out, except of necessity.

She glanced around the room in which she was lying—how beautiful it was! Nothing was spared to make her happy, and to help her forget her troubles. Pictures and flowers were in abundance. Magazines and books were arranged in neat stacks here and there. Callers too were abundant. To have visitors in the Cartnal household was an ordinary occurrence. They loved to call on the patient because their own hearts were always cheered and encouraged when they left. Miriam was always cheerful when the nurse or company was present, never speaking of herself or her troubles, but always interested in the movings of the outside world. Her husband alone knew her inner feelings, and alone they shared a mutual sorrow. Eight years had passed since the tragedy, and time had only deepened the intense agony. Miriam's illness, according to the doctor, was due wholly to grief and agony. Her husband, Frank, bore it well—he had to for Miriam's sake. Now, it was the doctor's opinion, that the duration of her life was merely a matter of time. That time might be any time, for all the medicine in the world could not cure her. The illness was that of mind and heart.

But on that particular evening in February as she glanced about the room she sighed deeply. "What do all these beautiful things avail?" So, she turned her head toward the white roadway and thought on the beauties of creation. It was a long road, an endless road—a road that winds and turns and stretches across the states—but there is a returning perhaps from the opposite direction. And so she pondered. Presently, Frank entered, sat down beside the bed, and took her hand in his.

"What were you dreaming about, Precious?"

"I was just thinking, darling, of the road yonder so white with snow—there is a starting point and though one could travel over distant states one may always return by the other direction. I was lying here pondering on whether our angel child might some day return to us. I have been praying that he might—and I know God answers prayer. Let's see, he would be ten tomorrow," she said dreamily. Then she added, "Did you ever think who he would look like, Frank? I wonder if it would be you or me." She turned her face again toward the window and continued her reveries.

For a moment Frank studied, and then swallowing his emotions and looking at her tenderly, spoke, "Dear, the doctor has requested me to speak to you about a certain matter which concerns both of us in a very vital way. He—He thought perhaps if I told you—you could bear it better." He

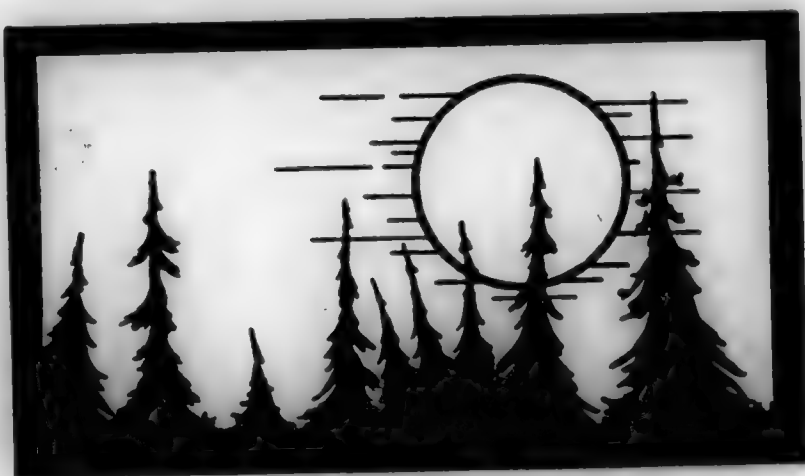
stopped for a moment, as she looked searchingly into his face. "You will soon start on a long journey from which there is no returning, and I have no doubt but that you shall see our angel child. It is hard, Miriam, but I must bear it bravely and go on living. There is so much to do in life. When I get discouraged I think of this fine old song:

"I must have Jesus with me
When the sun at noon
Tells me the day is passing,
Passing all too soon;
Labor is yet before me,
Many tasks undone;
Over the western hilltops
Hastens the setting sun.
Jesus, be with me all the day;
I am content to walk with Thee alway;
In every trial, O be Thou near,
With Thee beside me, I'll not fear."

"Frank I'm not going to die—I can't leave you. In fact, I feel that the child is not dead. Many tasks are undone for me too—I will not die!" She looked at him closely, and he could see that determination showed clearly on her face.

"You know, Miriam, I hope the doctor is wrong, but he says no medicine that he could give, would cure you."

A gentle rap sounded on the door, and



A WINTER MORNING

With apologies to James Russell Lowell

And what is so rare as a winter morning
On a frosty, sun-kissed day of days?
Then heaven presents earth in white adorn-
ing

And o'er all a lace of sheen she lays.
Whether we look or whether we listen,
We hear things crackle or see them glisten.
Every clod wears a coat of white—

Clod that once bore grass and flowers;
And snow-decked fence posts, sparkling
bright,

Stand aloft like painted towers.
Sled-borne children with faces abeam
Steal one more ride as the school bell
dallies,

While glinting rays of sunlight gleam
In dazzling glory from hills and valleys,
And rabbits' toeprints, o'er frozen, seem
Like many a tiny silver chalice.

The snow bird from off its perch on the vine
Hops to the porch by the kitchen door,
And twitters and basks in the bright sunshine
As it pecks at the crumbs on the ice-
covered floor;

And its warm heart glows 'neath its smug-
gled wings,

As this little song of trust it sings:

"I fly hither and thither at His behest,
For the wise God of nature, He knows what
is best."

Sadie Louise Miller, in Moody Monthly.

the nurse entered, leading a rather stout middle-aged lady.

"Company for you, Mrs. Cartnal—I hope I did not intrude, Mr. Cartnal." This from the nurse.

"Not at all—Good-evening, Mrs. Flanders. I shall leave you ladies to yourselves," he said as he left the room.

"Be seated, Mrs. Flanders, I haven't seen you since I have been ill—and that has been eight years. I have often wondered about you."

She looked past Miriam, rather than at her as she spoke, "Well, fact is, I came here against my own free will. But I was talking with the doctor this afternoon, and he told me about your condition, and I thought perhaps you would like to know before you—well, I just thought you would appreciate knowing."

"Know what?" questioned the astonished patient. "If you think I should like to know that I'm going to die—I already know that I am not."

"You know," continued Lottie Flanders in her gruff voice, "I always hated you because you always had more than we did, and your husband was kinder to you than mine is—you know Joshua and I are always having it out. I sure don't want another like him. Well, anyway I always wished something dreadful would happen to you so that you wouldn't be any better off than we are. It was sad about your baby disappearing, though," she looked at the floor in thought.

"I'm glad for your confession, Lottie. I always was of the opinion that you rather liked us—but when you stopped coming after our tragedy, I began to think you were not a friend in need, at least. I'm going to tell you my innermost sorrow, Lottie. It is something that no one else knows but Frank and the doctor.

"I had always wanted to be a missionary but circumstances would not permit. I was compelled to stay at home and work—my parents would not allow me to go beyond high school. They thought that schooling was all a humbug. And they weren't overly religious either. But I say this with all due respect to my parents—I loved them dearly, only their viewpoints did not coincide with mine. I promised God that if He would give us a child it should enter into the great missionary work. One day eight years ago, while working in my garden, something within me told me to run into the house quickly. I laughed at myself for feeling so foolish, for I was just a bit nervous. But when I did go into the house, after my work was completed, I searched the house for Charles Franklin, but only a hollow echo answered my heavy footsteps. He was nowhere—the baby of my dreams—the preacher and missionary of the future—Charles Franklin Cartnal. I have suffered agony ever since. But somehow I feel that he is not dead. You know the search was futile."

"Yes, Miriam, that is what I have come to tell you before you—to tell you. That day you spoke of was the day a band of gypsies traveled this road. A gypsy woman came to my door and wanted to tell my fortune. You know I don't believe in them—but this one told me that I would hear of a missing

(Continued on page 51)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXIX

SCOTSDALE, PA., FEBRUARY, 1937

No. 2

LEST WE SHOULD LET THEM SLIP

By Ursula Miller



O THIS is where you live," said Lida, the fastidious, the critical. Amy saw the survey, little short of contempt, Lida gave to her surroundings as she was removing her luxurious wraps. From all former contacts with her, of course, she had no reason to hope for anything else. However, she did, as we always do, believe to the last moment, that a metamorphosis had occurred whereby the unlovely had become beautiful, even as the caterpillar emerges a butterfly. Self-conscious, shy, and ill at ease, as Amy always became in the presence of beautiful, glamorous Lida, she yet chided herself for being so, as she carried Lida's wraps to the guest room. "I'm hostess," she thought, "she means all right, and anyway she's my sister-in-law." Thus she reproached herself as she re-entered the living room.

Lida repeated with emphasis, "So this is where you live." A silence, then, "And this is where Martin and I came to spend a week end!" she further observed, and the words, hanging in midair, conveyed the impression to Amy that such a week end would be not only utterly wasted but entirely dull.

"This is the place," Amy said soberly, "and Joseph and I like it very much."

"You do?" with eyebrows lifted. "For myself I'd as soon be dead as live in nowhere."

"Why it isn't nowhere; it is really on a highway," Amy began in confusion. "What I mean is that our place is no farther from some other place than they are from us." She paused, definitely in confusion.

Lida smiled coldly as she glanced at Amy's confusion—a superior smile—a cruel smile, and said, "Well, of course, if you look at it that way."

Amy, uncomfortable, under pretense of rearranging some books looked out of the window. Why, she thought to herself, doesn't Joseph bring Martin in? But she saw them walking about the place. They had, naturally, a lot to talk about—brothers, who had not seen each other since Martin's wedding nearly a year ago. And at the wedding, such a large and magnificent affair, well, one simply did not get an opportunity to visit.

Amy's thoughts wandered on until she heard Lida say, "Martin heard somewhere that you bought the place. I told him . . ."

"Yes, we bought it," Amy said hastily.

"Oh, you did? I told him that must be a

mistake. Impossible! Nobody'd be . . ."

"No, it's no mistake; neither your hearing it, nor our buying it. We think it was a very good buy. And just what Joseph wanted and such terms as he can handle." Amy said this as if in defense.

"Well, why would you want to buy a run-down farm? I wouldn't. You can't mean to live here?" Lida asked as if the mere asking were foolishness.

"Well, it has been done," declared Amy. "It really never occurred to me or Joseph or any of our relatives who live around here, and they all live here, to be a foolish thing. It's a good farm, run-down as it is, and Joseph couldn't buy the best kept place, but he can build this up through the years," Amy explained.

"I would despise a man who asked me to live, and save, and work like that," Lida said, displaying her beautiful, well-kept hands.

"Despise? What can you mean? Why I honor Joseph for it. He told me before we were married what he'd like to do—farm. If he'd had a call for another lifework I would have honored him and helped him with that just the same. But I love this life we have planned. Joseph was entirely fair about the matter."

"Well, it's good we do not all see alike." Again the mocking eyes were roaming about the living room, then into the dining room, and back to Amy, uncomfortable, miserable, at her guest's evident scorn of herself and her home.

"Does Martin like teaching?" Amy asked in an effort to put herself at ease.

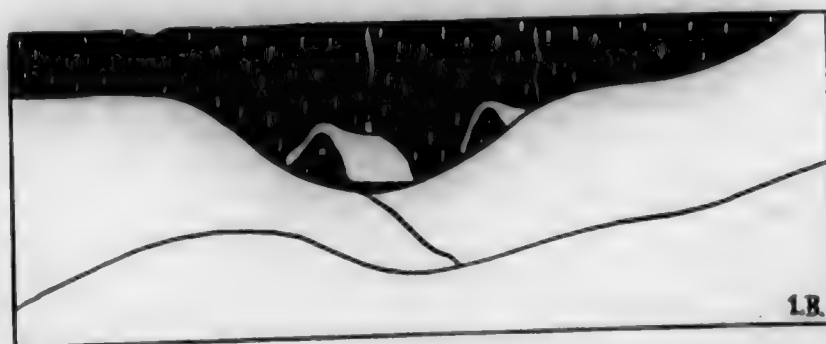
"We like the last of the month," Lida said flippantly, laughing.

"I suppose Martin will be glad when he really gets to his place, too," Amy spoke timidly. "His lifework," seriously she added.

"Gets where?" Astonishment, even anger, flooded Lida's face.

"Well, in school wasn't he a volunteer for rural mission work?" reminded Amy.

"Rural mission work indeed! That would be worse than living on a farm like you do!" Lida spoke more vehemently than the occasion demanded.



"You mean then he's given that up?"

"Well, I rather think so. What would anyone want in some out-of-the-way place?"

"Well, I suppose I attach less importance to the place than you," Amy began.

"Evidently," Lida mocked.

Martin and Joseph entered at this instance. The brothers were apparently very happy to be together. Their faces were wreathed in wholesale and sincere smiles of happiness. Joseph, happy to have his brother and wife as guests in his own home where the graces and charm of the homemaker met the eye at every turn, was like any man at peace with life, blissfully happy. Martin, too, was happy to be visiting with his brother and Amy, exquisite little woman whom his brother had married. Martin's face, however, did not reveal the same deep satisfaction with life. It revealed to an observer that he was slumping—that is, he was not doing what he should do, and he was doing something he should not. Weakness of will had somehow taken possession of him somewhere along the trail of life. Very popular in college it had become harder day by day to keep unswervingly to his life ambition—to do mission work, and rural mission work lay near his heart even though he had wandered so far.

But Lida—glamorous, bewitching Lida! He had tried feebly to break away, or thought he did. Lida visited in his father's home some years ago and after her departure, his mother had warned him. "She is not like Grace. She'll be no help to a man, Martin, unless he has lots of money." And Martin knew it but was helpless, because he allowed the matter to drift, and Lida, so talented, was so beautiful, so sweet, so desirable.

Amy hastened kitchenward soon after Joseph and Martin came into the living room, and in an amazingly short time she announced dinner. It was a superb meal, not lavish, but delicious, well planned, delightfully cooked, and correctly served.

"These rolls—why they're simply splendid," observed Martin.

"Amy's a grand cook," beamed her husband.

Lida's eyes opened wide.

"You didn't make these rolls," she said.

"Of course; we couldn't run up to a bakery in a hurry and get rolls for company," said Amy.

"They wouldn't be the same thing as these if you got them there," Martin added.

"Well I'd rather get them anywhere than to mess around trying to make them," this from Lida.

Amy, her eyes opened wide, observed, "But I love to cook."

"Amy is a grand cook," repeated Joseph. "Last summer when our gardens burned up, I was astonished at the meals that girl cooked in spite of the drought and hard times, and little to do with."

The table talk was commonplace—until Amy served her pie. Then Martin said to Lida, "Joseph tells me of another depression place for sale, as good a chance as this one. What say we run down and look at it after the chores and dishes are out of the way?"

Lida said nothing and only manifested having heard by a hardening of her eyes and a taut look about her mouth. But her silence went unnoticed, at least apparently.

The next afternoon it happened. Lida was arranging some bags in the automobile, their very new and shiny car. Amy said to her, "If you'd like to drive to Martin's folks, I can be ready very soon." They had talked of this earlier. Receiving no reply, Amy hurried about her few remaining duties and turned to enter the house to get herself ready.

Lida called, "I'm going for a drive, Amy." As Amy entered the house a sense of disaster assailed her. But the boys soon returned and for a while they three sat in the living room talking. Sometime later Martin entered the guest room and remained a long time. He came back finally, but his face was gray and taut, and stark misery dwelt in his eyes. He held a letter which he handed to Amy. Amy and Joseph read,

"Martin, I realized that your coming down here was a last gesture, a last attempt, to restore the things we have let slip. A final attempt to pull us away from the precipice down which we were rushing. But it's too late for me, I couldn't. I find I do not even want to return. Your exquisite little sister-in-law, Amy, has too much power to disturb my slumbering conscience with her sincere, righteous life. She always had. So I've mocked her and made her miserable. Truth, purity, honesty of purpose, sincerity in our faith, our faith itself, our belief—all these we have let slip, and we, therefore, slipped and drifted away from them to disbelief, mockery, etc. And I have slipped farther and faster than you! So I am slipping out of your life. You may say I'm visiting at home. I took all my cherished things, though you did not know this, and even wrote this letter before going to Joseph's, and the automobile, while it is not paid for, may be useful to me. Remember Grace. Even I, steeped as I am in wickedness, despised you for treating Grace as you did, although I tempted you to do it. Lida."

Amy, Joseph, Martin, all three sat as if stunned after reading Lida's letter. Unbelievable! Nothing like this had ever happened to any of their relatives. "Oh, let me wake up and find it an impossible dream," thought Amy.

"Of course, you'll have to follow her and bring her back," Joseph suggested presently, practically.

"No, Joseph, you do not understand. You judge all women by Amy, but it would do me no good. No good whatever."

"You cannot mean that, Martin."

"I know it only too well, ever since father lost his money."

Martin paused, "Oh, it is a dreadful thing to have your life ruined so soon, so young. But I alone am to blame," he mourned.

"Well, but Martin, so much remains—the

forgiveness of God may be yours," Amy pleaded.

"Forgiveness, perhaps, but like Esau of old though I sought bitterly and earnestly with tears the wasted years of my life from the time I broke with Grace until now—it is utterly impossible to restore those desolate years. They are in ashes."

Martin, bowed and broken, pale and utterly miserable sat in stony silence.

Joseph and Amy, pitiful, tenderhearted, awaited sympathetically for him to break the silence of heartbreak. Followed an agonizing interval of unspoken thoughts, thoughts so startling, so vivid that they needed no words, during which the meaning of wasted years were before them as a clear picture, fantastically vivid.

"I have no word of reproach for Lida, ever." Martin, at length breaking the sorrowful silence, began speaking slowly as if to himself. On and on he talked, opening his heart, as if relief came from unburdening his soul. The situation had really not been secret, but those interested were hoping for an adjustment.

Amy's face crimsoned in confusion as she recalled a remark some of the girls had made in her hearing some years ago. "Lida is utterly ruthless, selfish, cruel, and lazy," they had spoken. Amy believed that now, with more truth than she had imagined possible. She believed now, was sure of it, in fact, that Martin had experienced fully of Lida's cruelty and selfishness. He himself, however, was entirely and fully to blame, as he said. He wandered in a bypath and found the wandering easier than the coming back to the straight road he had left.

"Even so, one must go on living," Joseph

I ASKED THE LORD THAT I MIGHT GROW

I asked the Lord that I might grow
In faith and love and every grace;
Might more of His salvation know,
And seek more earnestly His face.

'Twas He who taught me thus to pray,
And He, I trust, has answer'd prayer;
But it has been in such a way
As almost drove me to despair.

I hop'd that in some favor'd hour
At once He'd answer my request,
And by His love's constraining power
Subdue my sins and give me rest.

Instead of this He made me feel
The hidden evils of my heart,
And let the angry power of hell
Assault my soul in ev'ry part.

Yes, more; with His own hand He seem'd
Intent to aggravate my woe,
Cross'd all the fair designs I schemed,
Blasted my grounds and laid them low.

"Lord, why is this?" I trembling cried;
"Wilt Thou pursue Thy worm to death?"
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

"These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy
That thou mayest set thine all in Me!"

—John Newton.

said. "Perhaps you can persuade her to return. Things will adjust themselves. Life is so good, so sweet, every day is a beautiful installment of it."

Martin shook his head sadly, "If I only dared hope; but you see, I know."

"But one can always receive forgiveness and begin again," urged Amy seriously and with compassion.

"I am ashamed—ashamed to think of asking for forgiveness. So many things stand in the way! Doing what I knew was wrong! Being where sacred things were made light of! Failing to do the right! A constant letting slip of Scriptural truths, and stumbling among the doubtful and evil things! I am ashamed to ask forgiveness of the God I have ignored so long."

"I would be ashamed too, of course," Amy spoke, "but I would be far more ashamed to keep on doing wrong and not turn and do right. I would not like to wander away from God, nor stay away if I had wandered."

"Schools must be taught, even if men's hearts and lives are broken. I will return, Amy, to your gracious heavenly Father for forgiveness. I will see Lida and do everything possible. Oh, it is a wonder I have remained an honest man."

However, as time revealed, Martin's pleas were fruitless, his years were utterly broken. Lida would have nothing to do with him. In process of time there was reported the inevitable rich man, an oil man, then the divorce, with Martin paying bitterly for his carelessness in handling the building material of his life. Those wasted years may never be gathered together again and rebuilt. The material was wasted wantonly. Forgiveness he found, and he is using his life to do right, and pay his many debts. But he lives his life a lonely, broken, humble man. He was tempted by a glamorous, bewitching beauty who cared only for the money she supposed him to have. Through his weakness to flattery he was tempted to disregard the way of truth and has suffered bitterly, cruelly.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

Protection, Kans.

HOW TO MEASURE MINISTERS

John Newton says: "I measure ministers by square measure. I have no idea of the size of a table if you only tell me how long it is; but if you also say how broad, I can tell its dimensions. So when you tell what a man is in the pulpit, you must also tell me what he is out of it, or I shall not know his size."

Joseph's religion was as broad as it was long. Whether he was in humiliation or in honor made no difference.

It is good for a man that he bear the yoke in his youth.—Jeremiah.

COMMUNISM AND THE ATTITUDE OF THE DEFENDERS OF THE SOCIAL GOSPEL TOWARD IT

By John Horsch

The forces of Communism are very active in the world today. We see the prominent place they assume in the miniature world war that is being fought in Spain. But just as serious is the more subtle propaganda being carried on in nations like our own, where Communism has not yet reached a place of power. Bro. Horsch's article is especially illuminating in that it shows that Communism is more than a political party or governmental system, but an atheistic movement committed to the policy of stamping out all worship of God.

The fierce antagonism of Communism toward Christianity is a matter of common knowledge. Following is one of the countless expressions of the hatred of Communists against Christianity. Lounatcharski, Commissar of Education of the Soviet Republics, wrote:

"We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of revolution. Down with love for one's neighbor. What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have done with kings of the earth; let us now deal with the kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality."

As a rule, the Christian Church not only exists but prospers under any form of civil government. Communism, however, as established today in Russia and spreading in other countries, is far more than a mere new form of civil government. It is a vast political machine set up for the very purpose of violently antagonizing religion and of spreading atheism. True, there are many modernist sympathizers with Communism who do not profess atheism. However, much of the modernist profession of belief in God is unreal. Those Christian professors who sympathize with "red" communism overlook the outstanding fact that Communism is engaged in a death struggle with Christianity.

Only Atheists Can Become Members of the Communist Party

In the platform of the Communist Party in the United States for the campaign of 1936, atheism is not mentioned. The explanation of this omission is found evidently in the following statement made by their presidential candidate Earl Browder, in his book, "What is Communism?" He says: "We [Communists] have learned to be much more careful in approaching people, we take pains not to offend any religious belief," and he adds the remark that "the cessation of ineffective, rude, and vulgar attacks upon religion is a positive improvement in our work." He proceeds to point out the necessity of guarding against the mistake of closing the minds of religious people to Communist influence "by some remark or action offensive to their religion." All of these expressions of Earl Browder are indications that the Communists of America may be expected to keep their anti-religious attitude more in the background than has been the case heretofore.

In the same book Earl Browder says that

only atheists can become members of the Communist Party (p. 147). This statement can not possibly have any other meaning than that atheism (antagonism to religion) is a plank in their platform. The fact is that they consider this their most essential tenet. Of this there is convincing evidence. The provision that only atheists can become members of their party is the only plank in their platform having a "must" attached to it. As concerns their economic program (the abolition of capitalism, etc), the Communists in Russia have found it necessary to retrace their steps and make concessions to capitalism. In other words, their attitude in this regard is one of compromise. Not by any means, however, can this be said of their antagonistic attitude toward religion.

Here then is a political party which is frankly atheistic, antireligious, a party whose program is not confined to legitimate political aims, a party which demands that the war against religion be carried into the political field, and that religion be exterminated through the strong arm of the state, a party whose foremost purpose is the abolition of religious liberty. Could it be supposed that the right of free speech is to be interpreted that liberty is to be granted a political party which stands for radical intolerance and the persecution of religion? Clearly, in the case of Communist success American Christendom would not fare a whit better at the hands of the Communists than the church in Russia.

Fascism Vs. Communism

In the same book Earl Browder refers to the Communist attitude of opposition toward Fascism. This opposition is natural. It has its basis in the positive enmity existing between Fascism and Communism. In various respects Communism is the very reverse or opposite of Fascism. Now, both Communism, as it is today in power in Russia, and Fascism, as operating in Italy and Germany, represent governments by dictators. Not a word is to be said in favor of any dictatorship. Yet, it is a legitimate question whether both these systems of governments are equally objectionable.

Fascism, besides being a rule by dictatorship, has other decidedly evil characteristics. In Germany Fascism has made for itself a sad record by its persecution of the Jews (on racial, not on religious grounds). There is no reason whatever why a democratic nation and government should not take a definite attitude against a calamity such as Fascism. Communism, on the other hand, needless to repeat, is the deadly foe of all religion.

In the opinion of the Communists it is

greatly to their interest to oppose Fascism. They are right in the assertion that Fascism is militaristic, but the claim of the Communists to be antimilitaristic is without any foundation whatever. The simulation of the Communists' pretense to pacifistic tendencies is quite obvious. As already observed, they openly advocate in various countries a merciless class war, designed to result in world-wide "red" antichristian revolution. They have gained control of Russia through a revolution and have made Russia the strongest military power, maintaining a standing army of two million men, which is more than twice the strength of any other power.

United Efforts of Communists and Church People

Earl Browder, in the same book, says that many church organizations have joined with the Communists in a united front against war and Fascism. This statement is only too true. For evidence note the following: In session of the General Conference of the Methodist Church held in 1936 Columbus, Ohio, a report was presented of which the following is a part:

"We regret that some [Methodist Episcopal] organizations have seen fit to ally themselves with organizations that would fight war and Fascism but which remain strangely silent upon such issues as class war and Communism."

In the United States and Canada there exists at the present time a well-organized "League Against War and Fascism." In the organization of this league, Communists and near-Communists were prominent and are prominent in it today. One of the vice-chairmen of this league is the above named Earl Browder. Though giving itself the appearance of a pacifist organization, its thoroughly sympathetic attitude toward war-like Communism does not admit of any question. This league is in fact an instrument of Communism.

The League Against War and Fascism comprises many groups of church people. The president of this league, Professor Harry F. Ward, of the Union Theological Seminary, New York, is one of the leading figures in the "Methodist Federation for Social Service." It is noteworthy that conservatives in the same denomination have organized a "Conference of Methodist Laymen" for the purpose of giving information on the nature of the social gospel and exposing Communistic leanings in church groups.

The Communists Represented to Be Believers in God

Well-nigh unbelievable it is to what length some modernistic American and British church men have gone in defending the Communists of Russia, including even their atheism. Modernism, as indicated elsewhere, has become less and less interested in the content of the Christian faith, and by its own confession is taking a non-doctrinal position. Therefore even the profession of atheism is not inadmissible from the modernist point of view. Nevertheless, the former palliating expressions concerning the denial of the existence of God by Modernists

have apparently been put in the shade by a statement made by Professor John Macmurray, of University College, London, on page 17 of his recent book "Creative Society." Professor Macmurray defends the view that the Communists of Russia, having the courage to undertake the introduction of a new economic and social order, are believers in God in a truer sense than the church people. He says that organized Christianity has largely lost real belief in God, while Communism, as existing today in Russia, has "recovered" the essential core of such belief.

Professor Macmurray adds that this is a fact, "whatever the exponents of Communism may say,"—that is to say, however emphatically the Communists themselves may assert that they are atheists, and however fiercely they may blaspheme the name of God, as they are wont to do. A number of American writers, among them Sherwood Eddy, have expressed agreement with this opinion of Professor Macmurray, approving of his view of the genuinely Christian character of atheistic Communism. Obviously, the fact that such views concerning the atheism of the Communists are expressed by professing Christians constitute a greater offence even than Communistic atheism itself.

A Program Lacking Definiteness

In recent years the advocacy of the social gospel ("the social interpretation of Christianity") has become very popular in American Christendom. The social gospel has made great headway in most of the more prominent denominations. The abolition of capitalism and the elimination of the profit motive from the economic order have been demanded by representative bodies of various denominations. Evidence of this fact could be given if there were need for it and space would permit. At the General Conference of the Methodist Episcopal Church, in its session in 1932, it was officially declared that "the present social order is unchristian, unethical, and antisocial, because it is largely based on the profit motive which is a direct appeal to selfishness." The same conference, together with other representative ecclesiastical bodies, has gone on record in condemning capitalism.

However, the program for world regeneration ("building a new world") through social and economic reforms, be it observed here, lacks definiteness. Of the ecclesiastical bodies which have passed resolutions favoring the abandonment of capitalism and of the profit motive, not one has definitely disclosed what they mean by these terms. Not one has stated how these expressions are to be taken or interpreted. In fact, they have found it impossible to give definitions. Various ecclesiastical bodies, after long debate on the meaning of these terms, have failed to come to an agreement.

It is true that great wealth being amassed in the hands of a few, while others are in want, is undesirable and unfortunate, but it is difficult to perceive that the carrying out of this program without modification could mean anything but Communism. The Communists assert that such is the meaning of this program. The churches which advocate such a revolutionary change as the abo-

lition of capitalism would of course not admit that they would approve of Communism, but they fail to define the meaning of their program. In the strict sense every one who does not see himself compelled to live "from hand to mouth" but has laid up something for a rainy day, is a capitalist. Where will they draw the line?

What of the Profit Motive?

And as concerns the question of the elimination of the profit motive from the economic order, the need of definitions is even more urgent. President Roosevelt in his annual message to Congress, in 1936, defined the profit motive as the income motive and spoke disapprovingly of its abolition. In the view of others the thought is merely to put an end to excessive profits and immoderate salaries, while still others have in mind revolutionary changes which would eliminate all financial gain in business, as well as all definite recompense for work rendered.

The idea that the profit motive is contrary to Christian principles is untenable. Is not the worker, the farmer, the business man worthy of a gain or profit? The Scriptures as a matter of fact, teach the prin-



PRAISE

Often I pause and hold my breath,
When winter is aglow,
To list the sparrows' cheerful chirp
Though earth is robed with snow—

And ask my heart if praise be dead
When birds yet have a song—
Although they may not see the crusts
Which must their lives prolong.

—Harry Halbisich.



ciple of stewardship. The Christian who is in reality "a doer of the word," considers himself as the Lord's steward as concerns material resources at his disposal, as well as every talent entrusted to him. His aim is to fulfill the commandment of loving God supremely and his neighbor as himself. To him who is truly a steward of the Lord there is indeed a higher motive back of the motive of material profit or gain. Many professing Christians prove themselves to be faithful stewards of the Lord. Yet, it cannot be gainsaid that the church by and large is falling short by far in this respect. Even those who are Christian believers in the true sense often fail to make use of their opportunities. There is the common danger of lukewarmness and of taking too materialistic a view of life. Through human weakness the willingness to sacrifice for Him who did so much for us is too often not in evidence.

Failure of Communism in Russia

While it is not the province of the church to propose economic programs, reasonable reforms, such for example as have been successfully introduced in the kingdom of Sweden, are certainly to be welcomed. As

concerns the elimination of capitalism and of the profit motive, the attempts made in Russia to introduce these supposed reforms have signally failed. The Russian Communists, who undertook to carry out such a program, have in recent years seen themselves compelled to drastically retrace their steps. Today the dictators in charge of affairs in Russia are again employing labor on the basis of wages. They have seen themselves compelled again to engage in selling manufactured products to the population. They call themselves Communists, but Communism exists in Russia merely in concept. And only through the most absolute dictatorship, implying complete intellectual isolation from the rest of the world, does the Communist party in Russia find it possible to maintain itself in power.

The Social Gospel

The defenders of the social gospel come to us with great pretensions. They advance the claim that they are called to make an end of the present social and economic order, which they designate as "pagan," and to lead the church into a new epoch of wonderful power and development. In fact they promise the inauguration of an era of actual world regeneration. They are self-appointed prophets announcing the coming of the kingdom of God in a new and perfect sense. The content of their message, however, is of a humanistic nature. The regeneration of the world is to be brought about by social and economic reforms. In their program man's greatest needs are wholly ignored, and, as indicated above, they have no definite answer to the question what their program actually calls for. They differ widely in the interpretation of their own program. Clearly their program lacks definiteness. To be sure, they would lead us somewhere, but they have no definite goal in view. They bid us follow them though they themselves are not decided whither they would lead us.

Drifting Toward A Union of Church and State

Nevertheless, one point is clear as concerns the program of the defenders of the social gospel. Any changes in regard to capitalism and the profit system would require civic legislation. Such changes could be brought about only by the civil authorities—the state. The church is powerless to undertake anything of this nature, unless the state would consent to do her bidding and be an instrument in her hands. The carrying out of the program of the social gospel would require a close association of the church with the state. It is surprising, be it noted in this connection, how many advocates of the social gospel sneer at the idea that a union of the church and state is objectionable. And yet, a union of the church and state would mean persecution for the conscientious Christians who could not accept religious unionism based on state authority.

The undecided and often even friendly attitude of Christian professors toward Communism constitutes a very serious menace to the Christian cause.

Scottdale, Pa.

LO, THE HEAVENS

V. The Author of Nature

By Enoch Fitch Burr

This article puts a fine climax to this series of selections and adaptations, from a book by the above author, arranged by Bro. M. T. Brackbill, Harrisonburg, Va. We trust you have enjoyed the previous articles, but even if you overlooked them we believe you will get real inspiration by reading this last installment which takes us directly to the Author of nature.

Is there an **Author of Nature**? Let the preposterous question be entertained. Theists and atheists agree as to the advantage of approaching the question of a Divine Being with a mind freshly steeped in the leading facts and courses of nature. The atheist claims that nature makes on minds thoroughly imbued with her spirit an impression adverse to faith, and points in evidence to some eminent cultivators of the physical sciences who have been as skeptical as they have been scientific. So he is in favor of the study of nature. On the other hand, the theist is in favor of it for the very opposite reason. He denies the atheism of science. He thinks he sees premonitions, prophecies, presumptions, and even proofs of Divinity in the great universe that expands around him; and believes that, other things being equal, the more fully one comes under the influence of the astronomy, the geology, and the other branches of natural science whose findings have amazed mankind, the more easily he will admit and the more strongly he will hold, the doctrine of a Divine Being.

What all classes think it well to do, let us attempt. We will attempt to place our hearts still more fully **en rapport** with nature. I am persuaded that any man who can be fairly set down in the midst of nature, and thrown honestly open to all its subtle inductions, magnetisms, inspirations, will silently drink in theism, as a fleece spread out under the stars drinks in the dew.

Suppose it is claimed that a certain veiled painting is the work of Titian. If, on gradually lifting the veil, we find exclusively trait after trait such as might have been expected in a work by that great master, our disposition to think favorably of the claim increases with every step; and if, when the canvas is entirely exposed, every leading feature seems Titianic and the whole worthy of such an author, our minds are far advanced toward faith—they are in a state of high preparation for any ulterior evidence, and only comparatively little of it will be required to secure full conviction. And this is reasonable. Previous to examination, how could we be sure that there were not lurking under that veil incompatibilities, or at least disagreements? Now our uncertainty is removed. We have found positive harmonies. The facts match the claim. The picture is such as might have been expected from Titian—such indeed as he would surely have painted. His great characteristics are strikingly here.

Now it is claimed that nature is the work of God. Let us, step by step, unveil its leading features and see if they do not strikingly harmonize with the claim.

One of the most striking features of what

we call nature is its vastness. I ask you to think of plains stretching to the horizon; of mountains piercing the clouds; of roomy continents anchored in roomier oceans; of this whole earth-sphere, with its huge baldric of twenty-five thousand miles, covered with innumerable vegetable products, peopled with men to the potential figure of a thousand millions, swarming still more potentially with the lower animals, and so flooded with microscopic life that almost every cubic inch of air and water and soil is panting with an incalculable population, some of whose smaller individuals multiply themselves into one hundred and seventy billions in four days; gather their five hundred millions in a single drop of water; and yet make up, with the stony cerements of the merest fraction of their fossil ancestry, whole mountains and geologic beds. Such is our world. Out in yonder vault, find that millionfold world which we call the sun, with its invisible retinue of earths; out in yonder vault, when night falls, find a thousand suns similarly attended; with tube Galilean, thousands more; with tube Herschelian, millions more; with tube Rossian, billions more. Is this the end? What astronomer for one moment imagines that another enlargement of the great speculum at Parsonstown would show our vision to be already hard up against the frontiers of nature? Where is the verge of the universe? Who would undertake the roll call of its orbs? Who dares to say that he could count through the grand total of its firmaments, even though he should count a thousand



The Great Nebula of Andromeda. Only the Central Part Shows to the Naked Eye. The Small Nebula Directly above the Center, in the Picture, Is a Companion to It.

years? Figures go but a small way toward expressing the dimensions of such a universe—whether one considers the number of its worlds, or the expanse of space through which they are distributed. Our world spins round its ellipse, of well-nigh two hundred million axis, without ever having a neighbor nearer than thirty millions of miles, save its own moon. The interval between our sun and the nearest star of the same galactic nebula is six hundred thousand times this distance. And then the distance from nebula to nebula—it is absolutely awful. Our telescopes sweep a sphere of stars whose diameter is several millions of years, as light travels. Calculation covers its abashed face with its great wings in the presence of these overwhelming amplitudes. And such is nature!

Certainly such a universe as this does not cry out against the existence of a God, one of whose essential attributes is immensity. On the contrary, it is just such a universe as one would have **expected** to come from such a being. Nay, given a Deity who is practically at home in every point of space, whose attributes are laid out on a scale of unbounded vastness, to whom it is just as easy to make and govern a trillion of worlds as it is a grain of sand, and the imperial fitness of things would **demand** that He people vacancy with very much that profusion and breadth of being that we actually see. The work ought to express and honor the workman. And when I am told of an Author of nature who is immense with a threefold boundlessness of intelligence, might, and years; so that to Him our great and small, our far and near, our center and circumference—though that circumference sweep around all the expanses of modern astronomy—are practically the same; so that He can properly challenge, "Do not I fill heaven and earth?"—when I am told of this, and I then place myself out under the open dome of nature, amid its exuberant objects and marvelous stretches, I feel myself silently drinking in predispositions to faith, as the fleece spread out under the open heaven drinks in the dew. I feel that the doctrine matches facts; that the theory has in its favor a comprehensive verisimilitude and presumption; that nature, instead of saying, "There is no immense God," significantly asks, in a tone of encouragement and with a look of incipient expectation, "Is there **not** such a Being?" In fine, I feel that our slight lifting of the veil from the painting has disclosed a feature strikingly characteristic of the great Master to whom the work is attributed—a feature which, in the absence of all counter-evidence, naturally sets our faces faithward—one, of several harmonies which, as successively presented, will warrant us in looking faithward with evergrowing kindness of aspect.

Notice with me the **variety in unity** that characterizes nature. Observe our solar system. One member of it is self-luminous, and, relatively to the other members, a nearly stationary body; the others are dark and far-wandering planets. One is one hundred miles in diameter, another nearly one hundred thousand, while still another contains more than eight hundred times as much mat-

ter as all the remainder of the system can boast. Some have atmospheres and seas, others have neither. Some have moons, others have none. Saturn rides forth in the pomp of three great equatorial rings; as well as of nine moons; no other planet is similarly furnished. These orbs of our system differ greatly in density—one is as lead, another as cork, another still is mere vapor. One receives seven times as much light from the sun as we, another only a three hundred and sixtieth part of as much. Neptune's year is equal to one hundred and sixty-five of our years. Saturn's day is only one-half of our day.

But pass we on to the region of the fixed stars. Have we escaped into immeasurable uniformity out of immeasurable variety? Lo! we skirt systems, clusters, firmaments, and never two alike, while some stand apart by whole universes of difference! Lo, systems with several suns each, from one to a hundred! Lo, systems lighted, some with white suns, some with ruby, some with emerald, and some with suns of many different colors! Lo, suns differing exceedingly in size and amount of light they shed; for the great Sirius that flashes first magnitudes on all our charts as well as on the dazzled retina of the savage, is not as near to us as the little 61 Cygni, and its light must be equal to that of nearly a hundred suns like our own! Alcyone shines with a force of twelve thousand suns. And then we have suns themselves combined into systems of all sizes and shapes—systems of two, of three, of many, of millions,—firmaments which, under the name of nebulae, are the last generalization and most stupendous variety of modern discovery: sometimes rolled up into spheres; sometimes gathered into circular or elliptic rings; now fan-shaped; now like an hourglass; now broad wheels of compacted suns, large, glittering, and sublime enough to underroll the chariot of immeasurable God. There are not two leaves or grass blades perfectly alike in all this verdant world; not two worlds, nor systems of worlds, accurately alike in all the prodigious realms of astronomy.

Now no one, to say the least, can claim that this vast variety imbosomed in unity makes positively **against** the idea of one Creator of boundless invention and executive faculty. On the contrary, it is just what we should have **expected** from such a being. Given just such a many-sided, versatile, complete Deity as is affirmed—we should say that, in case He should set Himself to produce a vast universe, He would be **likely** to produce one in which great outlines of unity would be steeped in immeasurable variation; one in which resemblance and diversity, both robed and featured like goddesses, would hold each other by the hand and go treading with wedded and festival step up and down the whole quickened area. Nay, this sort of universe one would make **sure** of finding; would be greatly disappointed if he should not find. The eternal laws of his own nature would demand it of the Great Builder. The invincible beauty and fitness of things would demand it. Perfect uniformity, however piled up in magnificent magnitudes—even a uniformity only varied after so cramped and frugal a fashion

as would be perpetually suggesting poverty of resources—would belie the inexhaustible Divinity. If He build at all, He must not misrepresent and disparage Himself in His work; His fruitful nature, teeming with all imaginable fertilities and seeds, must surely blossom into very much that marvelous fruitfulness of product and pattern which we observe.

And when I am told of an Author of nature whose being swarms in resistless force toward every point of the compass, nay of the sphere; who is both a unit and a polygon, facing every desideratum and possibility with a flashing side, both of thought and action, that outdazzles the sun — when I am told that such a Being is the Author of nature, and I then put myself forth under the open dome amid the glorious diversities that root themselves in the glorious unity of nature, and open myself freely to all their subtle suggestions and magnetisms, I feel myself drinking in predispositions to faith, as the exposed fleece drinks in the dew. I feel that again the doctrine matches the facts, that again theory has a comprehensive verisimilitude and presumption, that nature instead of saying that there is no God whose unity is arborescent with endless varieties of beauty and power, significantly asks, "Is there **not** such a Being?" In fine, I feel that our continued lifting of the veil from the painting has disclosed a second trait strikingly characteristic of the Great Master to whom the work is attributed; a trait which, added to the first, warrants our faithward look in taking on new kindliness of aspect.

[Note: The author elaborates on each of the following characteristics of nature: perfection of details, wisdom, power, law, time, and motion, but we shall come now to his closing argument.]

Another feature—the **mysteriousness** of nature. Who does not know it?—terrestrial nature is one huge sphinx. She vomits enigmas on us in seas. Riddles too profound for the highest science yet in our possession lurk in every ray of light, in every blade of grass, in every rudest stone. Only some of the coarser facts in relation to a few things here and there, have been picked up and systematized; and these are what compose our boasted sciences. Take your stand, at the sun and observe planets and comets going and coming at all distances and rates of velocity and directions; while around most of the larger planets are similarly moving, other systems of satellites—is it not an intricate as well as a brave sight? Can you see through the mazy plan? But you say that it has been seen through, and planetariums have been made that clearly represent the whole thing to us within a few feet of space. How many centuries and philosophers, O Copernicus—Copernicus, I say, away yonder in the depths of four hundred years ago—did it take to make that orrery and solve that riddle of the system of the world? Indeed, it is yet very far from solution. Astronomers can only completely account for the movements of a system of two bodies. A system of three is quite beyond them; one of a hundred and more bodies, like our solar system, immeasurably beyond them. There is not even a hope that

science, with all its dynamical calculuses, will ever overtake this higher problem.

But there is a higher problem still. Solar system revolves around solar system; a group of such systems around a similar group; a cluster of such groups around a similar cluster; a firmament of such clusters around a similar firmament. Indeed, as we have seen, the whole universe of stars, with all the countless fleets of planets and moons which they represent, must, according to the law of gravity, revolve about a last center of centers. Let us go to it. Standing at this heaven—for is not this the dazzling metropolis where dwells the sublime King of the creation—standing at this wondrous point, and looking forth on the countless nebulae coming and going at all imaginable distances, speeds, and directions—lo, what a glorious scene of bewilderment and unsearchable complexity! It fairly takes away our breath to look. There is no more spirit left in us. If a system of three bodies is too much for the most subtle and comprehensive science yet known, what can ever be done by all coming generations and geniuses, however imperial, toward mastering such labyrinthian immensity of involved orbs?

Now hearken to the Christian Scriptures—affirming a Maker of nature who is Himself the mightiest of all enigmas. "Verily, thou art a God that hidest thyself—Canst thou by searching find out God; canst thou find out the Almighty to perfection—It is high as heaven; what canst thou do: deep as hell; what canst thou know?" Does the aspect of nature contradict this doctrine? Who will presume to deny that the incomprehensible materialism about us, to say nothing of the more incomprehensible spiritualism within us, is just what one would expect to find issuing from the hands of an incomprehensible Creator—a being mysteriously without a beginning, mysteriously self-existent, mysteriously able to make the greatest and noblest things out of nothing by simple volition, mysteriously all-knowing, mysteriously unfettered in the application of His power and knowledge by all conditions of space and duration and personal presence, mysteriously Three in One—in short, a being enveloped in a terrible pomp and majesty of sunset-clouds, whose broken lines never permit the orb that glorifies them to appear, even for a moment, in clear and golden contour on our rapt sight. Such a being, setting out to create, would be **likely** to give us the present enigmatic universe, nay—for why state the matter so feebly—would be **sure** to give it. Like every other copious author, He would reproduce His own traits. A nature from the hands of God that I can comprehend, or make any approach to comprehending—preposterous! A creation that to me, with my low place and filmy vision and narrow orbit, is not steeped in seas of mystery—preposterous!

If a Jehovah build the temple of nature at all, He will found it on mysteries, frame it with mysteries, cover and dome it with mysteries, pillar and ballast it with mysteries, pave and ceil it with a mosaic of mysteries—surely He will. And when I am told of a being whose own nature is an overwhelming problem; whose attributes have

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CHRISTIAN MONITOR PULPIT

LIFTING UP THE SON OF MAN

By Frank B. Raber

TEXT: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—Jno. 3:14, 15.

We stand amazed and in awe at the solemnity of the words of our gracious Lord. And here is a statement which causes us to want to stop and meditate upon what the Lord meant when He said, "Even so must the Son of man be lifted up: [in order] that whosoever believeth in him should not perish, but have eternal life." The suggestion is that unless the Son of man is lifted up and folks believe in Him they will not be saved. In the reading of these words we feel the burden or longing of the great soul of our Lord. He was dealing with a leader in the professing religious world. He had told Nicodemus and had tried to illustrate to him the necessity of the new birth and also the working of the Holy Spirit. Here in the fourteenth verse we hear him say, "And as Moses lifted up the serpent . . . even so must the Son of man be lifted up."

"Even so." In this expression we see a solution or at least a hint as to what Jesus meant. "As Moses . . . even so." In Numbers 21 we see how Moses lifted up the serpent. Israel, God's people, had been murmuring in the wilderness against God and His servants. God caused a plague of serpents to come upon them, and when they were bitten death resulted. After many had died and the people saw their sinfulness and cried to God in confession of their sins, God told Moses to make a serpent of brass and place it upon a pole and to tell the people that every one who would look upon that brazen serpent, when bitten, would not die. With the poisonous venom in their body, and death of both body and soul staring them in the face, if they would obediently accept the remedy and look upon the serpent upon the pole, they would not die but would live. It was a matter of Moses' obeying God and placing the brazen serpent upon the pole, and the people being obedient and looking upon that serpent, that saved them from death.

In the text we have the expression, "As Moses lifted up the serpent . . . even so must the Son of man be lifted up." As the Israelites in obedience looked upon the brazen serpent to live and not to die, even so all who believe in Jesus, who in like manner has been lifted up, shall have eternal life. There is no question but that Jesus was referring to His death on the cross when He should be placed upon the pole as was the serpent in the wilderness. In Jno. 12:33 we read that He was speaking of the nature of His death. So then, "As Moses lifted up the serpent . . . even so must the Son of man be lifted up." We see Jesus has been lifted up even upon a pole, suspended in the air as

was the serpent in the wilderness. Jno. 12:32 gives us the words of the Lord when He said, "And I, if I be lifted up from the earth, will draw all men unto me."

We have seen the thought has direct reference to the nature of His death and thus those who fulfilled the responsibility of His being lifted up so that believing in Him folks might be blessed with eternal life. But all responsibility has not been borne by those of that day. The question still remains how may we do our part in lifting up the Son of man? There is evidence on every hand that the world does not see and apparently does not know that the One who is able to give eternal life or the One who is eternal life has been lifted up. Thus the need of His followers so exalting and lifting Him up that all who will may see and have eternal life which is to know God.

I want to mention three ways for us to lift up Jesus the Savior and Lord.

First—Exalt the Passion of Christ. To show Him as a loving compassionate Friend and Lord, a Friend that sticketh closer than a brother, a person who is beautiful in character, in word, in deed, and in every way. Well may we say or sing, "Let the beauty of Jesus be seen in me. . . . O Thou Spirit Divine, all my nature refine till the beauty of Jesus be seen in me." There is so much in the expression, "And Jesus was moved with compassion," or, "Jesus had compassion upon them." The soldiers said, "Never man spake like this man." They saw a beauty and a purity in His words and were stayed from laying hands upon Him. And Mary, at the tomb, crushed with grief and loneliness, hearing the Lord, whom she thought was the gardener, call her by name, was thrilled and lovingly said, "Master." Oh, the beauty of Jesus in His loving, compassionate character which governs His words even when He needed to say that which seemed to sinners to be hard, cutting words.

Again we should show forth the Lord and lift Him by exalting His deeds. The Bible tells us He went about doing good. He was a physician to the physically sick and to the spiritually sick. In love He returned good for evil, and kindness for hate. He was called names, but never did He return evil but always good. When He needed openly and frankly and boldly and definitely to rebuke sin and sinners, He did so with their salvation in mind and when the enemies of His life and work and all righteousness had gone the limit and had, as it were, crowned their deeds of darkness and hellishness by placing the loving One, the kind One, the blessed One, the One who came di-

rect from the heart of God, and, in fact, the One who was God, upon the cruel and frightful and terrible cross, which caused indescribable suffering of physical pain, and, to climax it all and to show still more their ugly, mean, heartless, and devilish spirit, mocked Him and ridiculed Him and showed no sympathy or consideration at all, only hate and cruelty—we see the compassionate character, the kind words and loving deeds in this expression as He hung there in face of it all and with the guilt of the world bearing down upon Him—"Father, forgive them for they know not what they do." Oh, bless God for such a person, for such a Savior, for such a God, for such a Spirit, who gives grace and power to follow Him and share in His sufferings!

In exalting the person of Christ we need to hold Him high as a world man, a world Savior, a world Christ and Lord. His outlook, His plan of life, the controlling passion of His heart was—"Whosoever will, may come." "And I, if I be lifted up, . . . will draw all men unto me." "Him that cometh to me I will in no wise cast out." He is not a Savior of a section, or sect only, but a whosoever-will Savior. He lived in the world, He died for the world, and He sent His messengers into all the world. Oh, may we hold high and exalt the person of Christ, for whosoever believeth in Him need not perish but shall have everlasting life.

Second—Exalt the Gospel of Christ. Gospel, as we know, means "good news." So in this point the burden is to exalt and to sound forth the good news of Christ. Not alone the good news about Christ but the Gospel, or good news, of Christ. It isn't alone the story about Christ, but it is Christ Himself. Christ is the Gospel, Christ is the good news. Christ came that there might be a Gospel, that there might be good news. Salvation is in the person of Christ; not in a theory of man's about Christ, but in a faith in the person of Christ, who is alive forever more. Let us exalt the Gospel of Christ. Here I will pass on five plain things of importance in the exaltation of the Gospel of Christ.

(1) It means the Book of God over and above and apart from all other books. It is the only book of its kind. It is the only book upon which we can depend without any hesitation as to its absolute foundation and truth. (2) It means the God-man of the Book of God. He was human, yet more, He was Divine. Yet more, He was God-man. He was God's spotless Lamb "which taketh away the sin of the world"—"for he shall save his people from their sins." (3) The Gospel of Christ means the sacrificial death of this God-man of the Book of God—the only person of His kind, the only person able to pay the price of sin for others. His sacrificial death was distinctively for others and

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Editorials

Jottings

"I Am Satisfied with Jesus," is the refrain of a Gospel song. It is a great thing to be able to say that sincerely. Many professing Christians show by their pursuit of the things of the world that they are not really satisfied with Jesus. They have probably never really surrendered their all to Him, and thus they have failed to realize the blessings of a fully consecrated life. People are satisfied with Jesus, because He satisfies the deepest longings of the human heart. Drink deeply from the Fountain of life through Christ, and you will not desire to drink from the foul cisterns of the world. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

* * *

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over a wall" (Gen. 49:22). The life of Joseph is a most interesting and profitable one to study. It charms the youth, but does not lose its attraction for the mature and the aged. Few people have ever had to endure the disappointments and hardships which Joseph did—sold by his own brethren, exiled from home and friends, betrayed by one whom he faithfully served, cast into prison unjustly, suffering all the indignities that went with such treatment—yet he retained his integrity of character and lived a life of great service and blessing. He endured more sorrows and hardships than any of his brethren, and yet his life was by far the most useful. Let us, then, take a Christian attitude toward all hardships that come into our lives. The Lord allows them to come for a purpose. Let us be sure that they work in us the good that He intends. "When sorrow comes under the power of divine grace it works out a manifold ministry in our lives. Sorrow is God's plowshare that turns up and subsoils the depths of the soul that it may yield richer harvests." And if we are in touch with the deep well of God's love and grace we shall indeed be fruitful boughs.

* * *

"The Blessed Hope."—This is the endearing term which Paul uses in writing to Titus of the return of our Lord Jesus Christ. To many the thought of the second coming of Christ holds little hope, but much of dread and fearfulness. It is not surprising that this is so, for they have failed to make the necessary preparations for this great coming event. Instead of looking for His "glorious appearing" they try to crowd out all thought of it as much as possible. But that is not the attitude of the true Christian. He has the constant upward look in anticipation of the time of his final redemption from both the effects and presence of sin. Our Lord Himself, in giving some of the signs of His second coming, said these significant words: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). And so the Christian maintains an attitude of hope and cheer in the midst of the darkest conditions in this world. Distress of nations, strife among classes, earthquakes, floods, or drought—things that cause the hearts of men of the

world to tremble and cringe in fear, are but the portents that cause the child of God to look for better and more glorious things than this world has ever seen.

This blessed hope also has a practical aspect, for it affects people's lives in very definite ways. The Apostle John says, "And every man that hath this hope in him purifieth himself, even as he is pure." Thus we will be moved to put away all known sin, we will watch our conversation and our use of time, we will stay away from sinful places and associations. We will consecrate our all to our coming King, live a life of prayer, and be zealous in His service. The consciousness that He may come at any time will make us all the more active in trying to win as many souls as possible while we have the opportunity. Let us then be ready for this great event and live and work as if we really believed in the imminent return of our blessed Lord.

The Ministry of Teaching

The Jews well knew the value of teaching the law to their children and young people so that faith in God might be perpetuated. This was true of Abraham, the founder of the Israelitish nation, for God said of him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). Later on the Lord gave this commandment through Moses: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

In later years the system of synagogue instruction was established, and daily, as well as on the Sabbath, the Jewish youth were systematically instructed in the Scriptures. In these Jewish schools both Jesus and one of His greatest followers, the Apostle Paul, received their early teaching in the Old Testament Scriptures. It is said that the early church kept up a system somewhat similar and that thorough and systematic instruction in the faith was given to the children and young people. Neglect to keep up this teaching of the Scriptures was largely responsible for the decline in Christian faith and life during the Dark Ages. The Reformation brought a new zeal for teaching the Scriptures and with it a return to apostolic principles of teaching the Word.

Much of this teaching was no doubt done in the home, as was also the case among the devout Jews before the time of Christ. Home teaching, however, was neglected by many parents and new movements were needed to help in the teaching of the young. In response to this need the Sunday school made its advent in the latter part of the eighteenth century. Starting in a very humble way in Gloucester, England, in July, 1780, with Robert Raikes as the originator of the movement, the Sunday-school idea spread rapidly over the Protestant world until today there are over 37,000,000 Sunday-school pupils enrolled in this teaching arm of the church. A table of statistics published elsewhere in this issue gives this enrollment in detail.

It was not until nearly the middle of the nineteenth century that the Sunday-school movement found its way into the Mennonite Church. But from the time of the first Sunday school at Masontown, Pa., in 1840, under the direction of Bishop Nicholas Johnson, until the present, the movement has spread into more and more Mennonite

churches, until we have an enrollment of approximately 70,000. This shows that the teaching ministry in this form is given an increasingly larger place in the Mennonite Church. This is as it should be, and we can feel gratified that such is the case, but our gratification should not be of such a nature as to make us satisfied with what we have accomplished. There are still vast numbers of people in our own land that should be reached through the Sunday school and have the benefit of this teaching ministry, and we are almost made to shudder when we read the statistics which show that 27,000,000 boys and girls classed as Protestants are growing up in the United States with practically no religious instruction. There is great need, then, of the organization of more mission Sunday schools, although the interest in this work by our church is commendable. Besides, there are all kinds of possibilities for improvement of the work that is already established. There is need for better organization and more effective teaching. The teacher training class is a valuable help in this respect and it should find an increasingly larger service in our church, especially in view of the fact that our own textbooks are now being prepared and published.

About twelve years ago the Summer Bible School movement began to be recognized by the Mennonite Church as a valuable ally and asset in its teaching ministry. From the few schools that were held in the beginning years of this work there has been a rapid growth and development. Statistics published elsewhere in this issue show that the enrollment has now reached about 16,000. During this period of a little over a decade our own departmental graded courses have been worked out and published. The Summer Bible School has materially increased our teaching ministry, in some cases probably doubling the number of hours of Bible instruction received by our boys and girls and young people. See the article on Summer Bible School work, by Bro. Yake, published in this issue. The Week-day Bible School is also being developed in a number of places in our church. This too bids fair to become an important factor in giving more Bible instruction.

Another means of teaching that is reaching many young people is found in the short-term Winter Bible Schools, many of which are in session at this writing. The number of these seems to be increasing yearly. Last year approximately a thousand people were enrolled in these schools, and we believe the number this year will be larger than ever. Under the blessing of God these schools have been the means of developing the spiritual life of many young people and of leading them into wider spheres of service.

Young People's Institutes are filling a somewhat similar service in summertime, although conducted over shorter periods of time. Probably a thousand young people were enrolled in these brief summer schools last year. Already plans are under way for similar activities during the coming summer.

In calling attention to the means that are being used in teaching the youth of our church we do not mean to minimize the work done in the young people's meetings and in the regular preaching services of the church. We know they are being used of the Lord in a large way in reaching the unsaved and in edifying the body of Christ. The same thing is true of our regular church schools, which are making a distinctive contribution to the teaching and

training of many young people. Nor would we neglect to call attention to the great teaching service that is rendered in the home by consecrated fathers and mothers, for this is one of the most blessed and fruitful means of instruction in the ways of truth and right.

The ministry of teaching the Word is a great one, and we are glad for every agency that helps in this all-important work. May we encourage and take advantage of them all, for "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

True Worship

"O worship the Lord in the beauty of holiness: fear before him, all the earth."

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

"The Father seeketh such to worship him."

It is very plain from the teaching of the Scriptures that God desires the worship of man, whom He has created. In fact, that seems to be His highest desire, evidently because it brings Him the greatest glory and assures for man the highest good. Not that He does not desire our obedience and service, but these follow more or less naturally when a person takes a really worshipful attitude toward God. Worship, of course, is also a command and a duty, but it should be rendered out of a heart that has given its highest affection to the triune God.

It is well for us to remember that many things which are called worship may not really be worship at all. We think of our public services as worship, but they are only such if they draw our minds and hearts to an adoring contemplation of the Godhead. Prayer is not necessarily worship, for in it we are usually taken up with our own needs and feelings; thanksgiving may not be worship, for in it we are taken up with our blessings, but in true worship, according to the Scriptural use of the term, we are taken up with the thought and adoration of God Himself. Even some Gospel songs do not have in them the spirit of worship. Dr. Torrey says, "Worship is the soul bowing itself in adoring contemplation before the object worshiped. To worship God is to bow before God in adoring contemplation of Himself." The Psalmist expresses the idea when he says, "O come, let us worship and bow down: let us kneel before the Lord our maker" (Psa. 95:6).

When we think of the importance of worship we are not surprised that Jesus gives us specific instructions concerning the manner of true worship. First, it must be in spirit, for God is a Spirit. Our spirits must be in communion and fellowship with Him, and this can only be as we are led in our worship by the Spirit of God. Mechanical devices, such as musical instruments, can not render worship, for worship must be in the spirit. We cannot worship in our own strength and wisdom. Second, worship must be in truth, or reality. Anything that is false or hypocritical or merely formal is not worship.

Worship of God is a great privilege. It is a source of the highest satisfaction of the soul. It transforms us into the likeness of Christ. It brings power into our lives. Do we take time to worship, and do we worship in spirit and in truth?

MISSIONS

MEXICAN WORK IN TEXAS

II

By T. K. Hershey

In our article in the January issue of the Christian Monitor, we wrote of the Mexican immigration into Texas and of one of the leading cities of Texas—San Antonio. Let us now notice some interesting history with respect to the state itself.

Texas

Through the discovery of America by Columbus, Spain gained the first claim to the New World. She came to occupy Texas, then known as the New Philippines, and in 1689, built one of the first Catholic Missions in the eastern part of the state. The French had entered into the contest for the possession of Texas when La Salle explored the territory around Matagorda Bay in 1685. The struggle between France and Spain for this possession continued until France gave western Louisiana to Spain which at that time included Texas. It was alternately under the control of Spain and France from 1712 to 1803.

Mexico began independent of Spain in 1821, and in order to expand its trade territory, offered liberal bounties of land to reputable foreigners who would settle here. By 1836, there were at least 25,000 Anglo-Americans in Texas. While Texas was a part of Mexico, from 1821 to 1836, the two states had the same governor and legislature.

The independence of Texas came in 1836 as the result of the battle of San Jacinto, which was fought in April of that year. The United States, deeply in sympathy with the new republic, recognized its independence in 1837. Texas is the only state that has ever maintained a sovereign existence. It remained an independent republic from 1836 to 1846, when by mutual agreement it became the twenty-eighth state of the Union. It remained a state of the Union until 1861 when it seceded to join the Confederacy. The Confederate flag floated over Texas for four years, but in 1865, the Stars and Stripes again gained the ascendancy. During its existence, Texas has been under six different flags.

The State Song

'Tis of the grand old State of Texas,
We sing her wonder to you.
Six flags have seen our glory,
So to us it's nothing new.
We're big and grand and truly friendly,
We're independent, proud and free;
And if you have a cause to doubt it
Come to Texas and see
Our dear old Texas is the grandest.

Chorus:

Texas is the biggest and the best.
The Lone Star is the symbol of everything
That's better than the rest.

Texas, we salute you, your courage
And your pride will never fail.
Texas, we love you truly,
Texas, our all, our dear old all.

Old Spain and France and Santa Anna
Have ruled our vast and fertile land.
The Commonwealth of Texas, then the fold
of Uncle Sam.

The glorious South with memories dear,
Now we're once more with U. S. A.
Our wondrous history invites you
Come to Texas and stay.
Our dear old Texas is the grandest.

Texas Today

We are told that there is no date which marks the beginning of industrialism in Texas. Manufacturing began with the coming of the first white settlers. Mills were built for grinding wheat and corn, and the lumber industry began at an early date. The building of a connected system of railways, beginning in 1872, opened the way for industrial development. It was about the beginning of the present century, however, that the manufacturing industry became an important part of the economic development of Texas.

It was in 1901 that the world became startled at the wonderful oil fields of Texas. Today, it is the leading oil state in the Union. Oil fields may be seen in East Texas, West Texas, South Texas, in the Pan Handle and along the coast. Many of the oil wells flow from natural gas pressure. Texas produces over one-fifth of all the petroleum in the world, and one-third of the total production of the United States. Its production of crude oil in 1935 was 391,843,000 barrels. The discovery of oil in Texas goes back to the days of the Indians. They found oil seeping in various places, and went to wallow in the "sour dirt" to cure their rheumatism.

It is estimated that 1,000,000 persons, directly and indirectly, secure their livelihood from the oil industry in Texas. This industry pays \$56,500,000 in state and local taxes. In 1935, Texas had 55,000 producing oil wells. Some individual farmers, struggling along for years to make a living, suddenly woke up to find oil on their farms, and today are independently rich. I am acquainted with one who today has seven producing wells on his farm.

Gas Industry

The discovery of oil meant the discovery of natural gas. Texas produced 602,976,000,000 cubic feet of natural gas for domestic and industrial use in 1934. It is estimated that apart from the gas harnessed for industrial purposes, half the number of cubic feet given is simply wasted. One writer says, "The waste of gas in Texas is the most

colossal waste of a natural resource in the world."

The gas industry here is enormous. Gas is piped from Texas into the state of Colorado, Kansas, Wyoming, Minnesota, Iowa, Missouri, Illinois, and Indiana. Large cities thus served are Denver, St. Paul, Minneapolis, Lincoln, Des Moines, St. Louis, Chicago, and Indianapolis. Some of the pipe lines that carry natural gas to distant states and cities range up to twenty-four inches in diameter, and are under a maximum pressure of 750 pounds.

Other Industries

Time and space will not permit the writing at length of the many other industries that make Texas a wonderful state. The agricultural industry is by no means a small one. Corn, wheat, barley, rye, oats, sorghum, rice, tame hay, wild hay, alfalfa, cow peas, peanuts, potatoes, broom corn, sugar cane—all do well and are to be found in different sections of the State. Citrus fruit grows well in Texas, the largest production coming from the Rio Grande Valley. In 1935, more than 3,000,000 boxes of grapefruit and 627,000 boxes of oranges, with a combined valuation of more than \$4,000,000 were grown in Texas. Pecans, also, have become a valuable product in this State. Over 44,000,000 pounds worth \$2,201,000 were produced in 1935.

Truck crops that are raised in abundance are, beans, beets, cabbage, carrots, cauliflower, eggplant, fall cucumbers, onions (in 1935, there were over 2,000,000 sacks of onions, worth almost \$5,000,000 grown in Texas), peas, spinach, strawberries, fall tomatoes, cantaloupes and watermelons. All the truck crops mentioned above are industries in themselves and yield an enormous income for the state of Texas. We met a farmer friend who netted \$7,600 in onions alone in one year. Other similar accounts might be given of other crops by other people who make a specialty of these small truck crops.

Another, and perhaps the largest industry, is that of cotton. In 1935, 10,606,000 bales of cotton with a valuation of \$166,835,000 were produced in Texas. It is a beautiful sight to see the large cotton fields when the pods have burst and the white boll comes forth to be picked, usually by the Mexicans.

In speaking of industries, one might have much to say about asphalt, cement, coal, copper, granite, lead, lime, salt, silver, sodium, sulphur and the like that are noted for their large revenues to the state, but space will not permit. Bees and honey, too, are a growing industry. The latest statistics that I could find showed that in 1929, 5,000,000 pounds of honey were produced.

Since there are so many varied industries conducted on such large scales it means that much of the labor to harvest the crops and develop the industries must come from outside the state. This is what takes place here. Mexicans, many born and brought up here and others from Mexico, represent the laboring class. Thus the opportunity to do mission work among them. Some individual farmers employ from 100 to 300 Mexicans during cotton season. It is nothing un-

usual to see hundreds of them in the truck fields of many acres, planting, weeding, and harvesting the larger and smaller truck crops of the state.

It gives the missionary a feeling of joy to be able to give them tracts, Gospels, New Testaments, and the Bible itself. Many of them are ignorant of its message and express

gratitude on receiving a portion of God's Word. This, then, is the task of the missionary and calls for the prayers of the Church, and a willingness to sacrifice time and money for the welfare of these our Next Door Neighbors.

Tuleta, Tex.

(To be continued)

AMBASSADORS IN CHRIST'S STEAD

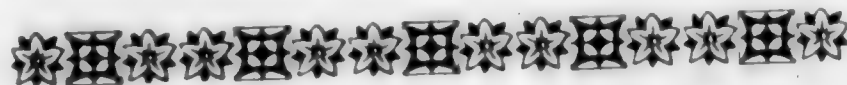
By M. D. Longabaugh

The servant of the Lord Jesus Christ cannot too highly appreciate the privilege which has been conferred upon him by the Holy Spirit in that he has been called and set apart to bear witness of the wonderful love of God. As he continually realizes what the grace of God has wrought in his own life, delivering him from the power of sin and giving him the hope of eternal life, it is with great joy that he can tell to others that Jesus is "the Way, the Truth, and the Life." All mankind are sinners by nature and subject to the curse of death, but God in His great love has provided a remedy for sin and a way of escape through the sacrifice of His own dear Son. On the Cross of Calvary He gave His life and shed His Blood for the sins of the whole world that whosoever believeth in Him should not perish, but have everlasting life.

Before Jesus Christ was manifested in the flesh, God had His servants who prophesied of the grace that should come and through the power of the Holy Ghost testified beforehand the sufferings of Christ and the glory that should follow. But when the fullness of time was come, God manifested His love to sinful humanity in that He sent His Son to be the Savior of the world. And He was God's "Faithful Witness" in that He bore record of His love wherever He went, doing good to all that came unto Him. To the sin-burdened soul He granted forgiveness, to the blind and sick He restored health, to the sorrowing He gave comfort and even to such that were tormented with evil spirits, He set free. But His good was evil spoken of and there were those who went about to kill Him. But even though He knew there were some following Him seeking His life to take it away, He did not withhold His testimony of His Father but boldly spake saying, "He that sent Me is true; and I speak to the world those things which I have heard of Him." "When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things." With what assurance and satisfaction could our Lord speak these words, the secret which He later more fully expressed by saying, "The Father that dwelleth in Me, He doeth the works." Jesus continually recognized the Father as the Greater One and wholly depending upon Him at all times could at the end of His race pray, Father, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." And when on the Cross, though seemingly forsaken by the Father (for He could not look upon sin), His last message was to a lost and dying world, and that was, "It

is finished." Oh, such wonderful love! But hallelujah, He did not stay in the grave but arose again, triumphing over it, and is now at the right hand of the Father ever making intercession for the saints.

Since Jesus finished the work the Father gave Him to do, is it not wonderful that God has conferred upon those whom He has redeemed by the precious Blood of His dear Son, this ministry of reconciling other precious souls unto God? True we are only weak worms of the dust but when we think the Son of God claimed to do nothing of Himself, ought it not give us courage? Jesus said, "The Father that dwelleth in Me, He doeth the works." Yes, God was in Christ, reconciling the world unto Himself and will He not be just as faithful to those whom He has now chosen as ambassadors in Christ's stead? Undoubtedly, for God has already sent us His Holy Spirit to abide in our hearts, and He teaches us and leads us and guides us into all truth. But we must be fully yielded to His will and His ways, lest we hinder His workings in our lives. Jesus chose lowly fishermen for His disciples and because they left their all for His sake and the Gospel's, He could teach them His ways. "And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." But when the time drew near that He should depart out of this world unto the Father, He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."



WE REAP AS WE SOW

Lift another's burden,
Bear another's grief;
Speak a word of kindness,
Bring to them relief.

Brighten up their pathway,
With a smile of cheer;
Help them on their journey,
Dry the falling tear.

Lighten up their darkness,
With a ray of light;
Cover up their weakness,
Completely out of sight.

Soon your skies will brighten,
Soon your face will shine;
Soon the seed you've scattered,
Doubled will be thine.

—P. Elizabeth Miller.

"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And the disciples obeyed the Lord's command and God was faithful to His Word. For it was in that Upper Room that they were all filled with the Holy Ghost and endued with power for service. And what a radical change it did make in the lives of the Apostles, for they now feared God rather than men and boldly witnessed for Him. Peter, who once feared a damsel and denied his Lord in order to save his own life, now without fear proclaims the story of the death and resurrection of his Lord and Savior Jesus Christ. With such power did he proclaim it, that they that heard it were pricked in their hearts and three thousand souls received the Word and were baptized.

And is not the power of God just the same today? Praise God, "Jesus Christ the same yesterday, and to day, and for ever" and unto those who believe, God is today filling with His Holy Spirit, working through them miracles of salvation and healing which the world cannot deny. It matters not what kind of a vessel God may choose to fill with His Spirit, just so He has it under His control. Paul expresses it thus, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

But it will mean persecution and suffering to be a true representative of the Lord Jesus Christ. For the world hated Him and persecuted Him; so also will they persecute His witnesses. But the servant is not greater than his Lord, and ought we not count it a great privilege to suffer for His sake when He gave His life for us? Yes, there is glory in bearing the cross for Christ knowing it brings salvation and hope to others who are yet in darkness and sin. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (I Cor. 4:17, 18).

We are living in the last days when the enemy is using all his forces against the cause of Christ, and it certainly is necessary that the servant of the Lord Jesus Christ be filled with the Holy Spirit, that he might be enabled to withstand all the fiery darts of the wicked. Then, and then only will he cease to save his own life and boldly proclaim the Gospel of the Grace of God. At that great day shall he meet his Lord unashamed and hear His "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord."—Cleveland Gospel Herald.

TIME CLOSING IN UPON US

There is a story of a prisoner in a cell with contractile walls. Day by day his space lessens; he saw the whole of that window yesterday, he sees only half of it today. Nearer and nearer the walls are drawn together, till they meet and crush him between. So the walls of time are closing in upon us.—Alexander Maclaren.

Christian Life

TAKE TIME TO BEHOLD HIM

By Margaret Horst

About ten days ago I read some comments on the Sunday-school lessons for the ensuing quarter, which delighted my heart. The writer said that to him the title, "Take Time to be Holy," really means, "Take Time to Behold Him." He went on to urge us to do that in our study of the precious Gospel of John. I have been wondering ever since, why we don't behold Him more.

When the Greeks said, "Sirs, we would see Jesus," they expressed a desire which lies deep in a multitude of hearts; and to which expression is seldom given and less often is it satisfied. Now the Greeks were not lacking in grace, beauty, or heroism. For them, though, no one had ever satisfied the longing of hungry hearts, hence, the classic phrase, "We would see Jesus." In this glorious (?) twentieth century, when our eyes are fairly dazzled with what many people call beauty, folks in every station, are calling audibly or inaudibly, "We would see Jesus." And why do they not have their heart hungers satisfied? Because we frail, faulty Christians do such a poor job of living His principles. The reason for this is because we have never taken time to behold Him.

We hear much about intelligence, and concerning ways and means of determining degrees of intelligence. Lately we even hear about personality quotients. In the east we often hear people say, "Don't talk so dumb." No one wants to be considered stupid, while the most of us have little patience with any one who is "dumber" than we are ourselves. But it was concerning unlearned and ignorant men that the Jews took knowledge because they had been with Jesus. While they were with Him they noted His life, His words, and His death. They had taken time to behold Him while others merely looked on.

Time is at a premium. Rarely do we find persons who have more than they know what to do with. Many working people are striking for shorter hours. I am told that even some students are threatening to strike for less hours and higher grades. Why do people want shorter hours? Mostly because they want more time to do as they choose. They don't strike so that they may have more time to behold Him. We are too selfish to give Him time. If one were to make a house to house canvas in the morning and see people in their natural setting, we would find them washing, ironing, sewing, and everything but spending time alone with God. Yesterday morning two of "my girls" ate a hurried breakfast. They were unusually busy because they were to leave last night for six weeks in school. I urged them to be faithful in their Bible reading while away from home. They told me with pleasure that they were learning a verse each day from their Scriptural text calendar, and

then one of them remembered that they had neglected this in the morning's hurry. These girls are not so different from the rest of us. We become so busy with our cooking, eating, plowing, and studying, that we forget to behold Him.

Noon is not so different from morning in this respect. The fact is, when we neglect our devotion in the morning we become more and more hurried throughout the day. In the evening we are too weary, and I might add, too cranky, to be able to see Him really.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). It was a Greek, I believe, who long ago, gave this advice, "Know Thyself." I remember that I read that statement at the top of the first chapter in our high-school physiology text. The authors of that book seemed to think that one might learn to know himself by knowing how many bones and muscles there are in the body, how to trace the circulation of the blood, and so on. That line of reasoning is faulty. Last night I read this, "The greatest sin is to sin against one's personality." Such reasoning is learned from Satan. Our brother Paul in the first part of his life cared a great deal about himself. However, when God stopped him, on the way to Damascus, he took away his physical sight and then he began to want, more than anything else in the world, to know Him. It was a man who had begun to listen to Jesus a little, who asked, "What is truth?" There are people, plenty of them, who are speculative and philosophical until their heads are in the air, and their feet are nowhere. Some people call it deep reasoning; God calls it nonsense. One reason why I love Paul and his teachings so devotedly is because he had none of Paul and all of Christ. Those of us who have had our hearts and lips sanc-

tified at the fountain of God have only started beholding Him. To behold Him is to begin to know ourselves. This requires time.

A few weeks ago when we studied about John on the Island of Patmos, I asked my Sunday-school girls to think on this question: Suppose they could have visited John, what would they have said to him? Now, of course, there was nothing especially deep in that question, and yet, it is in keeping with the way we ordinary people often think. This is what we decided together, we would have said nothing to him. We would have sat speechless and enjoyed his message to us. That is plain, because it is just what we do when we read the wonderful Revelation God had him leave to us.

Some people talk and talk to God, who have never yet learned to talk with Him. Such talk is an abomination to Him, because it comes from hearts that have never been made new by the blood of the lamb. When we behold Him in His beauty, His glory, and His majesty; we see ourselves as worse than nothing. At this point He begins to flood our souls with joy and to make our lives a blessing in His church.

This is early in the New Year, the time when many people, even Christian professors, say much about resolutions. There is only one place to make them and that is at the foot of the cross, with our body, soul, and spirit prostrated. Why not behold Him each morning? If we talk to Him and listen to His message to us, He will fit us for the day and at evening time our hearts will be light. The secret is, we beheld Him, we walked with Him, and we worked for Him. When Jesus comes back to claim His own, He will take those whose eyes were fixed upon Him from the time that they first beheld Him until they meet Him in the air.

"We Would See Jesus"

"We would see Jesus!" Down through all the years

It echoes still, the old despairing plea
Of those who seek, among the sons of men,
Some likeness to the Man of Galilee.

"We would see Jesus!" Shall we let them go?
And lead them not along the path He trod,
Through blood-stained grass of dark Gethsemane—

To that bleak hill where hung the Son of God?

"We would see Jesus!" Shall they never know
This Savior Christ? The accents of whose voice,
The touch of whose torn hands, whose wondrous love
Can make their lost and lonely souls rejoice?

"We would see Jesus!" Shall they seek in vain,
And find in us no answer to their plea?
No likeness to the face and form of Him—
This Jesus, whom they long, . . . so much,
. . . to see?

—Jessie W. Murton.

Reading, Pa.

Love ever gives—forgives—outlives,
And ever stands with open hands;
And while it lives it gives;
And this is love's prerogative—to give and give and give. —John Openham.



JUST FOR TODAY



Guard my feet, Lord, just for today,
Watch them and keep them lest they stray;
When prone to follow temptation's lure,
Lord keep my feet in paths that are pure.

Guard my hands, Lord, just for today,
Let only good deeds fall in their way;
Let them bear comfort to those who are sad,
The sick and the sorrowing, let them make glad.

Guard my mind, Lord, just for today,
Tell me each thought and word that I say;
Let me bear messages pure as the dew,
Words of good cheer Lord, I ask of you.

Guard my whole being, Lord, just for today,
Keep me contrite and humble I pray;
Make of my life, Lord, a glad song of love
And bring me at last to Thy Glory above.

—Mrs. W. O. Lambert.

PROPHETS OF THE SOUL

I. Introduction

By Elvin V. Snyder

This is the introductory message in a series of articles dealing with the message of the Old Testament prophets to the people of today. We feel sure that our readers will enjoy these articles. Next month Bro. Snyder will write on the message of Amos, the Herdsman Prophet. We suggest that you read this short Old Testament book in preparation for Bro. Snyder's discussion.

Kings were never as important as they seemed. Even though they sat upon golden thrones at the heads of great nations, with thousands of courtiers and attendants around them, they were merely the puppet instruments of the national spirit and more or less obedient servants of those who dictated policies and plans to them. The prophets were such dictators. Independent of tradition and authority they had the knack of announcing their messages at rather embarrassing moments and in lofty, unanswerable style.

Consequences did not matter to the prophet. While other men were scheming and hiding and sneaking about trying to save their heads, he walked boldly before kings and executioners with his challengingly defiant messages that boiled from his soul, unafraid and apparently careless about his own bodily safety.

There were really two classes of prophets.

The one belonged to the official, perennial, professionalism that catered to popular opinion, regardless of right or wrong.

Their policy was a loose liberalism that repeated, parrotlike, the phrases and opinions of the upper class of society. Comparing them with the well-groomed modernist who today conceitedly monopolizes (and interprets to suit himself) all the scientific and popular knowledge, with the idea that no one else knows anything, there seems to be a fine similarity. They represent the class of preachers who preach the kind of preaching that will keep their purses full, or as Micah says, that will bring them something to "bite with their teeth" (3:5). They wouldn't dare to say anything contrary to the pampered likes or dislikes of their congregations for fear of losing their calls. They were the weak wishy-washy professionals who depended upon popularity for their position.

The other class of prophets, the group whose writings we are studying, were not a party, and defended no particular political platform. If they dealt with any kind of politics, they did so as statesmen, not as smooth-tongued political warblers. Their ministry touched every walk of life. They defended the poor and oppressed, but denounced moneyed immorality. They defended the fundamental essentials of monotheistic moral religion, but denounced heartless, external, religious form and ceremony. They defended uprightness, truth, mercy, justice, and faith, but denounced hypocrisy, conventional lies, ceremonial charity, petty favoritism, and faithless religiosity.

These prophets were not innovators dealing in novelties and fads; nor were they revolutionaries exciting the people to take sword in hand and to fight for their rights in the face of grave injustices; but they were rather

reformers who rediscovered the great staggering truths about God, Life, and Man. "Amos at Bethel, for instance, has been compared to Savonarola at Florence or Luther at the Council of Worms. As George Adam Smith says, 'It is the same scene, though the actors and the ages are changed.'"

The prophets were not their own authority, although it might appear so at times to the kings. Commissioned and inspired directly by God, they came from the field, village, or court, to preach the divine message to the people. Fearless of conventionalities and, sometimes, atrocious violators of high etiquette, they were rather disturbing figures to the dainty aristocrats. To the newly rich, the pretentious poor, the fat politician, and the superficially religious, the prophet appeared a madman, utterly crazy. They would call him "so uncouth," "old-foggyish," "hayseed," "fundamentalist," "unscientific," etc.

Quite individualistic in their methods, the prophets were, nevertheless, far-reaching in their message to the souls of the people of all nations. It was not a narrowed-down nationalistic message that they were bringing merely to Israel or Judah. And that was the embarrassing side of it. Israel didn't want to be compared or related to other nations in those crushing denunciations from Jehovah. Not any more than we today like to be related back to them. Israel liked to be pampered, and, like a spoiled child, delighted in the punishment of others while vainly trusting in her own favoritism.

Then the prophets came, pricked the bubble in their smugly complacent souls, hooted their anthems and pompous worship ceremony, and scathingly denounced the social selfishness of the comfortably rich. The prophets were decided protestants. They protested against the capitalistic oppression of the poor without consideration and feeling, against society without morals, against mere ceremonial religiosity, against form without spirituality, against ceremony without faith. In fact their whole plea was what has always been the plea and message of true Christianity—Salvation depends upon a right conception of and relation to God.

Nor dare we follow in the same rut as Israel did in thinking that we are the sons of God because we live in the midst of certain privileges, in an enlightened day, in the philosophy that supposes ourselves better than other peoples, in the hope of the eternal security of this or that name, in the mechanical, superficial religiosity of form and the intrinsic efficacy of this or that ecclesiastical requirement. That is the soul-paralyzing doctrine of Baal, and the prophets gnashed their teeth vehemently against it. The soul needs something more than the husks of formality. The prophets said that the people might bend their bodies in a hundred forms of prostrations, chant their hymns until they were hoarse, sacrifice all the sheep and oxen in the country, sprinkle a river of blood on the mercy-seat—and let their souls slumber a hundred thousand miles away from the heart of God.

The prophets insisted on personal, moral relationship with a personal, moral God. They were the Prophets of the Soul. And their message is as applicable to our day as it was to theirs.

*Expository Times, Oct. 1936. Editorial, page 5.

Markham, Ont.

THE NATURE OF GOD

II. Omnipresence, Omniscience, Omnipotence

By John C. Wenger

This article supplements the Young People's Meeting topic for February 21. Articles on other attributes of God, as outlined in later Y. P. M. topics, will follow in succeeding issues of the Monitor.

In a previous article a beginning was made of treating the attributes of God. We noted that God is a Person, a Spirit, existing all-gloriously from all eternity, without beginning or end. Mention was made of His limitless Being, that is, He is not excluded from any part of His creation. Let us review this attribute.

As an infinite Spirit God is able to be present in every part of His creation at the same time. With men this is utterly impossible, but the Scriptures tell us that one cannot escape God's presence anywhere.

I Kings 8:27, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

Acts 7:48-50, "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and

earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?" (Compare Isa. 66:1, 2).
Jer. 23:24, "Do not I fill heaven and earth? saith the Lord."

God is not to be thought of in spatial terms. He is not divided, with part of His being in America, part in Asia, etc. He is present everywhere in His whole being. Note the testimony of David in the following verses. David does not anticipate finding a part of God everywhere, but God Himself is everywhere present; He is omnipresent.

Psa. 139:7-10, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of

the sea; even there shall thy hand lead me, and thy right hand shall hold me."

"Neither the inmost recesses of the human heart, nor the deepest caverns of the earth, can for a moment exclude his presence" (Wakefield).

It is true that the Bible does ascribe human attributes to God. He is spoken of as having hands, eyes, etc.

Ezra 7:6, "The king granted him all his request, according to the hand of the Lord his God upon him."

It is quite evident that the writer is not thinking of a material hand of Deity but of the Lord causing Ezra's way to prosper.

II Kings 19:16, "Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see."

Hezekiah does not mean that the Lord could not hear except He bow down, nor does he infer that God at times does not see what is transpiring on the earth. Rather he is calling upon God to condescend to be attentive to his cry for help.

Isa. 1:20, "For the mouth of the Lord hath spoken it."

Isaiah was not delivering a message he prepared according to his own wishes; he was speaking the Word of God. When David thinks of God's majesty he speaks of building a temple to be a footstool for God. I Chron. 28:2.

God is a Spirit; all language which ascribes human parts or emotions to Him cannot be conceived in a material or spatial way.

The Bible even borrows figures from the animal world to illustrate spiritual truth.

Psa. 57:1, "In the shadow of thy wings will I make my refuge, until these calamities be overpast."

A more beautiful picture of security cannot be imagined.

Expressions which ascribe human organs or emotions to God are called anthropomorphic. The Bible teaches that God knows the end from the beginning. Yet, in a human analogy, He is spoken of as changing His mind as He sees men doing evil or good.

Gen. 6:6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

Jonah 3:10, "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

In His nature God is unchangeable. This is usually called His immutability.

Psa. 89:34, "My covenant will I not break, nor alter the thing that is gone out of my lips."

Heb. 6:18, "... it was impossible for God to lie ..."

Num. 23:19, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

If, then, all efforts to think of God in a material or spatial way must be given up, does human thought collapse? No, we know that He loves us and cares for us. He is a Person. It is true that human beings crave a tangible representation of Deity. Note the history of idolatry. God has met this need.

He has revealed Himself to mankind in Christ.

John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

John 1:1, 14, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Col. 1:13, 15, "His dear Son: . . . who is the image of the invisible God."

Heb. 1:1-3, "God . . . hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory and the express image of his person."

Christ, in the incarnation, became a man. He assumed a human nature. Knowing human nature He can be a sympathetic High Priest and Mediator.

I Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

The thought of God's omnipresence leads logically to His omniscience. Man cannot flee from the presence of God, neither can he hide a thought from God. God knows all things.

Heb. 4:13, "All things are naked and open unto the eyes of him with whom we have to do."

Psa. 139:12, "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Psa. 94:9, "He that planteth the ear, shall he not hear? he that formed the eye, shall he not see?"

Psa. 139:1, 2, "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off."

Prov. 15:3, "The eyes of the Lord are in every place, beholding the evil and the good."

If Christians would but meditate upon this fact until it becomes a part of their consciousness, it would be much easier to overcome sin. When the impulse to speak an uncharitable word or to do a wicked deed arises, think that God's eye is upon you. Think how heinous sin is to His holy nature and let the offensiveness of sin deter you from the word or deed.

God knows every one of our thoughts and our deeds. Not only does He see us, but He knows all things before they come to pass. This is called His foreknowledge or pre-science. Man may make predictions, some fairly reliable, but he does not have foreknowledge. Only of God may it be said,

Acts 15:18, "Known unto God are all his works from the beginning of the world."

Isa. 46:9, 10, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saving. My counsel shall stand, and I will do all my pleasure."

Closely allied to God's knowledge of all things is His wisdom. Rather, wisdom may be thought of as a particular aspect of His knowledge. God's wisdom may be seen in creation, in providence, and in redemption.

Psa. 19:1, "The heavens declare the glory of God; and the firmament sheweth his handywork."

Psa. 33:11, "The counsel of the Lord stand-

eth for ever, the thoughts of his heart to all generations."

Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Rom. 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out."

Rom. 8:29, 31, "For whom he did fore-know, he also did predestinate to be con-formed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"

Peter speaks of Christians as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2).

It is because God is omniscient that He is able to make all things work together for good for His elect. It is because He knew us from all eternity that He could choose us in Christ before the foundation of the world.

Eph. 1:3-6, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

God is omnipresent. He is omniscient. He is also omnipotent. He is all-powerful. No one can withstand God. Of course there are some things God cannot do. He cannot act contrary to His nature. He cannot lie. He Himself cannot sin nor can He be indifferent to human sin. He cannot contradict Himself. But these things are not in view when we speak of God's omnipotence. By omnipotence we refer to the limitless power God possesses to do that which He purposes to do. He is not finite. He is Almighty. The Bible speaks of God's eternity and His omnipotence in one breath.

Rev. 1:8, "I am Alpha and Omega [A and Z], the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

The Bible does not labor to establish the omnipotence of God. Rather, it assumes that God is almighty.

Gen. 18:14, "Is any thing too hard for the Lord?"

Jer. 32:27, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?"

Matt. 3:9, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

Job 9:12, "Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?"

Jer. 32:17, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."

(Continued on page 63)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS THE GOOD SHEPHERD.—John 10:1-42

Lesson for February 14, 1937

Golden Text.—I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10:11.

John 10:1, 8. Thieves and robbers. The general distinction between these two is that the first does his work by stealth, while the second accomplishes his ends through force. The thief would steal the sheep by artfully simulating the owner and leading them astray through false calls; the robber would attack the shepherd and slay him, and then take the flock for his own. The purpose of the thief is to steal, to kill, and to destroy. Thieves and robbers are the bane of society. They add nothing to its wealth, their works are works of destruction. Billions of dollars are lost every year in the United States America alone through their activities. But the meanest thief is he who comes in the guise of an angel of light (minister of the Gospel) and by his seductive teaching draws men away from Christ and the truth. Not those who came before Christ in point of time, but those who make Messianic claims, and speak contemptuously of the Christ are thieves and robbers in the religious world. Beware of the man who would come before Christ. The faithful shepherds of all the generations have never failed to point men to the true Shepherd.

The True Shepherd. In this parable the Master is not speaking of conversion but of His love for the sheep and His care for His own; of their knowing Him and of their following and abiding in Him. Whether in the fold or in the field, their safety lay in His constant presence and care, as well as their constantly heeding His voice and following after Him. Christ is our Protector while we are asleep, and our Defender when we are awake.

The Sheep. A sheep knows its Master's voice and will follow no other. Is this true in the realm of the spiritual? Not absolutely. As in the realm of the natural some sheep wander far from the flock to their own destruction, so in the realm of the spiritual there are some who listen to the fair speech of religious tempters and temptresses and are led far astray from truth, often never to return. Unstable souls can be beguiled. But does that which you have satisfy you if you are always running after something different? No, if you are satisfied where you are you will not go elsewhere.

The Hirelings. God has always depended upon men to look after His flock on earth. Many have proved their faithfulness not only in providing the proper food for the flock but even in giving their lives for their welfare. But there have been and are many shepherds with the spirit of an hireling; they care not for the sheep, and are unwilling to incur danger and hardship for them. When such is the case the flock is soon scattered. What has become of the flocks that used to worship in the thousands of empty churches scattered throughout the land? They are scattered. What kind of shepherds did they have that this has happened? Hirelings.

Other Sheep. The great God is too great, and His heart too all-embracing to limit Himself to one class of people. The God of the whole earth is He. The believers are not divided into separate groups: Israelites, the church, and tribulation saints, but are one flock with one Shepherd who is the one Savior. All united become the whole family in heaven and earth. In Christ neither race, nor sex, nor language, availeth anything, but a new creation. His call is to all the peoples of the earth, and those who answer His call will be brought into the fold as His sheep.

Christ's Death. The death of Christ was entirely voluntary. At the command of the Father He gave up His life on Calvary that His sheep might live; at the command of the Father He rose from the dead that His sheep might have a Keeper who never slumbers nor sleeps.

Safety. Safety is not "eternal security." The same writer that penned these words also penned I John 2:24-29. We are safe only as we abide. Psa. 91. The power of choice is ours while we are in the flesh. There is no cosmic power that holds me helpless so that I have to choose and hold to a certain course. I have freely chosen Him; I love Him, and while I love Him I will abide with Him and He will hold me fast. But don't forget II Pet. 1:9-11.

THE POWER OF JESUS OVER DEATH.—John 11:1-12:11

Lesson for February 21, 1937

Golden Text.—I am the resurrection, and the life.—John 11:25.

Lazarus. Everything I do should be done to the glory of God. Col. 3:17. My constant prayer to God should be that only those things which will work out to His glory should be allowed to happen to me. This

sickness and death was for the glory of God. This family was beloved of Jesus, and He was loved of them. The fact that He loves me causes Him to chasten me betimes. Heb. 12:6. But after the chastening come the fruits. This family loved Jesus much more after Jesus had raised Lazarus than they did before. They also had a much deeper understanding of our Lord.

Verse 6. In this verse we may have an indication for the reasons of the Lord's seeming delays. Did He therefore tarry two days before going to Bethany because He loved them? Apparently so. Does He sometimes take loved ones from us, even though we wrestle earnestly with Him in prayer that they might stay with us because of the love He has for us. Undoubtedly. He shows His love both to those who are taken as well as to those who are bereft. But even through our tears we must believe if we would see the glory of God. Verse 40.

Verses 7-10. The things that God gives as well as the things He withholds are all for our good if we are among those that love Him. We are safe in His keeping in the midst of our enemies, or in the places where walketh the pestilence when we are doing His will. No man need fear the future who walks in the will of God. To walk in His will is to walk in the light.

Verse 19. Sorrow makes the world kin. People we hardly think of when things go on their ordinary way receive our liveliest sympathy when the sorrows of death sadden them. A friend is what the heart needs all the time, but I appreciate him doubly when my heart is breaking. These Jews really sympathized with this family, but none could comfort like Jesus. But though I cannot comfort like Jesus I will comfort all I can.

Verses 20-27. Jesus is the Lord of life. Whenever He appeared in the presence of death He brought life. Even when He went into the regions of the dead many of the sleeping saints arose with Him. Matt. 27:53. Surely Martha had reason for her belief that the presence of Jesus would have prevented the death of her brother or might even now restore Him to them again. She believed in the resurrection at the last day, but that was not enough to assuage the grief of present separation. While the resurrection is future, there is something that comes into the lives of those who believe in Christ that makes the resurrection a present comforting reality. Whether living or dead, we are the Lord's. In the body, the Lord is with us; absent from the body, we are with the Lord. It is this truth that Martha grasped as she confessed her faith in Jesus as the Son of God.

Verses 28-36. Mary had strange insights into the future. We have no record that

she anointed her brother for burial, but we do know that within a few days she anointed our Lord beforehand for His burial. Of Lazarus she had faith in his return to life; of Christ she believed that He would die for her and rise again. May God give all of us a heart to grasp these truths.

Verses 39-46. The Son always obeyed the Father; the Father never refused the Son a request. Before He came to Bethany Jesus knew that Lazarus would rise again. This seventh miracle recorded in John's Gospel is supreme proof of His Deity. But while many believed, some did not. Even His own resurrection, by which He was declared to be the Son of God with power, did not convince them.

Verses 47-57. These people could not deny the miracles, but to invent an excuse for their opposition to Him they invented the bogeyman of the Romans. By no known law of reason or logic could you or I at this distant date see why the Romans would make trouble to the Jews because one of their number went about doing good and teaching righteousness. But envy never uses reason. The arguments that you use against accepting Christ are just as unreasonable and illogical. But even in our folly we sometimes utter a truth. In a way that Caiaphas never comprehended, it was necessary for Jesus to die for the Jewish nation if any of them were to be saved from their folly and sin. And if, after the Resurrection the Jews had accepted our Lord, they would not have been scattered to the ends of the earth. Acceptance, not rejection of Christ, is the hope of preservation of the nations.

THE NEW COMMANDMENT

John 12:12-13:38

Lesson for February 28, 1937

Golden Text.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13:34.

Chapter 12:12-19; Isa. 14:24. In this section we have the fulfillment of Zech. 9:9. Hundreds of prophecies were fulfilled in our blessed Savior. Other prophecies relating to men and nations have been fulfilled in due time, and more are awaiting fulfillment. God never has to recall His Word nor change His plans. "Known unto God are all his works from the foundation of the world." Hosanna means "Save now," and has been the cry of people longing for deliverance from bondage of every description in every generation. Let us join the chorus.

Verses 20-22. According to the teachings of Isaiah, chapter 49, the Lord's work was not to be extended to the Gentiles until after His death and resurrection. Here we have Greek proselytes desiring to see the Lord. The time had about come. For this reason the Master spoke about His death in the verses following.

Verses 24-36. It is a principle of life that life can only be increased by the giving up of life; that only by dying to the lower can we live in the higher. Love of the sensual life will kill the spiritual; hatred of the sensual will give free development to the spiritual,

STATISTICS OF THE SUNDAY SCHOOLS OF THE WORLD

Released at the Twelfth World's Sunday School Convention in Oslo, Norway, 1936

Continent	Population	Protestant Christians	No. of Sunday Schools	No. of Teachers	No. of Scholars	Total Membership	1932-36 Increase Scholars
Africa	145,337,216	7,904,514	31,197	81,522	1,587,989	1,669,511	581,721
Asia	1,135,222,608	6,971,124	34,353	107,611	1,778,908	1,886,519	40,199
Australasia	10,317,252	7,147,118	12,833	91,013	884,972	975,985	64,534
Europe	487,165,814	110,217,875	105,915	794,427	8,636,809	9,431,236	*13,888
Latin America—							
C. Amer. & Mexico	23,941,012	257,874	1,222	3,479	78,662	82,141	193,566
South America	90,113,721	1,515,817	5,512	21,956	287,558	309,514	
West Indies, etc.	11,746,401	1,873,216	3,067	19,150	277,680	296,830	
North America	138,263,968	95,599,302	175,411	2,026,737	20,607,046	22,633,783	28,447
Totals — 1936	2,042,107,992	231,486,840	369,510	3,145,895	34,139,624	37,285,519	894,579
1932			361,145	3,301,784	33,245,045	36,546,829	(2.75%)
1913			301,057	2,669,630	27,345,407	30,015,037	

Note: There are at least 60,000,000 Protestant children under 14 years of age; probably one-third of the scholars recorded are over 14 years of age.

* Decrease.

which ends in life eternal. You can not be a servant of the Lord without being a follower; and you must be a follower even unto death if you would have the honor of the Father to spend eternity in the presence of the Savior. God the Father honors those who glorify Him in their daily lives.

In the crucifixion of Christ, the world, not Christ, was condemned. Heb. 11:38. The Battle of Calvary was the decisive battle of the ages. With Christ's resurrection, the powers of hell were shaken, captivity was led captive, God gave gifts to men to enable them to live lives of victory, the powers of Satan were limited, and the ultimate end of evil declared.

The love that prompted the Father and the Son to accomplish the world's redemption through the Cross has done more to draw men back to God than any or all other means that God could have devised. We love Him because He thus loved us.

Verses 37-50. Men can become so far estranged from God that faith becomes an impossibility. When you reach that point the Scriptures speak of God's hardening the heart. But multitudes are registered as unbelievers today who secretly are believers, but are kept from confessing Him because they fear the scorn of men whose praise they crave.

To believe in Christ is to believe in God. If I believe in Him I will also believe in His Word. Christ came not to condemn but to save; but the Word which He left us is to judge the world in the last time. To disobey the Word is to invite damnation.

Chapter 13:1-17. While the other evangelists record the Last Supper and the institution of the Lord's Supper, John makes only a casual reference to it, but gives seventeen verses to the ordinance of feet washing, with its deep spiritual message. These men did not have dirty feet; the outside was clean. But the inner life of the disciples was not all clean. Judas had his feet washed but not the inner life. Peter was willing that the inner life should be cleansed but objected to the outer symbol. The Master required, and does require, both. They were not to

do only this thing, but "these things,"—all the things the Master taught. In obedience lies the blessing.

Verses 18-30. In this hour Judas apparently stepped over the dead line, after which he entered the night of utter surrender to Satan's control and that was followed by the night of utter despair. Covetousness, unconquered, was the cause of his spiritual lapse. Beware lest thou fall after the same example.

Verses 31-33. The hour was at hand when the Greeks inquired to see Jesus. It strikes when Judas leaves the apostolic band to betray our Lord. It is not how much I say or think that I love my Lord that counts; but how much I really love Him and my brethren. Much of my good opinion of myself as compared to others is chaff. We all like Peter need a winnowing. Let us hope that it isn't all chaff. Only when I love others so that I am willing to die for them do I love Christ enough to be worthy of the martyr's crown.

LIFE HERE AND HEREAFTER THROUGH CHRIST.—John 14:1-15:27

Lesson for March 7, 1937

Golden Text.—I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

Verse 14:1. If we are to keep the troubles of this world from driving us to distraction and despair, we must have faith in God and in His Son. In the Revised Version the words of the Master take the form of a command. We are to believe in the Father, and we are to believe in the Son as coequal with the Father.

Verses 2, 3. The word "mansions" in this verse is the same as that translated "abode" in verse 23. It does not mean a great big house with many servants, etc., or else we would have a mansion within a house; but we have the figure of the family of God (all believers, see Eph. 3:15), living in the same house with the Father with rooms and welcome for all. Unlike the elder brother in the parable of the prodigal, our Elder Brother is

making ready the rooms for our accommodation and will presently come and take us home in His own chariots. Then shall we have joy unspeakable and full of glory.

Verses 4-6. Divine truth can only be expressed in words that ordinarily have to do with natural things, and it is a common thing for the hearer or reader to confuse the figure. Jesus had said long before, "I and the Father are one," yet Philip's heart yearnings would not be appeased until he saw the Father. Jesus had plainly said that He was the ladder of Jacob's vision connecting earth and heaven, yet Thomas was thinking of the way to heaven in the analogy of seeking a destination through strange lands. He is the Way, and we climb to the abodes of the blessed by faith in Him; He is the truth, and our lives become true only as they are merged in His; He is the life, so that the believer can say, "The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me."

Verses 7-12, 23. Christ was in the Father, and the Father was in the Son. You could not see the one without also seeing the complete manifestation of the other. Those who love the Father and the Son, and you cannot love the one and hate the other, God the Father and God the Son will love and come and make their abode in their hearts and lives. In partnership with the Divine the believer will do greater things than Christ Himself did when He was here, but without that unity with Christ the professor can do nothing.

Verses 13, 14. I can close my prayers by saying, "And this we ask in Jesus' name," and not be asking in Jesus' name at all. We have no record that Jesus ever failed in receiving the thing that He asked of the Father. The Father never will refuse the Son anything; even all the promises of God are Yea and Amen in Christ. Anything that He asks even through His servants the Father will give. Through the Spirit, the Lord tells me to pray for things as I ought; through the Spirit I make intercession according to the will of God. Then and only then, when I ask the Father for the things the Son has told me to ask for, am I asking in His name. He has given the believer the power of attorney. At His command I can write any check I will on the Bank of Heaven and have it honored when I go to the Teller's window.

Verses 15-18. Without the sense of the Presence of Jesus we are indeed as orphans bereft of a father, companion, sustainer, and guide. The Holy Spirit coming into our lives brings us the lively sense of the Presence. But He will abide only where there is loving obedience. When sin and hate come in, the Presence will leave.

Verses 24-31.—The Comforter means the Helper, the Strong One, who joins us in the yoke of service, making it easy and the burdens light; for Omnipotence has joined with weakness to enable the believer to accomplish God's will in his own life. Our sufficiency is of God. II Cor. 3:5.

Chapter 15. Christ is the Life. As the branch of the vine has no life except as it comes from the vine, so neither do I have

life except as I am joined to the True Vine. And as the branch cannot bear fruit of itself, neither can I, except as I abide in the Vine. A branch may be attached to the vine and not bear fruit (that is displeasing to God, and merits His judgment of being cut off); but to bear fruit you must be attached to the Vine in living union. By cutting off superfluities you will bear more fruit. Do so and glorify God.

Lancaster, Pa.

GYPSY-BOUND

(Continued from page 34)

child. But I forgot about it until I learned that yours was missing. Then I says to myself, I'll bet he's gone with the gypsy band. But I kept still because I thought it served you right—but I'm really truly sorry now. Perhaps if I had told you then, the officers could have found him and saved you all this agony."

"Gypsies!" Miriam shouted in horror. "To the land of no returning!" She sank back on the pillow, white and exhausted. "He can not come back from the other direction. Gone to be a gypsy lad—a bum—a thief!" she spoke slowly as one dreaming. "Charles Franklin—ten years—a gypsy."

"But Miriam," she continued, "I have something else to say to you." She looked at the patient quickly. Her eyes were closed and her face white.

"Miriam! Miriam!" she shouted.

"I'm—I'm listening—go on."

"Oh! I thought you were—well as I was going to say, the same band of gypsies came back yesterday—only they were going the

YOUR LIFE IS A VAPOR

(James 4:14)

Your link with time is fragile—
You know not when 'twill break,
And leave your soul untrammelled—
Its flight to God to take.
Uncertainty of living
Marks every passing hour—
The grim, relentless reaper
Mows down both grass and flower.

Your life is marked as "victim"
By death's cold firm decree—
Our fathers of the ages
Do we around us see?
As they have passed—we're passing
Across life's little tide
To dwell through coming ages
Upon the other side.

Then listen, O my reader,
To what God says to you—
He tells you you're a sinner,
And nothing you can do—
To win or earn salvation—
This God is offering free,
Through Christ who for you suffered
On Calvary's awful Tree.

He loves to see you anxious—
Repentant and contrite,
And come to Him confessing
Your dark and sinful plight—
And then to trust the merits
Of His all-saving grace
Who in His deep compassion
In judgment took your place.

—C. C. Crowston.

other direction. An old man came to the door leading a boy about ten. He says to me, 'The old woman took this here child and a couple months ago she was dying and she says, "Take the kid back," and she made me promise. She gave me the direction and he must be your'n.' I told him no, but I knew his parents. He told me to shut up about it or the evil spirits would disturb me, so you'd better not involve me. I'll call Joshua to bring the child up. You won't know him—he's grown considerable since you last seen him—rather thin—and tolerably gypsified. Maybe he'll outgrow it—he seems awfully scared—acted like he never saw a bed last night. Well, I'll call Joshua."

"Oh! can it be! Can it be!" shouted Miriam. "My prayer is answered—I will not—can not—dare not, die now. He will be a preacher yet," but she was taxing her feeble strength.

Frank had heard what was going on. He entered and hurried to the bed, "Miriam, this is too much for you—you must rest until morning. Lottie will bring him then."

"But, I'm so happy, Frank. It seems like a wonderful dream." Then she relaxed and spoke more quietly, "I knew he would return from the other direction. Though the road is endless and crosses many states, yet there is always a returning from the other direction."

And they thanked God together.

West Liberty, Ohio.

LO, THE HEAVENS!

(Continued from page 40)

no horizon, no zenith, and no nadir; whose ends respect all possible objects and interests, and spread themselves out in plans of boundless vastness whose merest corners and differentials only are visible to men of the widest scope; when I am told of Him, and I then place myself out under nature's open dome, amid its protean inscrutableness of leaf and star, of whole crowded earth and circumventing heavens—the peopled heavens where sweep in inextricable maze the hurricane hosts of advancing and retreating orbs; and open my soul candidly to all their silent suggestions and magnetisms—I feel myself drinking in faith, as the fleece spread out under the stars drinks in the dew—I feel that the facts give embracing arms to the doctrine; that the actual universe, instead of swearing with decisive voice and hand uplift to heaven that there is no inscrutable God, significantly asks with panting whisper and color that comes and goes, "Is there **not** such a Being?" In fine, I feel that our continued lifting of the veil from the painting has disclosed another characteristic of the great Master to whom the work is attributed; has cleared up another stretch of that vista which conducts the sight to Titian in the act of glorifying his canvas into the Milanese Coronation-Christ—another of those many harmonies which, as successively presented, warrant us in looking faithward with ever-growing kindliness of aspect.

Peace is not made in documents but in the hearts of men.—Herbert Hoover.

Educational

GETTING READY FOR SUMMER BIBLE SCHOOL

By Clayton F. Yake

The success of the Summer Bible School is to a large extent, dependent upon proper planning and preparation. Many other features enter into the success of a Summer Bible School, but this is one of the most important. In spite of the phenomenal growth of the Summer Bible School movement, it is a fact that all too frequently plans have been made hastily and at the very last moment. The result in such instances is frequently inconvenience and some measure of disappointment, or even surprise and astonishment. This latter experience was the lot of one school which, the leaders thought, was quite well planned for, but the first day of school brought about 100 more pupils than had been estimated. Apparently, there was an inaccurate survey of the field, but the Lord provided for the need, and the school proved a big success. Such has been the result in most cases. But this does not in any way justify the neglect of definite planning and preparing, and doing so far enough in advance.

Permanent Local Organization

One of the decided needs in every congregation is a standing Summer Bible School committee which assumes the responsibility for the direction of the Summer Bible School. It is not enough to have a Summer Bible School committee; this may be well and satisfactory. But if such committee, as a whole, is either elected or appointed every year by the church, difficulties are bound to be encountered. For example, such a committee may feel that its work is ended at the completion of the Summer Bible School term. Teachers and pupils are dismissed at the close of school, and soon thereafter practically everybody has forgotten about Summer Bible School. And there will be delayed action!

Eventually someone may ask, Will we have a Bible school this summer? Is there going to be another school? But not until someone becomes again sufficiently and intensely enough interested does the work proceed definitely toward the conducting of another Summer Bible School. While we recognize that this is a way, it is not by any means the most satisfactory and successful way.

What is needed, and needed in every congregation, is to have a permanent Summer Bible School committee. Such a committee should be comprised of not less than three members and possibly not more than five. Naturally the pastor should be ex officio a member. If for special reasons the pastor may not be a member, he should be sufficiently interested in the work to give his constant support and counsel; and the committee should in every instance make it a point to work co-operatively with him. One

of the members may be the Sunday-school superintendent; another one may be the Summer Bible School superintendent. In case, however, it is not known in advance who may be the superintendent or principal, the committee may invite him, after his appointment, to become a member by virtue of his office. If three form the committee, and the pastor is a member because of his office, then the other two should be elected, one for one year and the second for two years; thereafter one will be elected for two years each year. Where five are on the com-



REPORT OF SUMMER BIBLE SCHOOLS OF 1936

Report of Schools Which Responded

The report on our Summer Bible Schools, for a number of reasons, is incomplete, but it seems wise to give a summary at this time. To date 94 schools have reported. These had a total enrollment of 13,472, and an average attendance of 11,135. There were employed 964 teachers. Of the total number enrolled, 370 are reported as taking high-school work. Expenses are estimated as \$3,326.44, a cost per enrolled pupil of 25 cents.

The Number of Schools

The Publishing House bookstore has a Summer Bible School roster of 155 individual orders. A number of these orders were from persons outside of our own denomination. Making a reasonable allowance for such orders, we may quite accurately conjecture that the number of Summer Bible Schools during the summer of 1936 were not less than 125 and not more than 140. To date, 200 sets of the elementary Summer Bible School courses, have been distributed.

Some District Returns

Interesting district reports come from the following:

Lancaster County and the east, 25 schools reported; Southwestern Pennsylvania, 20 schools reported; Missouri-Kansas, 12 schools reported; Indiana-Michigan, 11 reported; Illinois, 9 reported; Ohio, 6 reported.

Comparative Facts

In 1935 the final report was 103 schools with a total enrollment of 11,500. In 1936, of the reports from 94 schools, the total enrollment is 13,472—almost 2,000 more pupils in less schools. This is remarkable. Likely the total enrollment of all schools actually held would go beyond 16,000. The number of Sunday-school pupils, under 14 years of age, in all of the Mennonite Sunday schools (about 400 or more) reported Jan. 1, 1935 was 14,266. Making an allowance for the 370 high-school pupils in the enrollment of the 94 Summer Bible Schools reported thus far, we have had in these schools only 1,000 less pupils under 14 years of age than in all the Mennonite Sunday schools. This gives an idea of the extent of the influence and the outreach of the Summer Bible School movement.

mittee, and the pastor a permanent member, the other four may be elected thus: The first year two are elected for one year and two for two years; thereafter two are elected every year for a two-year term; or the terms at the first election may be so planned that thereafter one member is elected each year for four years.

In our estimation, particularly where the congregation is of fair size, five is the more appropriate number on the committee. Again, in such event the Summer Bible School superintendent or principal should be one of the members. The committee should be organized with a chairman, a secretary, and a treasurer. With the superintendent of the Summer Bible School and the pastor on the committee, an effective set-up is established. However, it matters not so much, what plan for a committee is used; the chief factor is that not all members are elected every year. This committee may be thought of as Summer Bible School Board and feel then that it has the responsibility for directing the Summer Bible School work, not for one year but for every year and from year to year.

If you do not have such a committee or school board, take the proper steps to establish one in your congregation. In some instances a permanent Christian Educational Committee of five or seven members may be a part of the church organization. This committee then assumes responsibility for the oversight and direction of all the Christian educational work of the church. In other words, Sunday School, Summer Bible School, and Week Day Bible School, and any other teaching agency of the church falls under their jurisdiction. By the proper organization of such a committee the Bible-teaching work of the church may be greatly enhanced. Superintendents, principals, or directors of the various types of Bible-teaching work would naturally be on this committee or board. The pastor would be ex officio a member. The length of term of each member, and who the additional members may be determined according to local circumstances. In such type of organization will be found the nucleus for the possible general church-wide promotion of our Christian educational work with a properly equalized emphasis on every teaching agency and a more effective co-ordination of these agencies.

A Summer Bible School Year After Year

The question, Will we have a Summer Bible School this year? should never be raised where once this work has been started. It should be a settled fact that there WILL be a Bible school. Summer Bible School has come to stay. Besides, it is yet in its youth. Summer Bible School has come to grow, and become a greater and more effective teaching agency of the church than it has been. It aims to supplement the Sunday school and its work by an additional 100 per cent of Bible teaching, D. V., in the not far distant future. Of course you will want a Summer Bible School again, and year after year. Your permanent committee or board is responsible and will plan immedi-

ately after the close of the summer's school for the next summer's one.

Why do I say this so confidently? Simply because I have faith that we as a Mennonite people want our children to have all the Bible teaching they can possibly secure in their youthful years. And not only for this reason do I have the confidence, but also because the Summer Bible School curriculum is built up in a group-graded and a closely-graded manner. Each year's work is a step toward the completion of the entire elementary course by the time the eighth grade in public school is completed. Then there will be a diploma! Think of what such a certificate will mean to a child when it carries credit for actually ten years of Bible-study work! That is worth more than money can buy! No heritage we can give our children can be of greater merit.

In other words, the Summer Bible School course is perennial and perpetual, and our desire to teach the Word is an evergreen desire. Summer Bible School, year after year, without missing a cog, that is the ideal!

And this brings to our remembrance the importance of keeping accurate pupils' records, and school records. A Summer Bible School secretary (other than the committee secretary) to keep accurate records, is indispensable. Be sure to have a good secretary, and keep your records neatly and accurately from year to year. Upon these records you will rely to give the pupils credit for their diplomas.

Summer Bible School Conferences

We have had district and general Summer Bible School conferences, and we are continuing to have them. Indeed, we dare not lessen our zeal for these types of meetings. Every church conference should have also a Summer Bible School conference or a special place on its program for the consideration of this work. The general conferences need to be continued, D. V. But besides these types of conferences we need local Summer Bible School workers' conferences. A congregation may have such a conference for its own special need; or two or more neighboring churches may unite in such a conference. This is a most helpful way of bringing before the membership the nature of the Summer Bible School work, its opportunities, its blessings, its problems and their solution, etc. It will be a means of keeping the interest at the proper height and will be a source of great help and encouragement to the workers in the Summer Bible School field.

Begin Now

If you have not yet done anything for the promotion of your Summer Bible School this coming summer, do so at once. Now is the time to plan to prepare for a school sometime during the coming months when the children are not in the public schools. The Summer Bible School presents a grand opportunity for increased instruction of the children in the Word of God.

Scottdale, Pa.

CONFLICT IN THE LAND OF PEACE

By Anis Charles Haddad

This month we are favored with an extra article from the pen of Mr. Haddad. We are sure our readers will be interested in this description of the distressing and regrettable conditions in Palestine at the present time. May we, as the author suggests, "pray for the peace of Jerusalem" (Psa. 122:6).

What is the truth about Palestine—the Holy Land coveted by all sects and creeds on our globe? Why is it that, with the regularity of a recurring fever, the Holy Land was recently rent by civil disobedience, which on this occasion had assumed the character of widespread rebellion? That was the question of which many were seeking the answer.

How tragic it all was! Places of the most precious association, names graven on our earliest memories: Mount Tabor, Cana of Galilee, even Bethlehem and Nazareth, we read of as the scene of ambushes and murderous encounters. From Dan to Beersheba death lurked in the hills! Moslems of Jaffa and Jews of Tel Aviv were wired against each other like a pair of savage beasts, and at dusk the silence of curfew fell over the towns broken only by the tramp of the tin-hatted patrols, the explosion of bombs or the rattle of Lewis guns answering snipers lurking on the housetops or in orange groves.

It is nearly twenty years now since the victorious armies of Great Britain swept the demoralized Turks in headlong route from the Provinces of Syria. When Jerusalem fell in 1918, the world was stirred. Jewry, the Balfour Declaration with the "vain promise" of a National Home in its ears, was ex-

ultant. The Moslems, recking nought of Zionism, received the British forces as liberators rather than conquerors. Great Britain, sorely tried on the other fronts, felt that in this vital quarter her interests were now for all time secured!

Why has such hopefulness turned to such disillusionment? Briefly the answer is that a peculiar problem has been approached in a conventional way.

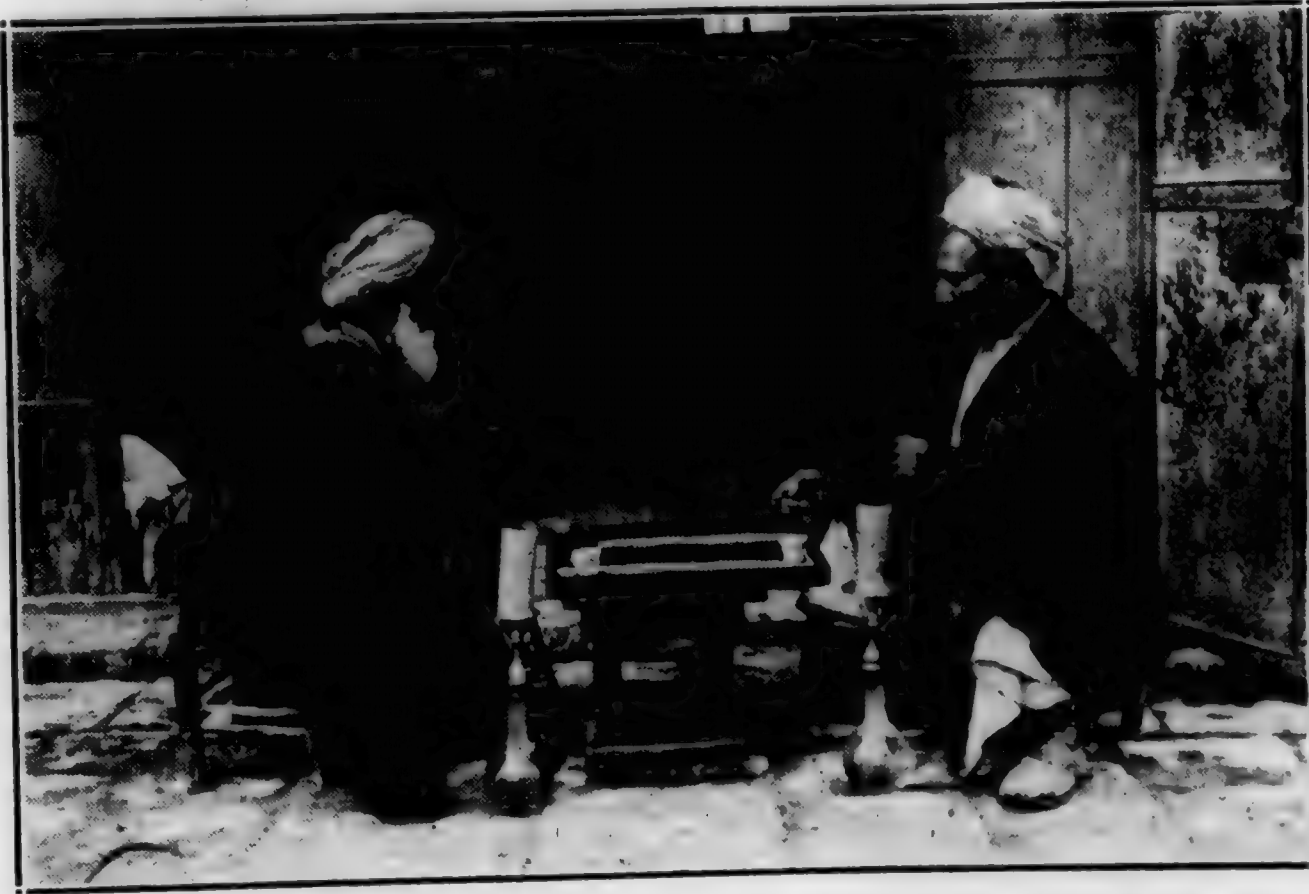
It was not long after the British Occupation before it became painfully clear that it was not going to be anything like an easy task to govern Palestine, for many of the Jews firmly thought that the land was theirs and anything or anybody else did not really matter, while the Moslems who also believed they had been promised their independence, bitterly resented the intrusion of what to them was an alien people with no justifiable claim to a land, whence they had been expelled some 1900 years before! And neither had the slightest inclination to regard themselves as "Palestinians." For no Jew feels so Jewish as the Jew in Palestine. Similarly the Moslems regard themselves as members of the great and proud Islamic race, whose part was so glorious and to whose future they look forward with such hope! There has, indeed, been a considerable amount of co-operation between the two elements especially in the economic sphere, but the fundamental antagonism has never been absent, and at intervals has flared up into disorder and bloodshed.

Though the casualties have happily not been so high as in the 1929 outbreak, there have never been such widespread and prolonged disturbances as these. For six months the Moslems' strike was steadfastly kept. There exists no such record in any of the countries of the world. The reason is that the Moslems, all classes and sections alike, feel convinced that they are threatened with submergence in the face of the unchecked onmarch of Zionism—no fewer than two hundred thousand Jews have entered the country in the last four years—and that only desperate measures can be of any avail to them, in the face of the powerful and apparently irresistible influence of the Jews.

Nor can the Jews, hounded and persecuted in many countries where for centuries they have made their homes, be blamed if they surge at the gates of the ancient Land of Israel, where they see almost the only hope for the future of their race.

The Royal Commission is at present in Palestine sitting down, for a few months, patiently to hear evidence. It is a cherished hope, that April of 1937 will be for Palestine a very different month from the tragic and fateful April of 1936. Let the Christians in all the world pray for the peace of Jerusalem!

Jerusalem, Palestine.



Over a Cup of Coffee, a Hubble-bubble, and a Game of Chess, These Moslem Peasants of the Holy Land Gossip of Their Country's Welfare

MONEY FOR MENNONITE EDUCATION

By John Umble

No educational institution of the type of our church schools can be fully self-supporting, for there are always needs that can only be met by outside help. Very few schools of any kind are entirely independent of outside sources of income in addition to the tuition paid by students. The state schools cost millions of dollars annually. The money is raised by taxation. Even the largest colleges and universities must depend on gifts to pay their running expenses. A few years ago a millionaire alumnus of Yale brought his son to enroll him in the university. He asked the president of the university how the school could give such fine educational service for the amount of tuition charged. The president replied, "The tuition we charge your boy pays for barely half the cost of his education." "But why don't you charge him what it costs? I am able to pay it." "True," agreed the president. "But if we should raise the tuition fee to cover the cost of education, many a bright deserving boy would be shut out of our school. We lower the tuition rate to what the average boy can pay and then we depend on you and other friends to make gifts to cover the deficit." This has been the policy of our church schools. And even with their low tuition rate, our schools find it necessary to devise ways and means to help many students earn part of their expenses in order to accommodate those who need an education but cannot pay for it.

Why is Education Expensive?

The question often arises, Why does a college education need to cost more than the tuition fee? In the first place a school must have buildings and, even if they are paid for, it costs to maintain them. A certain large middle-western university pays ten thousand dollars a year for washing the windows of its most important buildings! But there is not only the cost of janitor work. Plumbing gets out of repair, roofs leak, heating systems wear out, furnaces burn coal, hundreds of light bulbs in dormitories, library, and classrooms consume electric current, supplies and equipment for laboratories and library are expensive but indispensable, and last but not least, faculty allowances must cover not only books, rent, fuel, light, food, clothing, care and education of babies, but must usually go also to pay debts incurred in studying for advanced degrees or in continuing graduate work. Probably few institutional workers in the Mennonite Church need and deserve the prayers and sympathy of the brotherhood more than the business managers of our three schools.

The burden is particularly heavy on the business manager of Goshen College because the College gives more advanced work than the other two schools. The junior and senior classes are always much smaller than the freshman and sophomore groups, but these few upper-class students require more courses and more specialized work than five or six times as many freshmen or sophomores. Hence the cost is correspondingly greater.

Changed Attitude toward Higher Education

Until a few years ago it had been difficult to collect large sums of money in our Mennonite communities for the support of our church colleges. The reasons were entirely natural. Most Mennonites made their living with their hands. Whoever did not make his living with his hands was considered lazy.

Times have changed. The farmer sits on his tractor-drawn machinery and does as little hand work as possible. He is not "lazy" provided he plants and harvests his crops on time and shows a balance on the right side of the ledger at the end of the season. The farm boy who is crowded off his father's farm by a "Farm-All" to earn his living in some other way than with his hands is no longer merely a "lazy boy." The attitude of Mennonites toward higher education has changed greatly during the past forty years, even during the past ten years. Active opposition to education gradually yielded to passive acceptance and this in turn has given way to active support of an educational program for Mennonite young people.

More Money for Other Church Activities

In spite of the general acceptance of this program, however, and a certain measure of support by prayers and means, income from denominational sources has, so far, been insufficient to reach and maintain the standards for full college work prescribed by accrediting agencies.

Lack of interest has not always been the sole reason for failure to contribute to our educational institutions. The Mennonite Church has no immensely wealthy members. Only a few have surplus capital. On the other hand the Church does have money to support other activities. The Church, considering the size of the membership, gives liberal support to her home and foreign missions, publications and charities.

Danger in Nondenominational Support for Mennonite Colleges

Although the educational work of the Church has been hampered by lack of funds and although part of the Church has seemed unsympathetic, Mennonite colleges have successfully resisted the temptation to solicit funds from nondenominational sources. In cases where other denominational colleges have yielded to this temptation, results have been disastrous to the religious life and denominational integrity of the institution. One college in a neighboring state made the mistake of yielding to local nondenominational pressure for intercollegiate athletics in order to secure financial assistance outside of its denominational constituency. In a short time the character of the institution was changed. Smoking and profanity became common in the dormitory and on the campus. Complete reorganization was necessary to salvage the educational program of the institution and to regain the support and confidence of the denominational constituency.

In another institution the results were

different. The college made a strong bid for local nondenominational support and was met by a demand for intercollegiate athletics "to put the town on the map." The school yielded. The outcome was so successful that the student body doubled and enough money flowed in to make the school practically independent of denominational support. Now that denomination has lost its training school for its young people and the school is losing the support of a conservative element in its constituency that always contributed vitally to the spiritual life of the institution. The school has become just another college without a denominational reason for its existence.

Whatever may be the mistakes, failures or shortcomings of our Mennonite colleges, they have maintained their denominational stamp. They strive to serve the Church and to provide an atmosphere where Mennonite young people may receive a good education and at the same time be instructed in the fundamentals of the Christian faith and in the distinctive doctrines of the Mennonite Church. For this reason our Mennonite colleges deserve Mennonite support.

What Does Financial Support Mean?

It is becoming more and more difficult to obtain proper recognition for the excellent educational work being done in our Mennonite colleges without meeting certain requirements and standards set up by state and regional accrediting agencies. For Goshen College these standards cannot be met by the College without an income of between twenty-five and thirty thousand dollars a year in addition to the regular tuition paid by students. Formerly this meant that a college must have an invested endowment. Without this endowment it was practically impossible to gain admission into the North Central Association of Colleges and Secondary Schools.

Such a large endowment fund is no longer necessary for accreditation in the North Central Association. A college of the size of Goshen College may now be accredited in that association even though it has no invested endowment, provided it has a regular and assured annual income of between twenty-five and thirty thousand dollars. The amount of income necessary is determined by the size of the student body. The estimate that thirty thousand dollars of regular annual income will be sufficient to secure accreditation in the North Central for Goshen College is based on the probability that the enrollment of the College will not exceed three hundred students for the next few years.

The thirty thousand dollars, mentioned above as indispensable for the proper accreditation of Goshen College, could be made up from several different sources—free-will offerings, endowment income, and profit from the operation of auxiliary departments. Goshen College already has one hundred and fifteen thousand dollars of invested endowment. This amount was kept intact, even during the depression, when some of the large well-endowed schools were losing hundreds of thousands, even millions of dollars, of their endowment principal. During the past fiscal year the income from the

endowment fund of Goshen College was slightly over seven thousand dollars. Some of this annual income is available for educational purposes. The remainder will be available as soon as the present debt reduction program is completed. A part of the necessary thirty thousand dollars can be raised from profit on auxiliary departments—dining hall, bookstore, dormitories and similar noneducational projects. But there will still remain a substantial balance that must be raised from other sources than endowment income and profit on operating expenses before Goshen College can become a properly accredited institution. Proper financial support for Goshen College means that the thirty thousand dollars a year must be provided.

Methods of Denominational Support for Denominational Colleges

Until recently, as stated above, invested endowment funds have furnished the chief source of nontuition income for denominational colleges and also for many other privately controlled colleges and universities. But during the depression, income from invested endowment proved an unstable source of funds for educational support. Many of the larger colleges and universities suffered tremendous shrinkage of income from their endowment funds. Salary cuts and a crippled educational program resulted. Northwestern University, for instance, lost over eighty-seven thousand dollars a year in endowment income, and professors were obliged to take two drastic salary cuts. Other universities, notably the University of Chicago, suffered even greater financial losses due to shrinkage of endowment income. Attempts to build up subsidiary sources of income for educational support are one result of the recent depression experiences.

Another method of financial support for the private educational institution similar in organization to our Mennonite colleges, is taxation of the constituency. This is the system used to finance most parochial schools. Calvin College, a small fundamentalist institution at Grand Rapids, Michigan, supported by the Dutch Reformed Church, is an excellent example of a college financed by taxation. The denominational conference raises funds for the school by collecting taxes levied on the entire church membership. Income from this source is so steady and dependable that Calvin College has been accredited by the North Central Association. The college has very little endowment. The money to maintain a standard educational program is raised by taxation of the church membership. This method for financing an educational program in our Mennonite colleges would probably not be very satisfactory because Mennonites are not accustomed to providing support for their denominational enterprises by a system of taxes imposed on the members by conference action.

A Practical Method for Financing Mennonite Colleges

might be to encourage a system of regular free-will offerings. For several years a group of fifty or sixty liberal givers and a considerable number of Mennonite congre-

gations have been sending the Business Manager of Goshen College, C. L. Graber, annual gifts ranging from twenty-five to two hundred dollars or more. An increasing number of Goshen College alumni, also, have been donating annual amounts totaling more than a thousand dollars a year. Free-will offerings from these three sources have been indispensable in purchasing needed books and equipment and in maintaining a high grade of instruction.

These gifts have had a very important indirect effect. They have been at least partly responsible for the new plan for encouraging free-will offerings for Goshen College, the "Goshen College Accrediment Plan." The major objective of this plan is to raise a certain amount of money by free-will offerings every year over a period of years to demonstrate to the proper accrediting agencies that Mennonites have enough interest in Goshen College to maintain an educational program of standard grade. The success of this plan should make membership in the North Central an actuality for Goshen College within a few years.

The plan has several advantages. It is Scriptural, because it is founded on ability to pay—"as the Lord has prospered"—and on the principle of the free-will offering. The plan also insures a continuing interest in the institution by a large body of givers. It provides for a worthy and legitimate expression of alumni loyalty. The plan further guarantees the institution's responsiveness to the ideals and principles of the Mennonite Church.

In November, 1936, the Administrative Committee of Goshen College drew up a plan providing for alumni participation in the "Goshen College Accrediment Plan." The Board of Directors of the Goshen College Alumni Association accepted the plan on November 28 and in consultation with the

Administrative Committee of the College appointed a director of the alumni part of the campaign which is to be designated as

"The Alumni Division of the Goshen College Accrediment Plan."

The work of the director of the Alumni Division is under the direction and supervision of C. L. Graber, business manager of Goshen College. In consultation with the business manager, the first act of the new director was to appoint regional directors in every section where a considerable body of alumni reside. The regional directors will visit all alumni living in their respective sections and urge them to make an annual subscription to the Alumni Division of the Goshen College Accrediment Plan. Alumni have set four thousand dollars for their goal for the first year. The Alumni Division is, of course, only a small part of the larger program. All funds contributed by alumni and others will be paid directly to Business Manager C. L. Graber to be deposited in the College treasury. The plan seems thoroughly workable. Response of Goshen College Alumni is whole-hearted and generous. The regional directors are going to work with a will. Several alumni sent checks for generous amounts to Bro. Graber before their regional director found time to see them.

The success of the larger program, the Goshen College Accrediment Plan, should secure proper accreditation for the work of Goshen College by 1940. It should increase the number of Mennonites who have a vital concern for the success of Goshen College. It should keep the Administration, Faculty, and student body keenly alive to their obligation to maintain at Goshen College a live Christian testimony as exemplified in the historic faith and practice of the Mennonite Church.

Goshen, Indiana

"BY THE WATERS OF SHILOAH THAT GO SOFTLY"

By Anis Charles Haddad

This article supplements the Sunday-school lesson for February 7.

On the Kidron side of Jerusalem, not far from the city walls, there is one of those natural features that remain the same through the ages—a flowing well. Biblical associations are connected with the city of this fountain.

I am sure Hezekiah's Tunnel in the Pool of Siloam (II Kings 20:20; II Chron. 32:30) will never become a popular sight to visitors to Palestine. It is wet, messy, and dangerous, and we have to explore it in the afternoon in order not to stir up the water of the Virgin's Fountain, in which the women of Siloam wash their clothes during the morning.

One late afternoon we went down to the Zion Gate and took those mysterious roads that lie beyond the walls of Jerusalem, and lead steeply down into the Valley of Hinnom, climbing over the rubbish of ages. It was in this valley that the abominable rites of Baal were observed, and somewhere in it once stood the fires of Moloch in which children were sacrificed. Flocks of goldfinches

rose as we pushed through the thistles; a gnarled thorn-hued chameleon crawled away!

We went down into a stony wilderness bleached white by the thousands of gravestones, which rise on both slopes of the valley, marking the tombs of Jews and Moslems who wish to be first on the resurrection morning. At night the silence is terrible, broken only by the voices of the ownerless dogs whining around the gravestones.

I had often been struck with the quaint and picturesque appearance of the squalid little hamlet of Siloam, whose houses seem to cling like swallows' nests to the grey cliffs of Olivet. It takes its name from the fountain at the base of Mount Moriah, and it alone brings down to modern times, the sacred name of the "waters of Shiloah that go softly" (Isa. 8:6), and of that "Pool of Siloam", in which our Lord commanded the blind man to wash.

While we stumbled downward in single files, I thought how astonishing it is that, while so much of old Jerusalem has perished,

this tunnel of Hezekiah, one of its earliest relics, should exist today almost as it was seven hundred years before Christ.

This is the village of Siloam. But where is the fountain and the pool by the same name? Let us go down along the slanting path. The fountain comes flowing "softly and silently" out from beneath a rock that rises precipitously fifty feet above our heads—its water clear as crystal and deliciously cool.

We descended the steps and came under the cool, moist arch in the soft obscurity of the cavern. We drank with the palms of our hand from the refreshing and limpid stream. The humidity occasioned by the spring has ornamented the walls with mosses and parasitic plants and gives to the spot a certain beauty which, apart from its associations, would be attractive in the midst of the heat.

We now came to a pool in which the waters are gathered before emerging from the rock into the sunlight and to which the blind man spoken of in John's Gospel was commanded by Jesus to "go and wash that he might receive his sight." It was a popular belief among the Jews and elsewhere that every special affliction was a punishment for a special sin, a distortion of the great truth of the connection of sin and suffering which made the prosperous self-complacent and prompted uncharitable judgment of others and which our Lord elsewhere condemned. Of course, Christ does not mean to say that neither the man nor his parents had ever sinned, but that no particular sin of theirs had caused the infirmity. We can picture him led down the flights of steps by the hand of some kind little boy, but he would need no hand to guide him as he went back to the city with restored vision and adoring gratitude. And have these waters flowed on ever since the day when the blind man washed in them and received his sight?

The Pool of Siloam is a rectangular basin about fifty feet long and is evidently ancient and at some time was probably arched over. The water of Siloam is believed by the villagers to possess wonderfully curative powers, and people come or send for long distances for it. Fever and eye diseases are supposed to become healed through the treatment with water obtained from the stream. Water carriers take hundreds of skins of water up to the Holy City and sell them at good prices, while women, with their great jars on their shoulders, repair to them for their household supply.

We may read in the Bible of the record of Hezekiah's terror at the invasion by Sennacherib (II Chron. 32:30), but it is even more interesting to climb through the channel itself and see with our own eyes.

We came down to the Pool of Siloam where we put on our waders. The tunnel is a black hole in the side of the hill, from which water about two feet in depth is flowing.

There was a weird echo in it, as if people were whispering in the darkness.

"There is nobody here" said my friend. "No Moslem would go through the tunnel at dusk. We are hearing echoes from a mosque on the hill."

As we waded into the tunnel our electric torches lit up the flow of brownish water and the clammy walls. Beneath our feet we felt the fine and sticky mud that has been deposited through the centuries. The cutting is perhaps fourteen feet high and two feet wide, but the height is never the same for very long. The marks made by the axes of the workmen of King Hezekiah were sharp and clear on the stone.

The first three hundred feet are simple, but then the tunnel becomes low, and we had to walk bent double. There are also potholes in which we suddenly sank well over the knees. The total length of the tunnel is over a quarter of a mile, so that some of our party had plenty of time to regret their decision to explore it, and to admire the com-



The Quaint Little Village of Siloam, Whose Houses Seem to Cling Like Swallows' Nests to the Grey Cliffs of Olivet

mon sense of all those people who refused to go with us!

What a weird experience it was, this slow splash through a tunnel which Isaiah must have seen in the making, a tunnel cut seven hundred years before the birth of Christ in the shadow of a hill on which Solomon's Temple was still standing! It was clear that the tunnel had been made by two parties of men working towards each other from both ends. They worked in great haste and paid no attention to uniformity of workmanship. The main factor was time, and the only thing that mattered was to bring the water within the walls of Jerusalem as quickly as possible.

I was interested to see that, here and there, the working parties had apparently lost their sense of direction. The tunnel would go in the wrong direction for a foot or so, and then, as if the men had stopped to listen for the picks of the other party working towards them, resume in the right direction. In the center we come to the place where the two parties met.

A mystery about Hezekiah's Tunnel, which no one has yet solved, is: Why at a time

when every moment was precious, did the workmen cut a winding tunnel 1749 feet in length, when the direct measurement from the two points is only 1098 feet? Why should they have cut through an unnecessary 651 feet of rock?

A once popular explanation was that they bent the tunnel to avoid the rock tombs of David and Solomon. This theory has fired the imagination of archaeologists and treasure hunters and has led several men to dig for these tombs but nothing has ever been discovered.

Now wet and somewhat weary we began to wish for an end to our wandering. The more imaginative spirits thought of the intermittent nature of the Virgin Fountain, remembering that when it gushes forth in full volume it fills the lower portion of the tunnel to the roof. So we hastened onward toward our goal, still passing back the words at intervals "Beware heads." No one knows exactly when to expect the siphon-like spring to pour forth its waters in torrents. The water is then constantly nearly neck-deep and the passage of the tunnel would be a feat of great endurance if not quite impossible.

As we had splashed onward the roof of the tunnel became higher and the water cleaner. I knew that we were coming out towards the Virgin Fountain. Suddenly we heard the sound of running water and, wading through a large rock-pool, waist-high in parts, we came out into a clear, moonlit night. We were at the bottom of the flight of steps that goes down to the Virgin Fountain.

We have reached the most interesting phenomenon in the valley, the Fountain of the Virgin Mary—or the Fountain of the Accused Woman—as it used to be called. The Moslem tradition is that it was a test of the

unfaithfulness of women. Those who drank of it, and were guilty, died—those who were innocent received no harm. The Virgin Mary, being accused, accepted this test, drank of the water, and proved her chastity. Since then the fountain has borne her name. This fountain is also the Gihon of the Old Testament, and lies at the bottom of a deep cavern partly artificial and approached by flights of steps formed in the rock, worn almost dangerously smooth by the footfall of ages. Here the Virgin is said to have washed her clothes and those of our Lord. I could not say that it is due to this fact that the water enjoys a reputation to be even more efficient for skin diseases than that of other "curing places", if the person afflicted would have his bath there for forty days continuously before sunrise!

We were glad of the dusk and approaching night, for a more dirty and disreputable looking crowd would be hard to find. With stockingless legs mottled in black, clinging wet clothes, unrecognizable shoes, and crushed-in hats, we hastened to our homes devoutly happy not to meet our dearest friends.

Jerusalem, Palestine.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

There are great possibilities in noble womanhood. God never fails to see the noble convictions and devotion to the truth and the right. Men may overlook and underestimate the value of a noble character, but God never does. No life needs to be considered wasted, however obscure it may be in the eyes of the general public. God sees the heart purposes and notes the smallest deed that is done in true devotion to righteousness and truth for His name. We shall find in the story of Ruth a narrative of fact worth more than any article of fiction and carrying with it the truths of God that "our labour is not in vain in the Lord."

The Knowledge, the Presence, and the Power of God, when rightly understood, bring to us light that makes life more valuable and enables us to adjust ourselves to its experiences with confidence and trust. We cannot enter into the infinite depths of the knowledge of God. The presence of God cannot be evaded. No walls are too thick to hold Him back. No darkness veils us from His all-seeing vision. No place in the heights or depths can be found where God does not dwell and work. There is no power that can equal Him. And there is nothing too hard for Him.

Charitable Institutions are an expression of Christian kindness emanating from a heart of love. This love comes from the men and the women whom God has touched by His Spirit.

God's Men and Women who have been filled with the Spirit and are used of Him to bear the tidings of salvation show forth characteristics that make their service effective among their fellow men. The more completely we are on the altar the better God can fit us to bear His message of life and the more we can be used to reach others with the message.

NOBLE-HEARTED YOUNG PEOPLE— RUTH (Jr.).—Ruth 1

Topic for February 14

MOTTO

"Be ye stedfast."

MEDITATIONS ON THE TOPIC

I. **Ruth's Nobility.**—We think of nobility as belonging to that class of persons who are well born. They possess a high rank among their fellows. It is also applied to persons of that quality of mind and motive that is strictly honorable—above the low and base—honest, true, and worthy of confidence.

Ruth, the Moabitess, came from a people who were not always honorable and of a high-minded conviction. Nevertheless she manifests qualities that are worthy of the noble mind. When she had given her hand in marriage to the son of Elimelech and Naomi, she did not forsake his kindred as soon as he was dead. She gave her word that nothing but death should part her from her mother-in-law. And she made her word good by her faithfulness to what she had said she would do.

Ruth's nobility reached farther than mere human affection. Though her human affection was the leader that brought her into company with Naomi, she allowed this circumstance to bring her into faithfulness to Naomi's people and Naomi's God. Her devotion was not moved by some selfish expectation. In the face of what seemed a privation of opportunities, she steadfastly clung to Naomi. She could not expect that the people of Naomi would receive a Moabite into the family relation. She could not hope to be married any more and have a home of her own, yet she chose to go.

She took council of Naomi in the marriage relation when the opportunity came. She followed the councils of the Word and adopted the customs of God's people. By such faithfulness to God she was rewarded with a good husband and a happy home and a glorious service for the kingdom of God.

II. **The Text—Ruth 1.**—This is the beginning of the story of Ruth and sets forth the qualities of nobility that characterize her entire career.

III. **Junior Program Suggestions.**—The beautiful story of Ruth may be developed by the boys and girls, and told by word or written effort. It may be written or told as a whole or be developed in sections as indicated in the outline suggestions for Juniors. The points of nobility as shown by her conduct should be developed and the applications may be more fully brought out by the adult leader or appointed speaker for the juniors.

There are a number of choice passages in the book of Ruth that could well be made a memory treasure. Here are a few of them: 1:16, 17; 2:11, 12, 19, 20; 4:14, 15.

OUTLINE STUDY

- I. **A Noble Choice.**—Ruth 1:16-18.
 1. Clinging to her mother-in-law.
 2. Clinging to her mother-in-law's people.
 3. Clinging to her mother-in-law's God.
 4. Steadfast in purpose unto death.
- II. **A Noble Service.**—Ruth 2.
 1. Gleaning for the support of her mother-in-law.
 2. Her nobility recognized.
 3. Her faithful service.
- III. **Noble Life Choices.**—Ruth 3, 4.
 1. Following God's plan in marriage.
 2. Blessed in a virtuous life.
 3. Used in a great service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Ruth."
2. The Life Story of a Noble Young Woman.
 - a. Three sorrowful women.
 - b. How Ruth chose to stay with Naomi.
 - c. Ruth the gleaner.
 - d. Ruth heeding her mother-in-law's advice in marriage.
 - e. Ruth's service as a mother in Israel.

For Seniors.

1. Steadfastness in Right Purposes.
2. The Rewards of Noble Decisions.

PERSONAL THOUGHT

If we set our heart on noble things God will surely reward us.

SEED THOUGHTS

The glory of Israel culminated in the son of Jesse, and all that illustrated his ancestry was of paramount interest to the nation.—Selected.

"But, lest it might be supposed that all nobility and grace had vanished from the life of Israel, a short book expressly connected with 'the days when the judges judged', exhibits a series of pictures which show how much piety and simplicity of manner adorned even those rude days, how much was worth preserving because it had the possibility of higher things."—Selected.

Trusting Jesus

Simply trusting every day,
Trusting thro' a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

Singing, if my way is clear
Praying, if the path be drear;
If in danger, for Him call;
Trusting Jesus, that is all.

—E. R. Sites

THE NATURE OF GOD—OMNIPRESENCE, OMNISCIENCE, OMNIPOTENCE.—Psa. 139; Isa. 40:12-31

Topic for February 21

MOTTO

"God is our refuge and strength."

MEDITATIONS ON THE TOPIC

I. **The Unlimited Powers of God.**—Words can hardly describe the nature of God so that they enter into our understanding. A God who is everywhere and yet who can think and act upon the smallest detail of our life and attend unto the prayers of the humblest of His children, seems well nigh incredible in the eyes of those who are not able to measure things except by their own knowledge and experience.

But when we do contemplate it and allow it to enter into our thought, we have something that will lead us out into worship and trust. A God who is present everywhere and is on our side to bless is an unfailing help to us in every circumstance of life. A God who knows everything and can know us so completely, is a God to be feared with a reverential fear, and to be served with confidence that He understands us and can enter into the smallest detail of our problems and cares. He knows what I am and what I am fitted for. He can therefore have wisdom to direct my way of life into right paths. If we know that God is in a position to know us and search us and that there is no limit to His power, we may confidently rest upon His power and trust in His wisdom and grace to deal in loving kindness in our case.

What shall we fear, if the Almighty God is our refuge and strength and our present help in trouble? We need not fear the changes of the earth and the sea and the sky. We need

not fear what man can do unto us. There is no terror so great but that God can deal with it for our good. Then let us commit our way unto the Lord and trust Him to do the very best for us. And let us fear to disobey or step aside from His plan for us.

II. The Text.—Psa. 139.—This passage expresses how God sees into the very inner life of men and that there is no possibility to escape from His presence.

Isa. 40:12-31.—This passage both declares the wisdom and the power of God. Man is as vanity compared to Him. Those who wait upon Him receive strength for the work of life.

III. Junior Program Suggestions.—Simplify the terms of the Subject of our study so that it will be plain what is meant to the boys and girls. Let the Scriptures of the text be read and meditated upon. Get the boys and girls to think on the various phases of the Topic as suggested in the Suggestive Assignments for Juniors. Let them find Scriptures that show forth the facts of the all-knowing, all-seeing, all-powerful, God. To make the lesson practical lead them to worship Him and to feel that they have in Him a mighty one who can meet every need of their life in the wisest way.

Show how deceit and hypocrisy are futile, since God sees and knows all that we do or say or think. Worry and fearfulness are useless if we are truly God's children, since He invites us to cast all our care upon Him because He cares for us. We honor God by knowing what He is able to do and acting according to our knowledge of Him. If we say we know God and then act as if there were no God or as if God were unable to help us, we greatly dishonor Him.

OUTLINE STUDY

I. God is Everywhere.

1. He is present to help us.—Psa. 46:1.
2. He is afar while near.—Jer. 23:23, 24.
3. He sees every one and everything.—Psa. 139:7-12.
4. His presence is unlimited by place.—I Kings 8:27.

II. God Knows Everything.

1. His understanding is infinite.—Psa. 147:5.
2. He knows the ways of man.—Prov. 5:21; Psa. 139:2, 3, 4.
3. He knows the smallest detail.—Matt. 10:29, 30.
4. He knows history past, present, and future.—Acts 15:18; Isa. 48:5-8.
5. Unknowable to man.—Rom. 11:33.

III. God's Power Is Unlimited.

1. He can do everything He will.—Job 42:2; Gen. 18:14.
 - a. In the world of nature.—Gen. 1:1-3.
 - b. In human experience.—Jas. 4:12-15.
 - c. In heaven.—Dan. 4:35; Heb. 1:14.
 - d. In hell.—Rev. 20:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Almighty," "Knowledge" (either one).
2. God is Everywhere.
3. God Sees in Every Place.
4. God Knows All Things.
5. God Is Strong to Do Anything.
6. How God's Powers Help Us.

For Seniors.

1. The Value of Knowing God's Omnipresence, Omnipotence, Omniscience.
2. The Limits of the Heathen Gods Compared to Our God.

PERSONAL THOUGHT

Do we truly know God? Is our knowledge deeply enough impressed upon us that we live under the conviction of what we claim to know?

SEED THOUGHTS

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;

I am weak, but Thou art mighty;
Hold me with Thy powerful hand:
Bread of heaven, Bread of heaven,
Feed me till I want no more.

—W. Williams.

Lord, plant my spirit high upon the crest
Of Thine eternal strength!

Then, though life's breaking struggles
come at length.

Their storms shall only bend me to Thy
breast.

—Dorothy C. Wilson

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight
He comforts me in the gloom of night,
He lifts the burden for He is strong,
He stills the sigh, and awakens the song;
The burdens that bow me down He bears,
And loves and pities because He cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from His throne above
To soothe and comfort us with His love.
He leaves us not when the storm beats high,
And we have safety, for He is nigh.—Sel.

OUR CHARITABLE INSTITUTIONS.— Acts 6:1-7; I Tim. 6:17-19

Topic for February 28

MOTTO

"Let us do good."

MEDITATIONS ON THE TOPIC

I. Charitable Institutions of the Church.—

The Christian Church has not only been an institution for salvation and the upbuilding of souls spiritually; but from the Apostolic days the church received offerings for the relief of the needy. Because this work was unorganized in Jerusalem the work of relief for the widows was not fully attended to. For this reason men were appointed to look after this more secular side of the work that the Word of God might not be hindered from its full attention from those whose duty it was to minister in that service.

While there is a service that is naturally resting upon the family relation in providing for their "own", there are circumstances that have always required that the Christian people in the Church should see after such unfortunate ones who have no relatives who are able to care for them. And when this duty can be better accomplished by special organized effort it goes without saying, that it is just as needful today to effect the organization as it was in the days when the Apostles, seeing the need, laid the duty upon the Church at Jerusalem. Acts 6:1-7.

And the duty does not reach only to the needy within the Church. The "opportunity" to "do good unto all men" is a work that is set before the Church also. And while this should be the moving of every individual Christian, it also is needful to organize that such service might be more effectively attended to.

With such principles and duties in view the Mennonite Church has established a number of charitable institutions for the relief of those who are in need.

II. The Text.—Acts 6:1-7.—This passage tells of the need of laying the work of the service upon more men so that no part of the work of the Lord should suffer for lack of proper care by overburdened workers.

I Tim. 6:17-19.—This passage lays upon those who have riches the duty of doing good according to the amount which the Lord has placed in their care.

III. Junior Program Suggestions.—Let the needs of the unfortunate ones be fully considered in the service. Children without a home will need to find some place where they are cared for. Show how the homes for

children and for old people serve to make them happy in a time when they have no one else to care for them. Jesus specially speaks of the rewards that come to those who visited Him when He was sick. This sounds strange to those who hear it until He explains that a visit to people, though the least, is the same as a visit to Him. Here is the reason why the Church builds hospitals and sanatoriums for various kinds of diseases and sicknesses. There people can be cared for by Christian nurses and doctors and receive spiritual help as well as help for their bodies.

The junior meeting would be an appropriate time to have some one prepare news regarding the children's homes. Let some one describe a visit there or tell some experience they have heard of some of these places. What is done concerning the children's homes may be done in reference to the old peoples' homes and the hospital and sanatorium.

OUTLINE STUDY

I. The Call for Organized Charity.

1. The neglect without organization.—Acts 6:1-4.
2. Increased opportunities.—Gal. 6:10.
3. The responsibility of riches.—I Tim. 6:17-19.
4. An incentive to diligent labor.—Eph. 4:28.

II. Our Institutions.

1. Homes for the aged.
 - a. Eureka, Ill.
 - b. Lancaster, Pa.
 - c. Maugansville, Md.
 - d. Souderton, Pa.
2. Orphans' and Children's Homes.
 - a. Kansas City, Kans.
 - b. Millersville, Pa.
 - c. West Liberty, Ohio.
3. Hospital and Sanatorium.—La Junta, Colo.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Do Good."
2. Helping.
 - a. The children.
 - b. The old people.
 - c. The sick.
3. What I Have Seen and Heard of the Charitable Institutions.

For Seniors.

1. The Christian Duty toward the Needy.
2. The Blessings of Institutional Work.
3. Forwarding the Service of Our Institutions.

PERSONAL THOUGHT

Let us each share in the responsibility of the work of the Lord and willingly do our part in the service.

SEED THOUGHTS

Be good my child, and let him who will be clever;

Do noble deeds, not dream them all day long
And so make life, death, and that vast forever
One grand sweet song.—Chas. Kingsley.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff,
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing
All the briars from the way.
Then scatter seeds of kindness
For our reaping by and by.

—Mrs. Albert Smith.

An effort made for the happiness of other
lifts us above ourselves.—L. M. Child.

There's no time for idle scorning,
While the days are going by;
Let your face be like the morning,
While the days are going by;

Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
While the days are going by.
—Geo. Cooper.

THE MISSIONARY MESSENGER.— II Tim. 3:10-4:8

Topic for March 7

MOTTO

"A chosen vessel"

MEDITATIONS ON THE TOPIC

I. Qualities of the Messenger of the Gospel.—When he goes to deliver the message, he goes at the Master's bidding. He does not follow the easy way but takes the path which the Master has chosen. Those who seek the ease of the flesh will soon look back and be unfit for the kingdom of God. Of Paul the Lord said, "I will shew him what great things he must suffer for my name's sake." This Paul seemed to realize as his ministry proceeded so that he could write as he did in II Cor. 6:3-10, and could testify, "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." While not every messenger is called upon to die, there is a real sacrifice that must be willingly made and if that should lead to persecution and even to death, he must not shrink.

But the qualities of the messenger are not from his own determination. The change that has come by grace, making him a child of God, works in him both to will and to do of His good pleasure. And the gift of God for service by the Holy Spirit will prepare him in a special way for the service he is to render. These qualities will then shine forth as he labors on the field and deals with souls and circumstances in which he finds souls. But along with the grace of God there must be a readiness to "stir up the gift of God" which is in him, so that he can accomplish what God has called him to do in the bearing of the message.

The spirit of his message-bearing is important if he would win souls. He needs diligence in his study of the work. He needs to exercise in the means of grace by which the power of Christ may rest upon his service. He needs study those whom he is to teach that he may learn to adapt his message to the understanding of the hearer.

II. The Text.—II Tim. 3:10-4:8.—This passage gives some of the sufferings and trials through which Paul passed and in what way he conducted his life in them and the doctrines that he maintained in spite of them.

The Word of Scripture is held forth as the equipment of the man of God. A solemn charge is given to preach the Word as before God and the Lord Jesus Christ. Not all will receive the message, but the messenger must nevertheless be faithful. The reward is ahead.

III. Junior Program Suggestions.—This lesson may be adapted to the juniors by pointing out the things which a true missionary should do. Then they can find examples in the Scriptures of men who exemplified these qualities. Some time may be spent in making the applications as to what our modern missionaries will need to do and to suffer. How can the missionary of today receive strength and grace to exemplify the ideal of a true missionary of Jesus Christ?

OUTLINE STUDY

I. What He Must Sacrifice.

1. Everything at the Master's bidding.—Matt. 19:27-29.

2. The easier way.—II Cor. 6:3-10.

II. What He Must Have through Grace.

1. Meekness.—II Tim. 2:23-26.

2. Understanding of the Word.—II Tim. 2:15.

3. Endurance.—II Tim. 1:13, 14; 2:3.

4. Wideawake.—II Tim. 4:2-5.

5. Prayerfulness.—I Tim. 2:1-8.

6. Adaptability.—I Cor. 9:19-23.
7. A passion for souls.—Col. 1:28, 29; Mark 6:34.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Chosen."
2. A True Missionary.
 - a. Loves the Lord better than all.
 - b. Is ready to do His bidding.
 - c. Is ready to suffer for His sake.
 - d. Loves the souls of men.
 - e. Learns how to seek souls for Christ.
 - f. Tells them the way to find life in Jesus.

For Seniors.

1. Qualifications of the Missionary Messenger.
2. The Service of the Messenger.

PERSONAL THOUGHT

Does my life show forth the pattern of the message of the Gospel which God's minister preaches? Am I a messenger by example as well as by word?

SEED THOUGHTS

"Only a loving heart can effectually present a loving Gospel; only one who himself loves sinners, and is willing to deny himself for their sakes, can faithfully and persuasively represent Him who loved and gave Himself for sinners."—Selected.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.—Selected.

Laborers of Christ arise,
And gird you for the toil;
The dew of promise from the skies
Already cheers the soil.

Go where the sick recline,
Where mourning hearts deplore;
And where the sons of sorrow pine,
Dispense your hallowed lore.

By faith, which looks above,
With prayer, your constant guest;
And wrap the Saviour's changeless love
A mantle round your breast.

So shall you share the wealth
That earth may ne'er despoil,
And the blest Gospel's saving health
Repay your arduous toil.

—Mrs. L. H. Sigourney.

LIFTING UP THE SON OF MAN

(Continued from page 41)

not for Himself. (4) It means showing forth the need of such a death. The need of such a death shows the damning badness of sin. Oh, the extreme hellishness of sin and its damning effect! (5) Every one must make his choice regarding the Gospel of Christ. It is not enough to say he may if he wishes, but he must and does. This choice has to do with man's future destiny as well as his present character.

Third—Stop Being a Hypocrite. Profession says nothing as to a person's belief or inmost relation with God. Talk is cheap and often isn't to the point, for with much talk the inward sins of wrong attitude and feelings can be covered over. This reminds one of such people who profess a lot and at the same time have a feeling against folks to the extent of not being on speaking terms.

Again, we all know of folks who can profess a lot and not possess the humble, unselfish spirit of Christ the Lord. Perhaps nothing in all the world is hindering the lifting up of the Christ that He might draw souls to Himself more than the lack of yieldedness upon the part of God's people. The world, which should be seeing the exalted Christ, is seeing and hearing much loud professing, but little humble obedience to the all things of the Book of God.

Two vital points answer the question as to why the Son of man should be lifted up.

First, He is the only Savior of the World.

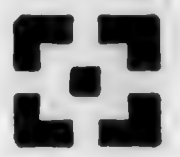
In a sense there have been saviors for certain sections or for certain periods or for certain troubles, but none other than Jesus has ever been nor can be the Savior of the world from sin. Jesus is the only person who can talk to God about the sin question of the world. He is the one who paid the price and satisfied God. So we should lift Him up because He is the only Savior from sin.

Second, He is the Light of the World. He is the true light which is able to light every man. And as the Light, when He is exalted, lifted up, He will enter the least opening. He will penetrate the most secret and hard places. He will work wonders. He will light up and reveal the evil in men's hearts. As He is lifted high and exalted He will be able to draw all and the result of this drawing will be that some will accept Him and be among the "whosoever believeth . . . should not perish, but have eternal life." And too as He is lifted up He will reveal the higher spiritual laws which will rid some of self-righteousness and disobedience. The world is dark without Christ.

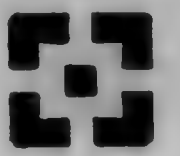
Hermas, a son in a pagan family, was converted. He was then disinherited and driven from home. While away from home he met with a man who promised him success and prosperity if he gave him one word. He was to give up, to part with the name Jesus and all that it meant. Hermas went back home and found his father at the point of death. He wanted Hermas to tell him of his faith, as he feared to die. But Hermas had lost Christ. Later, after he had been married, he wanted to thank God for the blessing of his family, but he had lost Christ. And again, when his son was hurt, he wanted to pray God for his son's life, but he had lost Christ. So he was unable to pray God for his father, who wanted a hope on which to base his life before passing out of this life. Neither could he be thankful for what he considered a great blessing. And, too, he was helpless in behalf of his son. Oh, the darkness of this old godless world without Christ, who is the light of the world! "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." We should ever be willing so to live that we can exalt Christ.

Our Father, forgive our weakness, and help us to be humble in our prayer that the Spirit might so mould and refine that the beauty of Jesus may be seen in us and thus exalt the Christ, the Lord God, and that some souls may yield to the drawing of Jesus, in whose name we pray. Amen.

Detroit, Mich.



BIBLE STUDY



TABERNACLE STUDIES

LIX. The Day of Pentecost as Related to the Feast— Acts 2; Leviticus 23:17-20

By the Bible Study Editor

In order to appreciate the significance of the Day of Pentecost as it was celebrated in the light of the occurrences of that day in the experiences of the apostles of Jesus Christ, it may be in order to note the conversation of the Lord with His disciples on the day of His being taken up to heaven. This conversation is first recorded in Luke 24:49, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This specific instruction from the Lord is in harmony with His discourse to the disciples on the night of the Passover feast in Jerusalem. Jno. 14:16-18, "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."

The Promise Fulfilled

We have noted the promise to which the Lord referred in Luke and John. Luke again refers to the promise and suggests a few added points of information when recording the Acts of the Apostles. On the day that the Lord ascended to heaven He gathered the little band of followers unto Himself. These "men of Galilee," to whom He showed Himself alive after His passion with many infallible proofs, clung to the Lord as long as possible and desired to know many things of Him. But the Lord was concerned that they should be His faithful witnesses since He would soon be taken from them. He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

The disciples did as they were commanded, they did not depart from Jerusalem; but were abiding in the city on the day of Pentecost. Acts 2:1. Their waiting was not a condition of their receiving the Holy Spirit; it was but a requisite unto the occasion of receiving Him. Jesus knew the approaching day of Pentecost, and knew the significance of that day and its purpose in connection with the ministry which He had begun, as the early firstfruits of the harvest of the Spirit, and which must be carried on by those who were now the firstfruits of the harvest of the Spirit. Ten days would elapse from the time of the Ascension unto

the time of the Feast of Pentecost. Hence the necessity of the disciples to wait, or tarry, in Jerusalem.

The place for the observance of the Feast of Pentecost was in the city of Jerusalem, the place in which all the people of Israel were required to assemble three times a year to observe the three great feasts of the Law. Jerusalem was the place where the great Passover was celebrated and where it was fulfilled in Christ the Passover for the world. In Jerusalem the Feast of the Day of Pentecost was celebrated and there it would be spiritually fulfilled. The three great feasts had begun their fulfillment with the offering of Christ on the cross at Jerusalem. He was not slain in the temple, the usual place of sacrifice, but was taken outside of the city, as the fulfillment of the figure of the sin offering. Yet, He was the Passover Lamb, offered at Jerusalem. The ceremony of the feast of Pentecost was celebrated in the Temple, but this occasion of spiritual fulfillment was not in the Temple, but it occurred in the city of Jerusalem. There was no other place where the demonstration of this fulfillment could have had the same significance as in this place of the observances of God's established feasts and ceremonies. They departed not from Jerusalem, but waited there for the promise of the Father.

Jesus directed the attention of His disciples to the significance of the blessing which should come to them at the time of their receiving the promise. He compared it with the baptism of John, which the disciples seemed to associate with the kingdom of the Lord for which they waited. Mal. 3; Matt. 3; Acts 1:5, 6. John's baptism with water signified the external cleansings and purifications associated with the ceremonial law which applied to the purification of the flesh. The baptism of Jesus, which is with the Holy Ghost, affected the heart and corrected the sources of righteousness. Cf. Heb. 8:10, 11; 10:22. "Not many days hence"—that promise would be accomplished. The answer to the disciples' question concerning the time of the kingdom was that the time was known only to God; but their being endued with power by the baptism of the Holy Ghost would qualify them as witnesses unto Him who was the expected Messiah of that kingdom.

The coming of the Holy Ghost upon the disciples was intended to give them power as witnesses for Christ. The special power

was manifested in the character of the work accomplished by them. The power of Christ was theirs—to perform miracles, heal the sick, do many wonderful works, as well as to tell forth the wonderful works of God. This they witnessed by special works unto the power of God, and their witness was given in Jerusalem, and in Judea, in Samaria and unto the uttermost parts of the earth.

After the giving of the promise and informing the disciples of the purpose of His bestowing upon them the promise, the Lord was taken up.

The Holy Spirit's Coming

Between the offering of the firstfruits, which was offered on a first day after a sabbath, seven sabbaths should be fulfilled, and on the fiftieth day (which also would be on a first day after a sabbath,) the Feast of Pentecost was to be observed. On that day, "when the day of Pentecost was fully come," Christ had been away from His disciples for ten days. The ascension of Christ seems to have had no particular manner of celebration under the Law. The fifty-day period had no interruption. By the date of Christ's ascension the disciples had no means of determining how long they should be obliged to tarry at Jerusalem. They had not been told to wait until Pentecost. Obediently, they tarried in the city, and worshiped with the group of believers who numbered one hundred and twenty. They chose another member of their group, Matthias, who probably also was a Galilean, since he was chosen because he had been with the Lord from the first.

The disciples had worshiped with the one hundred and twenty who had shared in the selection of Matthias. Those who were assembled on the day of Pentecost seem to have been the eleven, and he who was numbered with them. Acts 1:26; 2:1. This is in keeping with the commission of the Lord to His apostles, whom He had chosen and whom He had told to wait for the promise. Acts 1:1, 11-13. It also accords with the expression of the multitude, "Are not all these which speak Galileans?" These were sitting with one accord in one place, in a certain house in Jerusalem. It was before the third hour of the day. Ordinarily the assembly of one hundred and twenty would probably not have been together at that hour, waiting for the Holy Spirit, when they did not know on what day the promise would be fulfilled. The place and time had not been indicated—only the city had been designated by the Lord. But, on the day that Pentecost had fully come, the Lord fulfilled His promise of the Spirit because it was the typical day for the acceptance of the firstfruits of His harvest.

Was the promise fulfilled because they were all at one place, or with one accord, or continuing in prayer and supplication? For ten days that accord and prayer may have continued. The promise was not based upon conditions of heart and faith and life. Since the promise was to be fulfilled in Jerusalem, the disciples waited there, and on the day of Pentecost the promise was fulfilled.

The Spirit is not given because of creating conditions and moods and because of long prayers and wrestlings and afflictions of soul and body. He is given by "promise," and because of that promise the Lord fulfilled it on the only day on which it could be fulfilled according to the foreshadowing of the promise in the Law, on the day of Pentecost. That day has fully come and the promise is to all that believe.

The Accompaniments of the Holy Spirit

The annunciation of the coming of the Holy Ghost was the sound from heaven, as of a mighty rushing wind, and it filled the house where they were sitting. But the Holy Spirit was not in the wind. After that appeared the cloven tongues as of fire. But the Holy Spirit was not in the fire. I Kings 19: 11, 12. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." As in the days of Elijah, the still small voice made the apostles witnesses of the Lord.

The occasion of receiving the Holy Spirit was not a prayer meeting, for the apostles were quietly sitting in the room. It was not the hour of prayer, for that was usually in the evening. The unexpected sound was the announcing of the coming of the gift from heaven.

The cloven tongues of fire were the manifestations of the presence of God in the person of the Holy Ghost. The apparition sat upon each of them. God is frequently represented as present by the appearances of fire, as noted at the burning bush, the covering of the tabernacle, the glory in the Most Holy Place. There was no voice in the wind, and none in the tongues of fire. The voices which spake were those of the apostles, who spake as the Spirit gave them utterance. The Holy Spirit had his abode in the believers. "He shall be in you."

Here was a new thing in the manifestation of God's presence with men. In the dedication of the Tabernacle, which God had made for His testimony among men, the altar was kindled with fire from heaven. At the time of the dedication of the Temple by Solomon, the Lord again kindled the altar fire with that from heaven. On this day of Pentecost new witnesses were chosen for the Lord and a new kindling was consecrated for the blessing of the world through the Gospel of Christ. A new priesthood was inaugurated, which sprang from the loins of David, and included all who accepted Him as their High Priest. Here were new temples of the Holy Ghost, for He dwelt in the hearts of the believers of Jesus Christ.

Unlike the fire which came from heaven to consume the offerings of flesh of the whole burnt offerings, with the fat and blood of peace offerings, and the fat of sin offerings, which represent the judgment of

God on all sin, the fire which came upon the apostles was like that of the golden candlestick, the tongues of flame which enlighten but never consume. This is the nature of the work of the Holy Spirit. He consumes no flesh, neither blood nor fat, nor any part of the sacrifices made on the altar of God. He burns only the oil of His lamps and enlightens the priesthood in their approach unto the things of God in the holy place. The Holy Spirit's power in the hearts of the apostles was manifested in the illumination of the power and Gospel of Jesus Christ as revealed through them. No longer was the burning altar needed as a witness of God and Christ. Here were living witnesses set apart, by the presence of God and the Holy Spirit, to carry on the work of Him who had died, was risen, and ascended and coming again. This inaugural manifestation of the tongues of fire seems never to have been repeated in any of the other occasions of believers receiving the Holy Spirit. Some of the other manifestations occurred again as when Samaritans and Gentiles received the Holy Spirit. In one respect was the presence of the fire from heaven like unto the initiation of the Tabernacle and Temple dedications. The first offerings were kindled with fire from heaven, but all later sacrifices were offered on the same altars by faith, in the confidence that God had shown His acceptance of the altars and their sacrifices by His first fire.

The disciples were filled with the Holy Ghost. The multitudes of that day were astonished that they heard the disciples of Jesus speaking to them in the languages of the different nationalities that were present in Jerusalem. Here was a demonstration of the power of God which mightily convinced the multitudes. The apostles made no arguments, and gave no explanations except that the Scriptures were fulfilled in this demonstration, and gave honor to the power of God and to the Holy Spirit. The statement of Peter should ever be kept in mind: "And ye shall receive the gift of the Holy Ghost" (Acts 2:38). It is not the sound, nor the fire, nor the tongues nor the sermons which should concern the child of God. The gift of God to the believer is "the Holy Spirit." He is given by promise and the day of His promise is at hand, since that one day of Pentecost.

The Offering of the Firstfruits

Let us again return to the occasion in Jerusalem. The Sabbath day was past, the seventh one from the day of the Passover. The first day of the week had been ushered in since the previous sunset. The morning sacrifice had been offered upon the altar at the Temple—the lambs for the whole burnt offering. On this day other burnt offerings were required—a bullock and two rams. Here was the token of the great sacrifice that had been made for sin, and was accepted before God because He was perfect in all His ways. Here also were two rams, companions of the bullock in sacrifice, because there were two leavened loaves to be offered, and they too must be made acceptable unto God. The two companions of Christ to be made acceptable were the two great peoples, the Jews first and also the Gentiles. These offerings

burned brightly on the altar in the Temple while the apostles sat in house in Jerusalem, assembled with one accord.

A goat for a sin offering also was slain and the fat of that goat was added to the flaming altar to raise its sacrificial testimony heavenward in the presence of the worshipers assembled at the morning sacrifice. One offering for sin, makes many souls acceptable to God.

Besides the sin offering, two lambs were to be offered as peace offerings, whose blood and fat were to be placed on the altar and burned, while the flesh was to be waved before the altar and given to the priests to be consumed by them. With the two lambs of peace offering, the two loaves of the firstfruits **baked with leaven** were also to be waved and given to the priests to be consumed by them. Here were other two accompaniments to that which was placed on the altar. Here again may we see the two great people who are presented to the Lord, through the merits of one who is acceptable to God—the Jews and the Gentiles.

Two rams were joined with the bullock for the sake of the two leavened loaves of Pentecost firstfruits. Two lambs for peace and fellowship offerings were presented with the two leavened loaves of the firstfruits. Here is revealed the unbounded grace of God to men. Here is the nature of His wonderful grace, to make the merits of one great offering extend to that which is less worthy; to make all approach to Himself to become possible by one sin offering for all men; to make the virtue of a sweet savour offering of the lambs of a peace offering to extend to that which he had forbidden to come to His altar—leaven. The leaven did not reach the altar, for it was waved on the hands of the priest, with the flesh of the peace offering, and passed on to the priests who consumed it and bore it as a part of themselves in the presence of the Lord, and in His service.

Thus does Jesus Christ make the unworthy Jew and the unworthy Gentile to be made an acceptable gift unto God. What is either Jew or Gentile but a leavened loaf of the fruits of faith in Christ? Here was a fact which the ceremony of the Day of Pentecost could not clearly set forth. The leavened loaves approached the altar, but no fire reached the loaves. On the Day of Pentecost the believers waited for the promise; their offering had been made in Jesus Christ, and God had accepted Him in the glory as a sin offering, as a whole burnt offering well pleasing, as a peace offering of His fellowship with men; but His disciples waited to be presented unto the Father upon the hands of their Priest and Mediator, Jesus Christ. On the Day of Pentecost the Lord did a new thing, in kindling the hearts of these leavened loaves on a new altar, not of the old Tabernacle or Temple. The new altar is Jesus Christ. The new offering made acceptable to Him are those made whole and perfect by His virtues, not by their own unleavened or worthy conditions. This is the work of grace, a work of grace which is honored by the coming of the Holy Spirit into the hearts of believers of both Jews and Gentiles.

(Continued on page 64)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THREE KINGS IN ONE YEAR ON THE WORLD'S MOST POWERFUL THRONE

It came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman . . . ; and the woman was very beautiful to look upon. And David sent and enquired after the woman. . . . The wife of Uriah the Hittite? And David sent messengers, and took her.—II Sam. 11:2, 3.

During 1936 the British Commonwealth of Nations suffered the passing of King George V, a man whose reign left a profound impress upon the nation for good. A man whose every memory thrills the nations with thanksgiving for his good and beneficent reign of twenty-five years. Immediately the Crown Prince, Edward VIII, assumed the throne with the good will of his empire, and multitudes among other nations. He entered upon his arduous duties amid a blaze of glory and with great promise. For some twenty-five years he had helped his father cement together the far-flung parts of his empire, upon which the sun never sets. He was England's best salesman on the road. His tremendous training and travel opportunities were invaluable assets as he ascended the throne. However, to some, it seemed as if some characteristics were not too good an omen for a reign like unto his father's.

An almost incredible and unthinkable thing has happened—Edward VIII has abdicated the throne. The nation is stunned and bewildered. December 10, 1936, will go down in British history as one of its saddest days, when the man, beloved by the nation at large, cast aside the throne, the empire, the family, and his country, going into exile in order to marry a woman twice divorced. Let it be announced with emphasis that no kind of objection was raised to the marriage of the king-emperor to an American, Canadian, Australian, or any other nationality, outside of a Roman Catholic. Queen Elizabeth herself was not born royal. In her own right, she ranks no higher than the daughter of a Scottish earl. She is a commoner. The love of the former king for this twice-divorced woman was the same as that of King David, whose name he bears—illegal and sinful and comes within the bounds which call for self-control and restraint. This characteristic both kings failed to have, and both fell into sin. To state the whole matter clearly, the king fell in love with another man's wife. His plea that he could not bear the heavy duties of the state without her support, does not mitigate the sin. King David felt the same way, but this did not receive the sanction of God, for the divine judgment fell in spite of David's illicit affection. We have prayed, and still hope, for some of the penitence which David showed, when he confessed the greatness of his sin and was forgiven.

While the whole affair of King Edward VIII is a regrettable one in the British Empire and other nations, nevertheless, the Lord can make this affair, which stirred the globe, work together for the good of the world at large. Happily, for the forces of righteousness, the Parliament and Cabinet of Great Britain refused to condone the crime. This itself is a blow at the forces of evil amongst

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

us, which hold all too lightly the vows of marriage, made before God and man, of which the Word of God still declares, "What therefore God hath joined together, let not man put asunder." The English Church has spoken. May the American, and other churches, speak likewise. We regret that the divorce evil has mounted the steps of the White House. Let the religious press of America, as well as of England, speak, and that plainly. The divorce evil is a monster that has the power to wreck nations. May the example of Great Britain rekindle the Christian Church.

We cannot part with the whole tragic business, without saying that we regret, we are sorry, and deplore the events that led up to the abdication of the king. However, we want to say this good word. The king in handing over the reigns of government and the throne to his brother did the matter in a diplomatic way, and saved the nation from the possibilities of a dangerous political upheaval.

The British Commonwealth of Nations has again settled down, with trust, and a peaceful sense of security, as the new king, the third king within one year, George VI, mounted the throne. He always was of a more stable character. He with his beloved wife and family will receive the unstinted support of the nation. His habits and his attitude to things religious bid well for a successful reign. May we support him in our prayers at the Throne, and we say truly and with new meaning, "GOD SAVE THE KING."

THE NEW REVIVED ROMAN EMPIRE IN THE PROCESS OF MAKING

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.—Rev. 13:3.

Imperialism was not born when Babylon, Greece, Medo-Persia, and Rome came into existence as nations; it lived before in such mighty nations as Egypt, Assyria, and others. Imperialism with its desire to rule and dominate the world did not die when old Rome died. According to history it seemed when the Roman Empire died, the flying legions folding their flags, the drum of marching feet ceasing, that never again would the world be bothered with an imperialistic nation or ruler. The above context uses the fighting animal symbols of the above-named nations, and then immediately declares that one of its heads was wounded unto death, undoubtedly refers to the last-named nation—Rome. No sooner does it speak of a wound unto death, than it declares a revival of that nation with its imperialistic designs. It also prophetically declares that the wound would be healed. What a striking prophecy of the Roman nation, of which Rome was the ruling center.

Italy is reviving, old Rome is coming back to life. Everywhere one sees the evidences of returning life. The resurrection was quite sudden, for only on the night of Oct. 27th, 1922, when Mussolini marched on Rome, did a new nation rise to life. Four days afterward he became the most talked about man in the world, and to this hour he has held the spotlight. Truly, with John we can say, "All the world wondered after the beast (nation)."

According to the news-gathering agencies of the world, you have here described another step in his onward march, by the capture of Addis Ababa, the sun-baked capital of Ethiopia:

Before Luigi Orazio, Count Vinci-Gigliucci, Mussolini's Minister to Ethiopia, hustled out of Africa at the beginning of the war last October, he wrote his ruler that Haile Selassie's kingdom was a "ripe, golden plum, ready to drop into Il Duce's lap."

Last week, amid a whirlwind of excitement, the golden plum dropped.

With one Italian army on the doorstep of Addis Ababa, Ethiopian capital, and another rapidly closing in from the South, Haile Selassie, comely little King of Kings, packed up his bags, hurried his family to the railroad station, and skipped out of the country over the same route taken by Count Vinci-Gigliucci exactly seven months before.

Haggard and overwhelmed, exhausted from want of sleep and food, the Emperor was met at Djibouti, capital and port of French Somaliland, by pitying throngs. An Italian newspaper man who attempted to photograph him was nearly mobbed.

Harbored as a "guest of the French Government" in the Governor's Palace, he was fed and put to bed, an Emperor without an Empire. While he slept, officials in France and Great Britain scratched their heads, wondering what to do with him.

Meanwhile, anarchy reigned in his sun-baked Capital, sprawled in a forest of blue gum trees at the base of church-crowned Mt. Intotto.

News of the Emperor's flight sent mobs raging through the streets, sacking the modern Palace which resembles an American department store, and rushing home with pieces of antique furniture, costly clothes, and bedding.

Food stores and liquor shops came next. Liquor-crazed, the inhabitants broke into munition dumps and armed themselves. Soon the streets became a shambles, as ancient religious and racial prejudices blazed again in this caldron of many peoples. Fire broke out, and the dead cluttered the gutters.

Fifteen hundred of Addis Ababa's 2,000 foreigners sought shelter in the French, British, and American Legations, where, behind barbed wires and high walls, armed guards stood ready to defend them. Informed that an American correspondent and a British physician were wounded, and an American woman missionary was killed, the American Legation prepared to evacuate for greater safety in the heavily fortified British compound.

Jubilant Romans draped their homes with banners of victory and hovered over their radios to catch first word of Marshal Pietro Badoglio's entry into Addis Ababa which soon followed.

Does the taking of Ethiopia end the designs of Italy and its magnetic leader, Mussolini? To this we say NO with emphasis. It is just a beginning of his imperialistic designs. He humiliated England, for the time

being, discredited the League of Nations for time to come. So much so, that it is a question whether the League can carry on. Ethiopia is but one of his golden plums, merely a practicing ground for his army. It is no rich find by itself, but an entering wedge for conquests elsewhere. Mussolini has revived the old Roman salutes, the old Roman names for his legions, the official emblem, consisting of an axe, bundle of sticks, the same design that you see on the American dime. He already calls the Mediterranean Sea, "Our Sea." It was formerly called, "The Roman Lake." Wynant D. Hubbard, the well known explorer, said in a recent article, which appeared in all Hearst newspapers: "I can see the former Roman African Empire coming into shape." This victory offers a great deal of enthusiasm to Italy to move forward. Already the smaller Balkan states are alarmed, and that not without reason.

With Italy in the front lines, her voice heard, her power recognized, British naval supremacy nullified, the prestige of the League minimized to a large extent, the question rises, WHAT NEXT?

If the coming of the Lord is near, things may shape up rapidly. The Antichrist could easily appear out of the present world situation. With him the world will be led on to Armageddon—the bloodiest war on the pages of history. But from that period of tribulation, and demonized war, we expect to escape. We are looking for HIM—THE LORD OF GLORY.

METHODIST MINISTERS MARCH WITH COMMUNISTS

Blessed be ye poor: for yours is the kingdom of God.—Jesus Christ in Luke 6:20.

The Philadelphia Evening Bulletin carried the report of the local Methodist minister's meeting, which voted to participate in the peace parade. This peace parade was not sponsored by Nonresistant followers of the Lord Jesus Christ, but by the Communists. One of their own men, Dr. Harold Paul Sloan, seriously protested this action:

How any Christian can march in a parade with Communists is beyond my comprehension. I'd just as soon march in a parade with brewers. Communism is an unspeakable tyranny which denies God and righteousness, and lies by principle. Jesus Christ has no more contact with Karl Marx than heaven has with hell.

We know that our Lord was interested in the "poor." Every action and every utterance tells this fact. But that does not mean that our Lord courted "Russian Communism." All too often the worthy poor are influenced by these "spellbinders." Such we as Christians should contact in our homes, and their homes. The best cure for "Karl Marx Communism," is the "Spirit of the Nazarene," exemplified in everyday living.

Just as long as Communism stands for its present atheistic platform and program, we who believe in peace, cannot make common ground, even in such a worthy cause. The following is a late account from the Missionary Review of the World:

The dechristianizing of Russian school children goes steadily on, though still is far from being completed. At Saratov it is reported that 49 per cent of the children still live "in the old religious superstition." Fifty per cent still pray at home.

An order was issued on December 1, 1935, that all churches, chapels and prayer houses must report to the civil authorities or be closed. No new buildings may be erected to serve as churches, synagogues, or mosques. An exception is made for foreigners who speak English. They may have their own churches and worship as they please. Thus, an American Roman Catholic church is now being built in Moscow by Father Brown. A Protestant church is also to be erected there for English-speaking people. The work of closing the churches is going steadily

on. The Reformed Church at Odessa has been made a theater. The chapel at Prischib has been torn down. St. Michael's Cloister at Kiev is about to be sacrificed. Another cloister in that city has become a factory building.

According to a new ruling, pastors from foreign lands from now on will be prohibited from entering Russia on the ground that they are considered by the Soviet authorities as enemies of Bolshevism. Pastors and churches in Russia, in addition to persecution and extinction, are heavily taxed. This tax money is furnished by free-will gifts. Recently two old men, more than seventy years of age, were given a sentence of three years in the penitentiary for having given money to the church and not to the state. The Soviet has issued a handbook entitled: "What Shall I Do in Case My Parents Try to Force Me to Go to Church?" The advice given includes the following: Report the case to the authorities; call the police, bring action before the courts. The punishment is loss of work, starvation and death.

ECONOMIC AND AGRICULTURAL PROGRAM IN PALESTINE

(The following article is taken from a recent issue of the "Seed Trade News," a secular seed journal. It is surprising to find such a discussion in a paper of this type, but it verifies the prophecies of the Scripture, which tell of the great fruitfulness which is again to prevail in the land which was chosen by God as the dwelling place of His people, Israel. We are indebted to Bro. John H. Mosemann for sending the article.)

"The most striking indications of the country's progress," says the London Statist, "consist of the government's steadily mounting surplus and the growth of foreign trade."

Last year the United States exported to Palestine \$7,500,000.00 worth of merchandise, and imported \$75,000.00 worth. Japan furnished \$3,250,000.00 worth of goods, and imported from Palestine only \$50,000.00 worth. Palestine imported in 1935, \$89,000,000.00 worth of merchandise as compared with \$75,000,000.00 in 1934, and \$55,000,000.00 in 1933. Foodstuffs show the largest increase. Palestine has already a substantial exporting business, having shipped \$20,000,000.00 to foreign lands last year, as compared with \$16,000,000.00 the year before. At the end of the financial year 1934-1935 the country accumulated a surplus of revenue over expenditure amounting to \$22,000,000.00. For the year ending March 31, 1936, the total surplus reached \$33,500,000.00, or a gain of 10 million over the previous year. Custom duties alone provided \$14,000,000.00 of this revenue.

In citrus roots, the shipments last year were 5,733,000 cases; a total of 8 million cases would have been exported, had not the crop suffered from a severe sirocco.

Wheat was produced to the extent of 103,000 tons, an increase of 25%. Barley, 68,000 tons, practically all of which was exported. Wheat was imported to meet the food demand to the total amount of \$1,500,000.00. 16,000 tons of ripe tomatoes, double the amount of 1932, were exported.

In dairy products, the Co-op. Association, Tenuvah, showed a turn-over of \$2,000,000.00 compared with \$1,400,000.00 in the previous year.

The fertilizer works, producing a potash, have not only enlarged their plant at the north end of the Dead Sea, but established large new works at the south end of this dis-

trict. Their production was last year 100,000 tons of potash.

The electric light plant at Haifa increased from 5,300,000 K.W.H. in 1930 to 50,400,000 in 1935. The entire industrial output in 1935 for all branches was \$35,000,000.00.

The greatest building activity was at Tel Aviv, which did not exist twenty-six years ago, and has now a Jewish population of 140,000, the largest city in Palestine, with an annual budget of \$2,250,000.00. Last year in this city, \$10,000,000.00 was spent in the erection of new buildings and \$7,500,000.00 in Haifa, the city 56 miles to the north at the foot of Mt. Carmel. The total amount of capital brought in by emigrants which includes the working class and the well-to-do in 1934, was \$50,000,000.00 and in 1935, \$80,000,000.00. The number of German Jews who have now settled in Palestine is 30,000, and the money that they have brought with them during the past three years is estimated at \$50,000,000.00.

SMALL CHURCHES ON WAY BACK

Dr. Samuel H. Prince, of King's University, Halifax, N. S., in a recent sermon in New York declared that the day of the greatness of big things is passing and the day of the greatness of little things is beginning to dawn.

"One of the happiest signs of the times," he said, "is the increasing trend of religion back toward the independence of mind and individual personal faith which has always been nurtured in the smaller churches. The day of the skyscraper temples, vast religious structures and huge auditoriums for public worship is passing, and like the great cathedrals of Europe they will one day stand as monuments to an era that is gone. It is the little churches around the corners with their freedom from the perils of gregarious religion and their closer spiritual fellowship which are making the greatest contribution to religious and national life today."

THE NATURE OF GOD

(Continued from page 48)

Matt. 19:26, "But Jesus beheld them and said unto them, With men this is impossible; but with God all things are possible."

Luke 1:37, "For with God nothing shall be impossible."

Human beings are not capable of estimating infinity. We simply accept the revelation of God in His Word that He is omnipotent. It is indeed true that God has revealed mighty power in creation and in human history.

Psa. 33:9, "He spake and it was done; he commanded, and it stood fast."

Job 9:8, 9, "Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south."

Job 26:7, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing."

Isa. 40:12, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Since God is omnipotent He is able to accomplish all His purposes. God is not the

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Specimen of Type

2 I am the LORD thy God, ^o which have brought thee out of the land of E'-gypt, out of the ^phouse of

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author of sin, and He takes no pleasure in the death of sinners. Yet history is in some sense working out the plan of God. The world is not at loose ends. God is sovereign.

Psa. 115:3, "But our God is in the heavens: he hath done whatsoever he hath pleased."

I Cor. 12:6, "And there are diversities of operations, but it is the same God which worketh all in all."

Eph. 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who work-

eth all things after the counsel of his own will."

God has created men as persons endowed with the power of choice. The Scripture teaches both divine sovereignty and human freedom and responsibility. Christ died for the whole human family. God invites all men to accept this pardon. Men are able to reject God's salvation.

I Tim. 2:3-6, "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to

come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

II Pet. 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

Luke 7:30, "But the Pharisees and expounders of the Law frustrated God's purpose for them, by refusing to be baptized" (Weymouth's translation).

Later articles of this series will treat of the moral attributes of God, His Truth, Holiness, Faithfulness, Love, and Justice.

Telford, Pa.

TABERNACLE STUDIES

(Continued from page 61)

But let none think that because He is accepted by the Holy Spirit that he has become fitted to be placed on the altar of God. The nature of the loaf is not changed by being placed on the hands of the priest. It remains a leavened loaf, but is eaten by the priest as a holy thing. It belongs to the peace offering which was accepted by virtue of its blood and fat upon the altar. Men are made acceptable to God by grace, through faith. But this acceptableness is witnessed to by the coming and presence and abiding of the Holy Spirit in the hearts of all who come to God through Jesus Christ the Lord. There were Samaritans who were leavened loaves. There were Gentiles at Caesarea, who were leavened loaves. There were disciples of John the Baptist who were leavened loaves. Men have said that the apostles made errors in their attempts to ordain another apostle before the Day of Pentecost. It only proved their leavened state if such was the case. Peter, again and again, with others of the apostles, showed this condition of leaven. Yet all were blessed with the Spirit because they were the accepted firstfruits of the harvest of grace to which we also belong in this day of grace.

The promise of the Holy Spirit is to all who believe, and who approach unto God in the merits of the One Sacrifice unto God, Jesus Christ the Son of God and our Lord.

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A Monthly Magazine for the Home

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JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Bible Study	Vineland, Ont.
C. F. DERSTINE, World News	Kitchener, Ont.
J. R. SHANK, Y. P. M.	Versailles, Mo.

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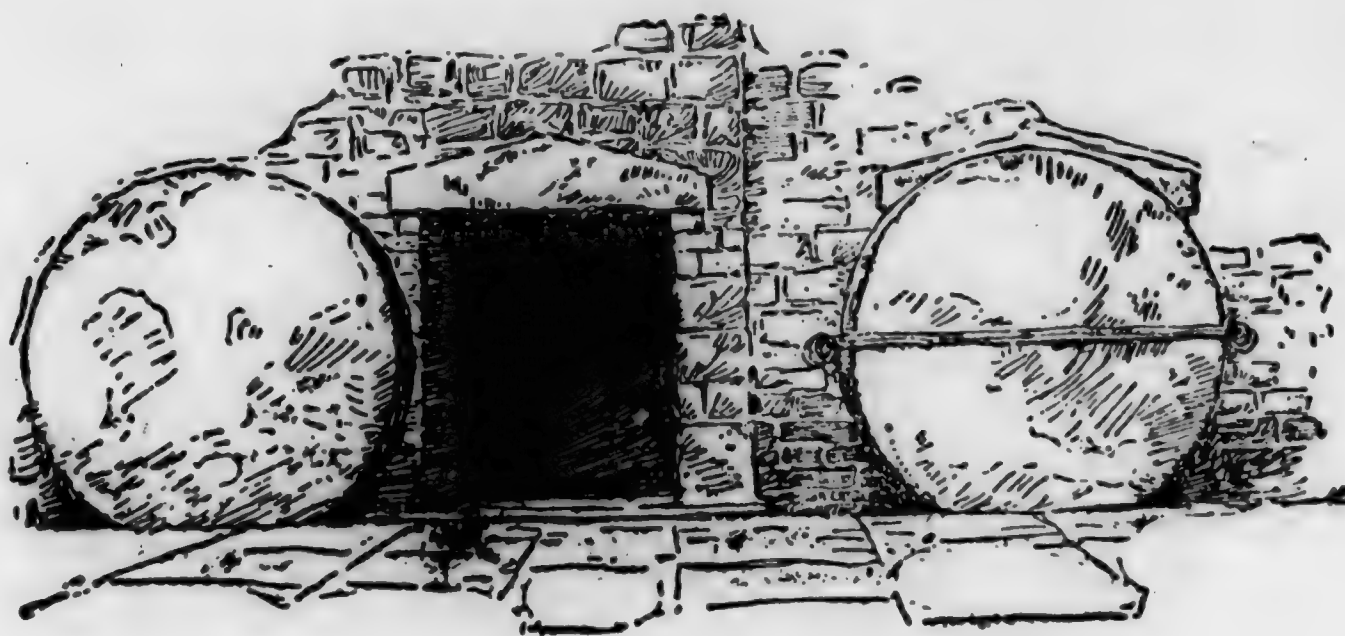
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MARCH, 1937



"And They Found the Stone Rolled Away"

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THE GREAT EXPLORER WHO DIED THIRSTY



IN THE year 1460, when old Spain was at the height of her glory as mistress of the seas, a little boy was born to a noble family and was named Juan Ponce de Leon. As a boy he served as a page in the king's household and when a young man joined the army and fought against the Moors. In 1493 he sailed with Columbus on his second voyage to the new world. After his return to Spain he was made military commander of a part of Hispaniola, now called Haiti.

One day, in company with a few friends, he visited the island of Porto Rico. The Indian chief received them well and treated them courteously. The beautiful mountains and fertile valleys delighted the Spaniards, and more so did the prospect of finding gold. Ponce de Leon at once requested of the king that he be allowed to conquer this island and add it to the Spanish dominions. The king granted his request and in a short time Ponce de Leon led a great expedition to Porto Rico.

When the natives discovered that their white visitors had come to conquer them, they arose against them in great fury. But the Spaniards, while greatly outnumbered by the natives, had the advantage of firearms and bloodhounds. After much hard fighting, cruelty and severity the natives were finally overcome. The king of Spain then made Ponce de Leon governor of the island for life.

Although he was then only fifty years of age, he seemed and felt much older. The hard, cruel life of a soldier and the effects of subduing helpless natives and ruling as a tyrant had left their marks on him in body and soul. He did not want to die, and having no hope of life after death, he longed to live in this world forever. There was a hunger in his heart for something that fighting and conquering had not satisfied. Power and authority and privilege and riches had not given peace to his poor soul.

One day he heard an Indian story that in a country to the north of Porto Rico there was a river, which, when bathed in, made old men young again. He also heard of a fountain which possessed miraculous power to restore youth. So he gathered together an expedition and amid intense excitement sailed away from Porto Rico early in the spring of 1513. They cruised among the Bahama Islands and made many stops, always asking about the famous river and fountain. Some said they had heard of them, but no one was able to tell him where they could be found.

But Ponce de Leon did not become discouraged. On and on they sailed, finding new islands almost every day and always eagerly inquiring about the fountain and the river which they hoped would restore their youth. One day, near the last of March, a densely wooded coast appeared to the west that was much larger than any of the islands they previously discovered. Because of the weather they could not land for a few days, but on Easter morning they reached the shore. The day was ideal. The trees were putting forth their foliage and the hillsides

were decorated with millions of flowers. The Spanish name for that day was Pascua Florida, so they named the country Florida.

Imagine this gray-haired, war-worn, feeble, old man, with a deep longing for life and youth, walking up and down the coast of that beautiful land—hunting the fountain of youth and the river of life! He inquired of the natives; he bathed in all those clear and quiet streams; he drank from many a brook and fountain. But, alas, every time he came from his bathing, old age still clung to him, his soul was still thirsty, his heart was still dissatisfied. Finally, after vainly searching for many days, he gave up and sadly sailed away—disheartened, dissatisfied, discouraged.

In 1521 Ponce de Leon decided to conquer Florida and set out with an expedition. But the natives had not forgotten the Spaniards and put up a desperate fight to keep them from landing. During the combat Ponce de Leon was wounded and his men had to withdraw, carrying the poor, old warrior back to Porto Rico. The wound failed to heal and in a short time he died—died with that same longing for life and youth dissatisfied.

Poor man, if he had only gone to the true Fountain of Life his soul would have been satisfied and he would have lived and died happy. For there is a Fountain whose waters give life; there is a River beside which we may sit in bliss forever; and there is a Book that tells the way to everlasting youth and joy and peace. Friend, have you found the way? Thousands have obeyed the directions of this Book and not one was ever disappointed. Let me tell you about it.

Many years ago a woman came to a well to get a pitcher of water. Near the well there sat a Man who told her that He could give her some water that would satisfy her thirst forever. She believed and obeyed His Word and was happy the rest of her life.

Ah, this Man, the man Christ Jesus, the Son of God, came all the way from Heaven and bled and died on Calvary to open this Fountain for sin and for uncleanness that you, a poor, famished, dying soul might have life and have it more abundantly. Listen to His voice:

"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in



EASTER JOY

By E. S. Kinzie

There's joy in the thought of Easter!
Exultant! Boundless! Free!
For He who rose and foiled His foes
Gives victory to me.

There's joy in the resurrection!
Oh, glorious life in store!
For He who came to suffer shame
Now lives for evermore.

There's joy in the life triumphant
O'er Satan, Self, and Sin!
With Him who died I'm crucified;
With Him who won I win.

Hesston, Kans.

him a well of water springing up into everlasting life."

"If any man thirst, let him come unto Me, and drink."

"I will give unto him that is athirst of the fountain of the water of life freely."

Dear friend, have you found and drunk of this Living Water? A tremendous price has been paid that you might drink and live. You cannot buy it; you cannot earn it; your good works cannot merit it. But you can receive it by doing what God says for you to do in His Word.

The Bible says that all have sinned, and we all know that this is true. But it also says that if we will "confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We cannot claim any goodness of our own. We must confess ourselves sinners and confess our sins to God through the Lord Jesus Christ.

But true confession of sin must go hand in hand with true repentance for sin. To repent means that you are sorry you have sinned against the goodness and love and mercy of God—sorry that you have rejected the Lord Jesus Christ by not accepting Him as your Savior. And repentance means that you forsake your sins and determine, by the Lord's help, to do them no more.

And now there is only one step between you and the Fountain of Life. "Believe on the Lord Jesus Christ, and thou shalt be saved." Accept the finished work of the Lord Jesus Christ by faith and definitely drink of the Fountain of the water of Life freely.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." And you will not be disappointed, "For the Scripture saith, Whosoever believeth on Him shall not be ashamed."

Oh, friend, do not fail at this point. Do not come so near to the well of salvation and then go away thirsty. Do not be like poor Ponce de Leon, who forsook the Fountain of Living Water, and spent weary days and weeks, toil and money, looking for a fountain that did not exist. His search for it, far from lengthening his life, shortened it. And so will it be with you if you trust in the broken cisterns of self-righteousness, morality, or any other substitute for the true Water of Life. If you do you will live an unhappy, dissatisfied life, full of sin and remorse and at last die and be lost forever in hell. Today, if you will hear His voice, do not harden your heart.

"There is a Fountain filled with blood
Drawn from Immanuel's veins.
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I though vile as he,
Wash all my sins away."

"Shall we gather at the River,
Where bright angel feet have trod,
With its crystal tide forever
Flowing from the throne of God?"

—S. E. S., in The Gospel for the Youth.

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ON CALVARY

By Isabelle King



AND THEY took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst." "And sitting down they watched him there."

There He hung, drops of blood trickling over that sacred brow and flowing from the pierced hands and feet. His head, over which hung the title, "Jesus of Nazareth, King of the Jews," was bowed. He, in suffering and agony, midst mocking and scorn, was giving Himself a sacrifice for the sins of the whole world. His face was a study of agony, mingled with love.

A hush stole over the entire group as they were gathered in little bands, here and there, on the brow of the hill. Nearest the cross was a band of soldiers, the centurion only standing. One held a garment—the garment of the King upon the cross—for which he had cast lots. Now in the stillness each had time to think his own thoughts. The dark, grim face of the soldier who held the garment softened.

"I wonder," he mused, "if this is not the man who healed Jarius' little daughter? And this same man I'm sure I saw pass through Bethsaida on the very day that old blind Ezra received his sight. I wish I hadn't mocked Him."

Another soldier in the group, looking up at the cross, his hardened features a picture of scorn, muttered to himself, "Just another imposter. Rome will never suffer from His teaching. Ha! This place of dead men's bones is just the place for such as He."

But not so were the centurion's thoughts. As he looked upon the face of the Man on the cross the feeling, which had been smoldering in his breast, flamed into the conviction that here was a righteous man. As he gazed his eyes filled with tears, and he turned his head away from his soldier companions, and for the first time in his life we may well assume that he prayed.

"O God! I deserved to die, not He. He is dying in my place. Forgive my sins and I will serve Thee the rest of my days."

Quite a distance away and directly in front of the cross was gathered a band of His faithful followers. A mother there was, His mother, who had bravely followed as close to her dear Son as she could. He had given

her into the care of John, the beloved, and now, weary and spent, she rested her head against His strong shoulder. A cool breeze swept over the hilltop and, drying the tears on her burning cheeks, she closed her eyes, but only for a moment. Dazed thoughts filled her mind; thoughts of things which she had pondered in her heart, thoughts of His loving deeds and kindnesses which had lightened her load and brightened their home. Then she



LOST—A CROSS

One day upon the green-clad slope
Of Calvary's mountain fair,
There fell a shadow, grim and cold,
That told a cross was there.
Upon its outstretched arms it bore
The form of One divine;
Though sinless, yet condemned to die,
Your Advocate and mine.

Around its base in silent grief
Stood those who loved Him best;
The vital meaning of that cross
Burned deep within each breast.
They through the years, to all the world,
Proclaimed its power to save,
Its message of redeeming love
And life beyond the grave.

They preached that cross with fervent zeal,
They told its fearful cost,
But somewhere down the path of time
Its deepest sense was lost.
No longer stained with precious blood,
But gilded now with gold;
No longer warm with life and love,
But formal vain and cold.

It dangles now from golden chain,
Or gleams from lifted spire,
Too seldom shines from hearts aflame
With love's eternal fire.
Yet mid the chaos of the world,
Its strife and selfish greed,
That sacrificial cross of Christ
Remains its greatest need.

—Clarence H. Alquist.

remembered their search for Him in Jerusalem and how they had found Him in the Temple. Now He would go there no more. With a half sob, she stirred, then, remembering the scene about her, she became very still.

Now and then a Jew passed by. Then a group of Jews appeared from behind the hill and made their way to the cross. They were not at all affected by the stillness but, approaching the cross, they began to talk loudly. Then one rudely addressed the dying Savior.

"Ah, thou that destroyest the temple, and buildest it up in three days, save thyself. If thou be the Son of God, come down from the cross."

Another said, in scorn, "He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him: for he said, 'I am the Son of God.'" The group passed on, and again all was quiet.

Slowly from another group of onlookers, a man emerged, and, turning for one last look at the cross, disappeared down the hillside, going towards Jericho. It was Barabbas. Christ was dying as his substitute. As the figure on the tree again appeared in his mind he thought he saw in flaming letters above it, SAVIOR. We may well think that he went resolutely homeward to his sorrowing widowed mother, promising himself and God that from henceforth his work was not robbing and killing but rather telling others of his Savior.

Huddled together, near the disciples and His mother, was a little band of women who loved Jesus. It may be that Martha and Mary were among them. As they saw their dear Friend so near to death, they thought of the time that He had power over death, and in a faint way realized that He would not be long in its chains. There, too, was Mary Magdalene. To her Jesus had been a deliverer. I can see her standing a little apart, longing to do something to relieve, to deliver the sufferer. Just then He moved; and she stepped forward in time to hear Him say,

"It is finished."

Harrisonburg, Va.

CHRIST, THE ONLY DOOR

Though there were many rooms in the ark, there was only one door. "And the door of the ark shalt thou set in the side thereof." And so there is only one door in the ark of our salvation, and that is Christ.—Guthrie.

THE FIRST DAY OF THE WEEK

Based on John 20

By Lois N. Garber



THE FIRST day of another week had again come. The Sabbath day was over, and the Passover was over, for that week the Jews had again kept the memorial of the Great Passover in Egypt. Things were now ready to settle down to the common quiet round of everyday living.

Although it was still dark and the paling stars yet kept their steadfast vigil overhead, here and there over the great city of Jerusalem could be heard the sound of travelers rising early and the voices of men gruffly waking their beasts from their drowsy slumber, preparing them for the long journey homeward. The Passover was over, and they must return promptly to their farms and put in their early seeding. In the dark early morning the hoofs of the animals clattered strangely on the paving stones, and the sound of parents calling their still sleepy children echoed clearly from one hostel house to another. One by one little groups disentangled themselves from the maze of dwellings and chose the road by which they must reach home.

But, strange to see so early in the morning, from the northern gate of the city a woman emerged, walking alone. She walked quickly, yet gracefully, along the footpath. Her outer garment well protected her and a dark veil was drawn closely about her face. Those who passed looked curiously at her, wondering why a woman should be out at such an hour. When they remembered that a short distance from town lay the burying place of certain people of the city, they decided that she must be one returning with love-impelled steps to the grave of a beloved friend.

And such a one she was. The night had given little sleep to her weary body. With the very first signs of the morning she could no longer remain where she was but arose, and veiling herself closely, stole into the morning, glad to escape a little from other mourning friends, and to go alone to the sepulcher.

The last few days had been very, very strenuous ones. Never before had anything taken place as had occurred during the last three days. He, the One who had so wondrously freed her from her awful, awful condition, who had not abhorred her when all others shrank from her, who restored her to society and new life and happiness, He whom she had learned to know as the loving Teacher, from whom she learned the ways of godly living, this great Friend, they crucified! He was dead!

And the fine men and women who looked to Him even as she did were just as grief-stricken as she. Just a week ago they thought of a surety that this One was truly the Messiah, the long-promised Christ who would save His people. Now their hopes were shattered. Gone! Gone! He whom they loved was dead! They had been mutually attracted to Him by His wonderful personality, each

finding in Him everything that one could want to find. Their hopes had gone high as they thought more and more that He was the Christ. How rich life had suddenly become since He had come among them! But the mob had taken Him to Calvary and there crucified Him. She had seen it herself. How terrible it all had been! No more would they hear His tender words of compassion and counsel. No more see His weary, beloved, form retreat to their homes to rest there and to bless them.

His disciples, shocked and dazed by all that had taken place, stayed together, bound by their common grief. They hid themselves secretly, for fear of the Jews, the Pharisees whose fierce hatred they had just witnessed. The Sabbath day had seemed so long to them. Joseph and Nicodemus had taken His body down from the cross and laid it in the new tomb Joseph had built on the hillside. There had not been time to properly anoint the body before the Sabbath day came, so that would be taken care of this morning. After that—well, Peter said he thought he might just as well go home. He knew not what to think now.

By this time the flush of the morning had



HE IS COMING IN THE MORNING

He is coming in the morning,
We have seen His herald star:
And away toward the Eastward,
There are gleamings from afar.
He is coming, surely coming,
For the night has lasted long;
We have heard the waking hope bird
At our window sing his song,

He is coming in the morning
To awaken all who sleep!
All His servants who are resting
In the earth and mighty deep.
He is coming, shortly coming,
When the dead in Christ shall rise
And in resurrection garments
Go to meet Him in the skies.

He is coming! Who is coming?
Jesus—just the very same:
Who was here, and went to glory,
He who once in meekness came.
He is coming in the morning!
O the brightness of that hour!
And the glory of His Person
As He comes in Royal power!
—William Luff.

spread over the sky. Two stars alone remained in the heavens. The morning dew lay on the fresh green grass and here and there, oh, how lovely, early spring flowers lifted their sparkling heads. Over all the earth lay the soft misty garments of early dawn, still shadowing one's vision. Mary had now reached the entrance of the garden of the sepulcher. Yes, here they had laid Him. Here was the tomb of their Lord. But what was this? The stone which had been rolled before the door was pushed aside! What could this mean? They had taken away even His body, so jealous they were. Now, alas, indeed! The last sad comfort of His grave was taken away. Now what remained?

Quick as a frightened fawn, she turned and fled back by the path she had come. Soon was the distance traversed again to the city. Quickly she passed through the city gate, her veil thrown aside, unheeded. Hastily she passed up one street, then the next, till she had almost come to an obscure dwelling when she met two men. As soon as she recognized them as Peter and John, she addressed them, "Peter and John, they have taken away the Lord out of the sepulcher and we know not where they have laid him." To their excited questions she replied to them how she had left early in the morning and found the stone rolled aside.

The two men scarcely believed what Mary told them, and with one consent they hurried their steps toward the garden tomb. Once outside the city gate they broke into a run. John, being the younger, outran Peter, while the bewildered Mary followed more slowly after them.

John came first to the sepulcher, and, stooping down, saw surely enough the linen clothes in which the body had been wrapped, lying empty just where the body had lain. Then came Simon Peter following him, but he went into the sepulcher. There he too saw the linen clothes lying and the napkin that was about His head, not lying with the linen clothes but in a place by itself. As soon as John saw that Peter had gone in he too went in and saw the empty grave. Then they believed the strange report of Mary, "for as yet they knew not the scripture that he must rise again from the dead." In amazement they gazed at the empty grave. Not a sign of disturbance was there. The linen clothes lay as though they had not been touched. Why should anyone have taken the body and left the graveclothes lie? was the question that troubled them. The dark, rocky walls of the tomb remained silent in regards to the mystery they had recently witnessed.

Sadly the disciples turned again from the sepulcher. That the body of Jesus was gone they saw. What to do they knew not neither could they think. The strangeness of it all amazed them, and so they returned to the city.

But Mary had come after them and stood without the sepulcher weeping; and as she wept she stooped down and looked within. Behold, as she looked she saw two angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain. And they said to her, "Woman, why

weepest thou?" She answered them, "Because they have taken away my Lord, and I know not where they have laid him."

When Mary had said this she turned herself back and saw a figure standing, but she knew not that it was her Lord Himself. He said to her, "Woman, why weepest thou? Whom seekest thou?" She, supposing Him to be the gardener, said to Him, "Sir, if you have taken him hence, tell me where you have laid him, and I will take him away." Ah! Mary, if you only knew to whom you are speaking!

When He said to her, "Mary," she turned herself and cried, "Rabboni," which is to say, "Master." Suddenly the marvelous truth dawned upon her. How, she did not know. This man was Jesus, her Lord, ALIVE! Oh! the joy that burst upon her, the realization that He was no more dead but alive! Oh! the truth that He was now indeed her

Lord and her Savior and Redeemer!

"Cling to me not," Jesus said to her, "for I am not yet ascended to my Father: but go, go to my brethren and tell them that I ascend unto my Father and your Father; and to my God and your God."

Once again Mary Magdalene retraced her steps to the city gate and to the little group of sorrowing friends, the first bearer of that great message that JESUS LIVES. She had seen Him, and He had spoken to her. Her steps did not linger for the beauty of the morning, even though it had come in all its glory now, neither were they slow as before from sorrow. Quickly she hurried back entirely unmindful of aught else, her whole being aflame with the message, "I have seen the Lord and He says to you, 'I ascend unto my Father and your Father, and to my God and your God.'"

Mt. Joy, Pa.

THE VALUE OF BIRDS

By Lucianna Snyder



It is truly wonderful how Mother Nature's household is arranged and how her children are trained to fit in exactly where they are most needed. Some are fitted to do one thing, some another, until everything is just as a well-ordered household should be.

Of all her great family, the birds are most interesting. The way they build their nests; their beautiful covering of feathers, bright, gay or somber; their protective coloring; their songs and the cheer which they bring into the world make this a happier place in which to live. It is not only beauty and cheer which they bring but they are of real value to mankind. How we enjoy the songs of the wrens, the mocking of the catbird, and the liquid notes of the wood thrush at eventide. The cardinal sits on the tiptop branch of a tree and calls, "What cheer, what cheer." The Baltimore oriole plaintively calls its mate again and again in a loud clear whistle and when she really thinks she is in love with him will answer back in the same clear whistle. The bluebird, so busy about her household duties, is like a flash of blue from the sky as she flies back and forth caring for her young.

Now, it is not all play for them, for Mother Nature has given each a definite task and at this they work untiringly. Some of these little feathered workers care for the leaves of the trees. Insects lay eggs on the undersides of the leaves and when hatched the little larvæ begin eating the leaves, thus destroying them, and often trees are stripped bare. Then, there are other enemies, flies, leaf hoppers and other little insects that harm the fruit. The birds that care for the leaves of the trees are the small ones, warblers, vireos, wrens, and others. I have watched them crawling all over the branches looking for eggs and insects. They turn and twist their heads, to the right and to the left, looking for a dinner of plant lice and insects' eggs. There are larger birds that help them out, for the robin, bluebirds, orioles, and tanagers also like a meal of insects.

Another army of birds look after the bark of the trees. They are nuthatches, brown creepers, all the woodpecker family, the downy and hairy woodpeckers, the redheads and flickers pound away inviting a fat, juicy worm or insect to come out. The creepers and nuthatches crawl all over the trunk of the tree looking under the bark and inspecting each hole or groove where a grub might hide. You can see them walk all over the tree as easily as you can walk on the ground. The brown creeper ascends to the top of the tree by going around and around the tree spirally; then, when it has reached the top, it flies to the bottom and starts all over again looking for any latecomer which it might have missed. The nuthatch also ascends the tree spirally but comes down, walking head-first as easily as right side up. Many other small birds eat insects and grubs until Mother Nature's trees are well taken care of.

There are others that take care of the floor. There are so many harmful worms, grubs, borers and wireworms that ruin the farmers' crops. Millions of these pests are eaten by bobwhite, blackbirds, robins, tow-hee, ovenbird, grouse, and others. They are a real help and save the farmer many dollars although he may not think so.

I wonder how many of you despise the sparrow. Do not judge all of them by the pest, the English sparrow, yet even they do some good. There are at least fourteen different kinds of sparrows and they are seed-eating birds.

There are so many weeds, with their millions of seeds, And everyone seems to grow—



So encourage the birds—perhaps you have heard—
For they eat them all up, you know.

Of course they may eat a few clover seeds or garden seeds, but what does that matter? The majority of seeds which they eat are harmful to the farmer.

There are many interesting and helpful birds, but what do you think of the vulture or buzzard? You do not care much about them, you say. Have you ever watched them soar majestically through the sky? How easily it seems—they never seem to move a wing. They help Mother Nature clean up her house. They watch for any decayed matter they can find and eat that. Any decayed carcass of a dog, cat or any larger animal may be cleaned up by the vulture. Gulls keep the shore clean in the same manner.

Each bird has its task, so let us protect them. When food is scarce, in winter, feed them. Tie suet to trees and you will enjoy having birds for your neighbors. In summer, put material out for nests. Cut strings about a foot long and tear old pieces of cloth in shreds and put them out on the lawn for the birds to use in building nests. Encourage them to build in your dooryard and they will repay you many times. They will prove to be real friends to you.

—The Watchword.

AN EASTER FAITH

Upon each returning Easter season I ask myself, "What is its most significant message for man this year?" Some years we find ourselves overwhelmed by the thought of God's infinite love as Jesus reveals it for us on the Cross. Some years we are most impressed by its message of hope. But just now it is rather the Easter Faith that challenges us.

There are many people who feel that civilization itself is in danger of collapse. Unemployment continues to increase. Poverty, once thought to be banished from the earth, continues to make its ravishes and leaves in its paths desolation, misery, and despair. Superficial statesmen supply superficial remedies with no permanent results. That straight thinking requires a pure heart as well as a clear mind, does not seem to be understood. The war clouds overhang Asia, and Europe is developing into an armed camp where jealousy, envy, and suspicion reign supreme. Peace is maintained only because of fear. Many professed followers of Jesus look upon Him as an impractical idealist. Driven to desperation, we endeavor to patch up our social and economic order by re-introducing the sale of beer and commercializing the Lord's Day.

Through this chaotic night we behold the Risen Christ. Above the cries of hungry children and the profanity of a drunken and desperate mob we hear His voice, "The Son of Man came to give His life a ransom for many." By the empty tomb we behold angels bidding us to hold fast to our fellowship with Jesus, assuring us that truth alone is immortal and that goodness must eventually triumph. On this Easter Faith we risk our lives and pledge ourselves prepared to pay the price.—Lawrence Bair, in Reformed Church Messenger.

THE NEW DAY

By Grenville Kleiser

Begin this day with clear purposes, strong resolve, and supreme faith. Concentrate upon essentials. Put your high ideals into practice and resolve to live nobly every day.

Do your work well. The best reward for good work will be greater work and a larger sphere of usefulness. Rid yourself of everything which in any way retards your best progress. Scrutinize your thought habits, and be alert to every chance for self-improvement. Keep your mind upon a high level of constructive thought, realize the priceless value of time and opportunity, and feel inspired by the truth that success is your birthright.

Cultivate silence and stillness. You grow your best thoughts in times of solitude and meditation. To continue to grow and accumulate useful ideas, you must have frequent periods of mental and physical relaxation.

Beware the modern tendency to hurry and waste. The time you give to quiet and intelligent meditation will repay you well. Cultivate quietness, poise, and deliberateness. When you are still and receptive you can best hear the voice of God and learn His will.

Among your good resolutions for the new day you might include these:

Resolved that I will be an intelligent optimist, and look for the best in everyone and in everything.

Resolved that I will daily develop the habit of constructive thinking.

Resolved that I will maintain a high standard of personal conduct at all times.

Resolved that I will always speak well of other people, or keep silent about them.

Resolved that I will cultivate in my daily life the cardinal qualities of courtesy, gratitude, sincerity, generosity, courage, and humility.

Greatness of character implies self-denial and self-sacrifice. As you grow in bigness of spirit you will more readily yield your personal preferences to the wishes of others. The spirit of Christ is to give freely, generously, and daily, to render helpful service when possible, to seek constantly to make the world better and happier.

Greatness of life is largely the product of clear purpose and lofty ambition. When you have made definite choice of a worthy life purpose, there will come to you a wonderful sense of increased power, and many influences will set to work for the sole purpose seemingly of helping on your progress. The consciousness at the close of each day that you have made real and substantial advancement towards a great purpose will increase your courage, and still larger possibilities will be revealed to you. In this spirit you will learn that all really worth-while work must be in harmony with God, and that worthy work always has divine approbation.

Your daily life is made up of desires, choices, judgments, and deeds. These are largely under your personal control, so that in reality you are daily making your own destiny. Nothing can hold you back if you

have set your mind and heart wholly and earnestly upon a great life purpose.

There is something sublime about the beginning of a new day. Possibly many past days have been filled with dark misgivings, losses, disappointments, and dominating fears. But the beginning of a new day, with its promise of unexplored possibilities, should gladden the heart and inspire the soul. It is the time for stronger resolutions; for new courage in face of difficulties; for more diligence in useful labor; for more generous service to less fortunate fellow-pilgrims.

QUADRICENTENNIAL OF WILLIAM TYNDALE'S MARTYRDOM

October 6, 1936, marks the four hundredth anniversary of the martyrdom of William Tyndale. The first edition of his New Testament, appearing eleven years before his death, was the first volume of Scripture to be printed in English. His entire work was done on the continent of Europe where he was forced to move from place to place to avoid seizure by representatives of the king and church of his own native land. He was finally apprehended, imprisoned, and after a year and a half of confinement was strangled and burned for his persistence in giving the Word of God to the people of England in their own tongue.

Tyndale's work was truly fundamental. "Later editors of the English Bible," says Professor Goodspeed in his "The Making of the English New Testament," "steadily followed his version as far as they possessed it, and his work colors the New Testaments of



JESUS THE CARPENTER

That evening, when the Carpenter swept out
The fragrant shaving from the work-shop
floor,

And placed the tools in order and shut to
And barred for the last time the humble door,
And going on His way to save the world,
Turned from the laborer's lot forevermore;
I wonder—was He glad?

That morning, when the Carpenter walked
forth
From Joseph's doorway in the glimmering
light,
And bade His loving mother long farewell,
And through the rose-shot sky with dawning
bright
Saw glooming the dark shadow of a cross,
Yet seeing, turned His face toward Calvary's
height,
I wonder—was He sad?

No, when the Carpenter went on His way,
He thought not of Himself for good or ill;
One was His path through shop, or thronging
men
Craving His help, e'en to the thorn-crowned
hill;
In toiling, healing, teaching, suffering, all
His joy; His life, to do the good God's will;
And heaven and earth are glad.

—Author Unknown.

Coverdale (1535), Rogers (1537), Taverner and the Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), and King James (1611). None of these is more than a revision of Tyndale, and his stamp remains on the modern revisions of 1881 and 1901. To the familiar forms of the English New Testament Tyndale has contributed not only more than any other man, but more than all others combined. He has shaped the religious vocabulary of the English-speaking world."

In these days when neglect of the Bible and its teachings is widespread, an opportunity is offered on one of the Sundays of early October to encourage the use of the Bible by telling the story of William Tyndale's life and commending his courage and devotion.

To this end the American Bible Society will gladly furnish a large colored poster 35 by 22 inches and a 14-page brochure on the life and work of William Tyndale free of charge. Address requests to the American Bible Society, Bible House, New York City.

GIVE UP!

There will be wars and armaments and great personal burdens for all the world to bear just so long as the idea is fostered that it is more practical and safe to get than to give.

Selfishness and conceit are the two great laughing ghosts behind every war and every cruel ambition.

When the world as a whole starts to give up—it will get a-plenty. And it will thrive. Beauty and prosperity and happy homes and nourished children will be the result.

Jesus was a wonderful philosopher. He had a keener insight into people's hearts and thoughts than anyone who ever lived. Sell ALL, and then come and follow me—that was what He was constantly teaching. His idea was that a man must purge his heart of all selfishness in order rightly to serve. And service to Him was the supreme task in life.

Only as we get this fine and splendid idea into our minds are we able to appreciate the soundness of life's great ideals.

I believe that the reason why we find it so much easier to carry other people's burdens than our own is that we magnify our own to proportions far beyond what they actually are.

We must constantly learn that we must give up—that we must let pass many of the things for which we so much long. When we first think this over, it seems unfair and quite impossible. But after we have put the principle to the test and have let time pull us to the right distance from our decisions, we find our perspective quite right.

Mothers understand what this means. Leaders in every great movement for the betterment of humanity do not have to be taught this sublime truth. Each knows it instinctively. And so they give up—that they may gladly and happily give.

We must give up in order that we may give!

If you are unhappy and discouraged, the chances are that you are concentrating too much on your own ways and means.

Don't try to get—but give up!—Selected.

CHRISTIAN MONITOR PULPIT

AN EASTER SERMON

By Menno M. Troyer

TEXT: If Christ be not risen.—I Corinthians 15:14.

A few years ago a certain recognized minister of the Gospel, after reading to a church audience the account of Christ's Resurrection, said, "Thus endeth the reading of the legend of the Resurrection of Christ." If the record given by divine inspiration and revelation of this master miracle of the ages is merely a legend and not an actual occurrence, then Jesus Christ is not risen. And if Christ is not risen,

"Then Is Our Preaching Vain."

Since the first Easter morn every devout disciple of Jesus Christ has proclaimed in some manner the living message, whose very theme is Jesus Christ, the Crucified and Risen Redeemer. The Resurrection of Jesus Christ is one of the great fundamentals of Christianity, therefore one we preach unceasingly. Paul in writing to the Corinthian Church says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." But if modernism is correct the message is in vain. Even our preaching the Crucifixion loses its meaning and is vain. For Jesus was not the Christ, and His death did not make atonement for sins. It was only the heroic death of a noble martyr.

Was it not wise reasoning of that agnostic in England who said there is no use wasting time discussing other miracles? He said that if Jesus did rise from the dead, it is easy enough to believe the other miracles; but if not, the other miracles must go. Some years ago a party of five were scaling the Alps. In an organized manner they were held together with a rope for mutual assistance. At one time the lower man lost his footing, thus causing the next above to likewise fall back, and he the next, and that one the next. But the one above plunged his ice axe and heels deeply into the snow, thus saving the one below, and that one the next, and so on to the last. For a brief time the group appeared to be going to the terrible abyss below, but they did not go. If Christ is not risen, all Christianity is going to the blackness of death and eternal destruction. Our preaching is surely vain.

"Your Faith Is Vain."

In verse fourteen of this chapter the Greek word translated "vain" means an empty foolish fancy of the imagination. In verse seventeen where the phrase, "Your faith is vain," is repeated, the Greek word "vain" means,

fruitless. The first has to do with reality, the second with result. Our faith that Jesus Christ is the Son of God and our risen, living Lord is all for nought. The proclaimed Son of God, whom we trusted to be our Savior, was a liar, He was a rank imposter. He had foretold His resurrection, giving it as a proof of His claims and final test of His trustworthiness. "Destroy this temple, and in three days I will raise it up." "He spake of the temple of his body." Tradition gives an account of a man called Simon the sorcerer, or Simon Magus, who claimed to be the promised Messiah. To prove his claim to his followers he said he would leap from the top of a high precipice and land in safety at the bottom. He made the leap, but was dashed to death.

"We Are Found False Witnesses of God."

We as redeemed sons of God, who are "living epistles read and known of all men" testifying in every possible manner and opportunity, that Jesus is the Christ of God, whom God declared He was, and Jesus Himself claimed to be, are found to be false witnesses. We Christians are in the condition which we consider many an unbeliever to be. Our minds are darkened with untruth, we believe a lie, we are past enlightenment and given over to reprobate minds. We not only believe a lie, but much worse, we have misled and are misleading multitudes of sincere hearts who are searching for absolute truth. We are not godly people, for we are testifying to something which is a gross fallacy, therefore ungodly.

"Ye Are Yet in Your Sins."

Well then, you and I who feel sure that we have met with God in an actual life experience when the guilt of sin was lifted because of an acceptance of a crucified and risen Christ are wrong in our conclusion of what that experience was. It was not an experience with Christ. It was a flight of the imagination. It was a devil-originated, a devil-executed performance to put us into an eternal daze. We are not cleansed, sanctified sons of God. We are still walking in the darkness and despair of sin. The guilt of our sins is still upon us. We have no remedy. The guilt must remain on us forever. Every one must and will die for his own sins.

"Then They Which Are Fallen Asleep in Christ Are Perished."

Even if the stones did fly and beat the life out of Stephen, while he was talking to the one whom he thought was the risen Lord, he perished. And although Peter felt unworthy to be crucified as his Lord and chose to be

crucified with his head downward, he perished. And thousands since, who have chosen to lose their heads or in some other way pass through torture to the extent of an agonizing death, are perished. Our loving friends who have silently slipped out of our presence, even though they had an unshakable faith in the crucified and risen Lord and had a hope in Him as an anchor of the soul, are dead and forever perished. What then is the trusting Christian's hope and what is the sorrowing saint's comfort whose departed believing father or mother, husband or wife, son or daughter, sister or brother is forever gone and perished? There is none. Absolutely none!

"We Are of All Men Most Miserable."

It would be better to sign off as Christians, if Christ is not risen. We appreciate and praise God for the many benefits and blessings we enjoy in this life. But hoping against hope, expecting an unreality, and final defeat in our faith and hope is only food for a life of awful misery. It might be better to search for some other doctrine of life and conduct which has good ethical principles and does not make a false promise of hope for the future. Yes, better be anything than a Christian. For the history of Christianity is covered with human blood. Again and again the devout believers in the risen Christ have been hated, hunted, tormented, abused, and exposed to all manner of sufferings and death. "Indeed the Christian is by His religion crucified to this world, and taught to live upon the hope of another."

Oh, agonizing thoughts—"If Christ be not risen"!

But God says, "But now is Christ risen from the dead." BLESS THE LORD! PRAISE HIS NAME! Our preaching is not vain, our faith is not vain, we are true witnesses of God, we are delivered from our sins, those who have fallen asleep in Christ are forever alive, and we are of all men the most happy.

Conway, Kans.

A SHORT-VISIONED PROPHECY

The British East India Company said at the beginning of the nineteenth century: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." The English Lieutenant-Governor of Bengal said at the close of the nineteenth century: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."—Church of Christ Advocate.

"A philosopher may explain away sin but he cannot explain away the sinner."

Editorials

Jottings

"As yet they knew not the Scripture, that he must rise again from the dead." (Jno. 20:9). It is a strange thing that the enemies of Jesus remembered that He said that He would rise from the dead, while His disciples seemed to have forgotten all about this, as well as the prophecies in the Old Testament Scriptures which stated the fact of His resurrection. And it was not until after the resurrection, when Jesus opened up their understanding (Luke 24:44-46) that they really grasped this teaching of the Scriptures. How many there are today who do not know and understand the teaching of God's holy Book! Let us pray that both their and our understanding may be opened so that we may know and understand and love and obey the teachings of the inspired Word of God.

* * *

Sit-down Strikes.—This is a comparatively new system of striking which has broken out in the ranks of American labor like some sort of infectious rash. No sooner is the General Motors strike settled than we find similar tactics used in many other factories. It is regrettable that such conditions must prevail and bring about a paralyzing effect upon industry in these times when work is so much needed by millions of people. It only goes to show what organized selfishness will do, whether on the part of capital or labor, and the great need of the spirit of love to others and interest in their welfare—in short, the Spirit of Christ—in our industrial and social life of today. The social, industrial, and political unrest existing in our nation and in the world today is a challenge to the Christian to be more active than ever in spreading the Gospel of Christ, which is the only remedy for the ills of man, even though an unbelieving world is reluctant to receive it. And so in this hour of need, when the full Gospel should be preached more widely and effectively than ever, let there be no sit-down policies manifested in the ranks of the Christian Church, whose great work is to make known the Gospel of our Lord Jesus Christ, which is the power of God unto salvation to all who believe.

* * *

Christian Fellowship.—There are many blessings of the Christian life. Not the least of these is that of fellowship with other Christian believers. John states the basis for such fellowship in I Jno. 1:3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." There are many calls to fellowship today, with this organization and with that, but the only basis for real fellowship is a vital relationship with God through faith in the person and work of our Lord Jesus Christ. With that intimate relationship with Christ we, as fellow believers in Him can have a sweetness of fellowship that no worldly organization can enjoy. It was such a fellowship that the early church had when "they were all with one accord in one place" and when they "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." May we learn to appreciate this spiritual fellowship more and more, as we continue on in the Christian life.

Revivals

More and more people are becoming impressed with the present-day need of a heaven-sent revival. It is constantly being stressed by the evangelical, religious press. Even the secular press sometimes envisions the need, as well as the more thoughtful statesmen and national leaders. A most illuminating series of articles is being published in the Gospel Herald from the pen of Bro. T. K. Hershey, who at present is busily engaged in opening up mission work among the Mexicans of the Southern United States. All zealous Christians sense the need of a real revival, empowered by the presence of the Holy Spirit in the hearts of Christian people, so as to stir them to greater activity in preaching the Word and in bringing conviction to the unsaved.

But such revivals do not come unless Christian people are in earnest and feel the burden of reaching the unsaved. If a church-wide and nation-wide revival is to come it must begin in the hearts of individuals, catch fire in local churches, and then spread its Pentecostal conflagration into increasingly wider fields. Revivals have often been begun through the instrumentality of individuals, or small groups of individuals, many times in obscure places. But the main consideration is that individuals should put themselves into a position where God can use them in the great work of winning lost souls for His everlasting kingdom.

Let us notice a few requirements that are necessary on the part of individuals and churches in order that the Lord may use them to send a revival into the land.

1. **A Full Consecration to the Service of the Lord.**—There must be a placing of our best, our all, upon the altar of the Lord. There must be an unhesitating obedience to the Word of God as far as we know it. There must be a full yielding to the guiding presence of the Holy Spirit. There must be an unreserved dedication of our time, talents, service, and entire lives to the service of the Lord. "Fully surrendered, Lord divine," must be our prayer and attitude.

2. **A Life Given to Prayer and Fasting.**—If a real revival is to come there must be those who will give themselves to fervent, persevering prayer. The church is entirely too lax in this matter. Let the burden of prayer come upon the lives of Christian people, and things will happen. This has been the experience of God's people in times past; and we believe it will be their experience again if they really give themselves over to prayer. And fasting should not be forgotten. It seems almost like a lost art. Let the burden of fasting come upon Christian people also in this time of spiritual need.

3. **Spirit-directed Activity in Behalf of the Lost.**—Having met the conditions mentioned above, people will naturally bestir themselves in working for the salvation of souls. The spiritual needs of individuals will become impressed upon them, and they will speak the word in private, give their testimony in public, breathe a prayer for the evangelist and the sinner, give an invitation to the Sunday-school and church services, or hand out a tract. Revivals usually take the form of some kind of special meetings, and these give many opportunities for personal work of public service. There will be many such meetings during the present year, if the Lord tarries. May we give our full support and whole-hearted service to every Scriptural means

of promoting a revival in our home churches and communities, in our own land and in the great, all-inclusive field of the world.

"Lord, send a revival, and let it begin in me."

The Last Week

This season of the year brings many opportunities for meditation on the great events that occurred during the last week of the Savior's earth life. Our Sunday-school lessons are also timed to fit in with the season and will help us to think of these sacred things as the time of the year in which they occurred again comes round. But the story never loses its interest to the Christian, because during this period occurred the great culminating events in the working out of God's redemptive plan.

One of the touching scenes which introduced the events of the last week was the anointing of Jesus by Mary of Bethany. She, who had been accustomed to sit at His feet, seemed to have had a better conception of the nearness and certainty of His atoning death than any of the other disciples, and so, while He was reclining at the table at the supper given in His honor at the home of Simon the leper, she anointed His body for the burying that was to come in less than a week's time.

The following day came the Triumphal Entry, when the King rode into the city at the head of an enthusiastic procession, which cast holiday clothes and palm branches before Him and rent the air with hosannas. Even the children joined in the praises to the Son of David. It was a wonderful acclamation to the meek and lowly One who came to bring salvation to all the world. Of course, we know that a few days later some who had shouted, "Hosanna," joined in the rabble cry, "Crucify him!" yet the event was a beautiful foregleam of the time when all shall hail Him as "King of kings and Lord of lords."

Other significant events occurred during the week, in which Jesus taught many things to both His disciples and the embittered and opposing Jewish authorities, but the tenderest and most touching ones were to follow. Toward the latter part of the week He observed the Last Passover with the disciples, and instituted the communion and the washing of the saints' feet. That same evening He gave the memorable discourses of John 14-16 and offered His high priestly prayer of John 17. Later in the night occurred the agony in the Garden and the betrayal by Judas.

Things happened rapidly that night and the following morning. After His arrest Jesus was brought before the ecclesiastical and civil authorities six different times—before Annas, Caiaphas, and the entire Sanhedrin; then before Pilate, Herod, and finally before Pilate the second time, when He was formally condemned to death. Then followed the arduous journey through the city to the place of crucifixion, during which time Jesus broke down under the weight of the cross which He was required to bear. At Calvary, then, the sacred form of our loving Lord was nailed to the cross, raised up, and allowed to hang between earth and heaven until He died, giving His life a ransom for the sins of the world. At nine o'clock in the morning Jesus was crucified. At three in the afternoon death had come, and soon afterward He was taken down from the cross and buried in the tomb of Joseph of Arimathaea.

Then followed a period of deep discouragement for the sorrowing disciples. They had failed to understand the truth that Jesus should rise again from the dead. And so a dreary Sabbath was spent by the followers of Jesus, including the Eleven, the faithful women, and many unnamed disciples.

But the crowning event of the period was reserved to take place on the first day of the following week. We are familiar with the wondrous story, of how Mary Magdalene came first to the tomb, followed by Peter and John and the other women; how He appeared to the women and the two disciples as they walked along the way; how He manifested Himself to the Ten in a closed room the same evening, how He showed Himself to different ones on other occasions, until even the most doubtful ones of His followers were convinced that He had indeed risen from the dead.

And so the closing scenes of the earth life of Jesus bring us the all-important and fundamental message: "Now is Christ risen from the dead, and become the firstfruits of them that slept." What a joy that truth brings to the child of God! His resurrection guarantees the same victory over death to every one who believes on Him. Death is robbed of its sting, the grave of its victory. All honor and praise to our risen, living, and returning Savior and King!

To Our Subscribers

First of all we want to welcome into our ranks of readers approximately two hundred new subscribers who have been added to our lists during the past few months. We are encouraged by this substantial growth in our subscription list, and we trust that these new readers will find the Christian Monitor a helpful addition to their reading matter. We aim to present material that will be of special interest to the maturer young people and Christian workers, as well as all members of the home.

In this connection we would like to call attention to some of the material in this issue. Naturally we print some seasonal material in this Easter season. We commend you to the messages having to do with the Passion and Resurrection of our Lord. To the Young People's Meeting worker we commend not only the detailed discussions of the topics, by Bro. J. R. Shank, which are not given in full in any other publication, but the special article on **The Nature of God**, by Bro. John C. Wenger. To the Sunday-school worker we would call attention to the brief and pointed write-ups on the lessons given by Bro. J. F. Bressler. The more you will use these Lesson Nuggets the more you will appreciate them. And do not forget the **Tabernacle Studies** by Bro. S. F. Coffman. If you follow these studies from month to month you will find that he opens up great treasures of truth from the Old Testament. The student in prophecy will delight in the messages on **Prophets of the Soul**, by Bro. Elvin V. Snyder. Those interested in missions will enjoy the **Book Review** and discussions found in this department, and all interested in Current Events will enjoy the **Comments on World News**, by Bro. Derstine.

Many other good things will be found in this and later issues of the Monitor. To all who sent in new subscriptions we say a hearty, "Thank you." May the good work go on.

Christian Life

THE NATURE OF GOD

III Truth, Holiness, Faithfulness

By John C. Wenger

This article supplements the Young People's Meeting topic for March 21. In the April issue a similar article will appear on other attributes of God as outlined for another Y. P. M. topic. We appreciate these Scriptural discussions of these most important subjects of Bible doctrine.

In previous articles we have noted God's Self-existence, His Personality, and His Infinity as to time, space, knowledge, and power. The third article of the series treats of three of God's moral attributes—Truth, Holiness, and Faithfulness.

The Bible teaches that the Lord is the true God. To say that He is the true God is intended to set Him forth as the One who only is God and to thereby declare that the gods of the heathen are not to be recognized as Deity. The Great I AM of the Old Testament, the LORD, is a true God. However the main emphasis intended by the title of this article is not that He is truly God but that He is a God of truth. The former contrasts Him with heathen deities, the latter calls attention to an aspect of His being. He is not only true God but is Himself the God of truth.

"It was impossible for God to lie" (Heb. 6:18).

As a God of truth He is true to His own being in all its perfections.

"God is light, and in him is no darkness at all" (I John 1:5).

His very existence condemns all hypocrisy and sin.

"The truth of the Lord endureth for ever" (Psa. 117:2).

His nature never changes. "God is true, because He really is what He declares Himself to be." One of the things Jesus said of Himself was that He was the Truth. John 14:6. This corresponds exactly with the testimony of John.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

As God is a God of truth, so Christ appeared "full of grace and truth"—for Christ was God. The Old Testament abounds in ascribing truth to God. Here are just a few passages:

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4).

"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies" (Psa. 25:10).

"Thou hast redeemed me, O Lord God of truth" (Psa. 31:5).

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles" (Psa. 43:3).

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psa. 100:5).

In the New Testament, Christ is called the truth; the Holy Spirit is called the Spirit of truth; the Gospel of Christ is the Gospel of truth; and the Church is the ground of the truth.

"I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

"The hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel" (Col. 1:5).

"The word of truth, the gospel of your salvation" (Eph. 1:13).

"The house of God, the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

"God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

"And ye shall know the truth, and the truth shall make you free" (John 8:32).

One of the great emphases of the Scriptures is truth. Another is the holiness of God. The root idea of holiness seems to be separation: God is absolutely distinct from all His creatures. This is the thought, for example in the following Scriptures:

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders" (Ex. 15:11)?

"There is none holy as the Lord: for there is none beside thee" (I Sam. 2:2).

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15).

"I am God, and not man; the Holy One in the midst of thee" (Hos. 11:9).

The concept of separation from creaturehood by no means exhausts the idea of holiness. It is the ethical holiness of God that is the great emphasis of the Bible. God is separate from and opposed to all moral evil and sin. This is no mere negative quality in God. Rather God's moral excellence is positive and all impurity and sin is a violation of God's holiness. Sin is any transgression of, or want of conformity to, the law of God—and the law of God is but the expression of His nature and will. God's holiness has been defined as "that perfection of God in virtue of which He eternally wills and maintains His own moral excellence, abhors sin, and demands purity in His moral creatures." Because of sin men fear when brought into a consciousness of the holiness of God. Let us again review just a few verses from the Bible.

"Ye shall be holy; for I am holy" (Lev. 11:44).

"Ye shall be holy; for I the Lord your God am holy" (Lev. 19:2).

"I the Lord, which sanctify you, am holy" (Lev. 21:8).

"Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy" (Psa. 99:9).

"I have not concealed the words of the Holy One" (Job 6:10).

"Unto thee will I sing with the harp, O thou Holy One of Israel" (Psa. 71:22).

"The Holy One of Israel is our king" (Psa. 89:18).

"Great is the Holy One of Israel in the midst of thee" (Isa. 12:6).

"I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Isa. 41:14).

"She hath been proud against the Lord, against the Holy One of Israel" (Jer. 50:29).

"So will I make my holy name known in the midst of my people Israel . . . I am the Lord, the Holy One in Israel" (Ezek. 39:7).

"Holy and reverend is his name" (Psa. 111:9).

"Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13).

"Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity" (Job 34:10).

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts" (Isa. 6:5).

Because of His holiness God gave Israel laws through Moses, which if obeyed, would have produced high moral living, both as to individuals and as members of a social group. Sins great and small were forbidden. Every precaution was to be taken against impurity of any sort. At a time when bestiality of unspeakable kinds was practiced among the ancient nations—and oftentimes in the name of religion—Israel had a code of laws which not only kept society pure (if obeyed) but which gave attention to the conscience of the individual. Robert Dick Wilson said the Old Testament religion was "inward",—i. e., reached the heart. Archaeologists have unearthed laws and monuments of the life of the ancient nations and found that their moral corruption was awful. Sexual vice was a part of religious practice. In contrast with this heinous life God's people were particularly warned against aping the unholy doings of their national neighbors. Even steps were prohibited from altar approaches lest the glance fall upon unlawful sights. What a refreshing contrast to the sodomy of the Hittites and Assyrians!

If the Old Testament again and again calls upon the people of God to conform themselves to the Holy One of Israel, even more so does the New Testament.

"As obedient children, not fashioning yourselves according to the lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (I Pet. 1:14-16).

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24).

The holiness of God as manifested in His dispensations is called His righteousness. Some of the righteous acts of God will be mentioned in the final article (the next) of this series.

The holiness of God is to sinful men an awful thing. But another aspect of God must be mentioned at this point: the Goodness of God. Because of His goodness God has granted a special revelation (the Bible) to fallen man and has, in the person of His Son, partaken of human nature. He knows our frame and can be a sympathetic High Priest. In His goodness God has given us many precious promises. And since He is a God of truth, "all the promises of God in him are yea, and in him Amen" (II Cor. 1:20). God's truth manifested in His trustworthiness is His faithfulness. He is faithful in all His promises; He keeps them every one. Let us once more turn to the Scriptures.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9).

"Thy faithfulness is unto all generations" (Psa. 119:90).

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

"Princes also shall worship, because of the Lord that is faithful" (Isa. 49:7).

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (I Cor. 1:9).

"God is faithful, who will not suffer you to be tempted above that ye are able" (I Cor. 10:13).

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23, 24).

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

It is of this love of God, as well as of His justice, that the final article on the nature of God will treat.

Telford, Pa.

Again, applause. "Isn't he good?" The crowd would wink at each other. Then as the clapping died away they heard the shepherd voice again:

"Thus saith the LORD,
For three transgressions of—Tyrus,
And for four, I will not divert—It . . ."
(1:9, 10).

Again, louder applause. "Isn't the Hick good! Heaping fire and brimstone on our enemies! He's a patriot! A Mussolini! A Hitler! Next . . .!"

Then the shepherd proceeded to denounce Edom; then he went up to Ammon then down to Moab, then across to Judah, in each case heaping a mountain of condemning verbiage upon them, proclaiming vehemently their cruel beastliness, their treacherous breaking of treaties, the inhuman treatment of captives and women, the riotous immorality, the reckless rebellion against Jehovah. Especially did they peevishly glory in the judgment of Judah—their brother. So after each blast from the prophet there burst forth each time a more thunderous applause from the hoodwinked people. Our shepherd's "star was in the ascendant." He had struck the right chord—artistically—dramatically. There was something rather ominous in connection with the continuously repeated—"I will not divert—It . . ." They couldn't quite get the significance of—"It." At any rate, they applauded. "What a splendid prophet! A Moses, a David is in our midst! The army can now march to victory anywhere! Viva!—Viva!"

So they yelled themselves hoarse and hurrahed until . . . until . . . the prophet spoke again. Then, "some said it thundered."

"Thus saith the LORD,
For three transgressions of . . . ISRAEL,
And for four, I will not divert—IT . . ."
(2:6-16 and ff).

"What? ISRAEL? He must be drunk!"

They had applauded too soon. They didn't know their preacher. The lightning had struck! And the sparkling glory of Israel seemed like what it was—a nightmare!

It is not enough to be a patriot!

"You only Have I Known"

Because a man comes from the farm, with a straw of timothy hay in his mouth, does not mean, necessarily, that he is ignorant of the affairs of men and of nations. He may even have a clearer vision of the ailments and needs of men than the smooth-tongued orator with the olive branch in his mouth. Amos was just such a homely figure but his diagnosis of Israel's malady was frightfully correct.

Prosperous and idle, Israel had become bloated with feeding on herself, her own power and splendor. There was mingled with this superficial patriotism a feeling of political and religious eternal security because of the inherited traditional saying that THEY were God's chosen race. But they had lost the reason why. God had said, "Ye are my people; you only have I known," but they had forgotten the circumstances and conditions of the covenant relationship. To them the contract was all one-sided. God was their God, and He would fight for them. Just as, during the World War, God was

PROPHETS OF THE SOUL

II. Amos, the Protestant Prophet

By Elvin V. Snyder

We trust our readers will read carefully these practical messages from the prophetic books of the Bible. The article next month will discuss the message of the Prophet Hosea.

"Come to Bethel . . ."

The priests' invitation had rung throughout the whole country. The people came from every corner. The fashionable, flashy feast was in full swing. The throngs of worshipers prostrated themselves before the Golden Bull and rose and chanted in rhythmic harmony, in celebration of the military victories of their king, Jeroboam II of Samaria.

A strange, uninvited guest was there from Judah—a foreigner, watching the pomp and circumstance, the garish show, its sensual sin, its deliberate immorality. And, as he watched, he thought.

He had come all the way from Tekoa, a bare, tumble-down hill country, twelve miles southeast of Jerusalem. He had been to one of the markets with his wool and figs, and now, with a purposeful leisure, stopped off to see the exultant crowd. He was a man of leisure. Not that he dawdled away his time in doing nothing, but rather a man who, while he worked, had time to think. And he thought great thoughts.

He was the owner and breeder of a species of short-legged, ugly sheep, and spent his spacious days shepherding his flock, and thinking. At a certain time of the year, when the sycamore fruit was ripening, he would be seen going from tree to tree, pinching the fruit, to hasten the harvest. And so, far from the madding crowd, in his solitude, he thought.

This uninvited guest, or rather, this intruder, for he was from Judah, had come there, strange to say, with a very lofty purpose. You couldn't guess his purpose from his appearance. He looked like a farmer, with his fig basket dangling on one arm, and tufts of wool from his ugly sheep on his person. To the people it seemed as if he were getting ready to make a speech, so they nudged each other, silently, with eyes and mouths wide open. And he spoke in a voice like thunder, and said:

"The Lord roareth from Zion,
And from Jerusalem He utters His voice;
And the pastures of the shepherds mourn
And the top of Carmel withers" (1:2).¹

Then he preached a most dramatic sermon, a sermon that is a classic for its dynamic strategy. It consisted of seven short paragraphs and one long one, all opening with the same fearful refrain:

"Thus saith the LORD,
For three transgressions of—Damascus,
And for four, I will not divert—IT . . ."
(2:6-16 and ff).

Looking at each other in surprise, a few began to applaud the speaker. "Good! That's good—for Damascus." Then the whole assembly applauded.

"Hush!"
"Thus saith the LORD,
For three transgressions of Gaza,
And for four, I will not divert—It . . ."
(1:6-8).

Germany's God, and France claimed Him, and America said, "He is ours." Every nation considers itself divinely favored, and so in the next war, Italy will pray to her God for victory, England to hers, France to hers, and even Russia. And so will America. Each will pray to God to grant good marksmanship with which to massacre fellow nations. They will all claim the Christian God as their God, and the fearful thing will be God's answer to their petitions.

Amos says that calling oneself by God's name is not a guarantee to political and military victory; nor does it make one immune to the ravages and responsibility of sin.

"Hear this word that the LORD hath spoken against you,
O Children of Israel . . .
You only have I known
Of all the families of the earth;
Therefore will I visit upon you
All your iniquities . . ." (3:1-8).

"Responsibility flows from relationship." If Israel says: "We are God's people. We can do what we like. God will punish our enemies' sins, but not ours . . . He belongs to us," Amos retorts: "My dear ladies and gentlemen, don't deceive yourselves. There awaits for you inevitable doom. Do you think that the God who would not overlook the military cruelty and beastliness of other nations, will overlook your peacetime crimes? You sell your own brothers for a pair of shoes—honest men are sold into slavery because they wouldn't take your bribes—you trample the poor into the dust—you have adopted the Canaanitish religion of Baal worship, and at your religious feasts you behave like sots and sponges. One of these days terrible judgment will come upon you."

There is a grave danger of the politically minded becoming the pollutedly minded.

"The Kine of Bashan"

If anyone thinks that Amos certainly would not have used such plain talk, let him listen to his speech to the society ladies:

"You Cows of Bashan,
That are in the mountain of Samaria,
Which oppress the poor,
Which crush the needy,
Which say unto your lords,
'Bring, that we may drink'" (4:1-3).

"The cows need to be watered. So these bacchic matrons shout, 'Bring!' There is no need to be explicit."² "Bring" meant, to bring up whatever there was in the cellar. Not anything they dared to name, of course, but some of the anonymous concoctions of Sir John Barleycorn's manufacture. I suppose they thought they were quite modern in taking a masculine swig of beer or whiskey. Why shouldn't they do anything that men do? So they cynically shouted "Bring."

Amos' contemporary in Judah, Isaiah, was more elegant in his description. He refers to the "Kine of Bashan" of his country, sarcastically, as the "Daughters of Zion." Isaiah's picture is painted by one who knew the dainty society somebodies more intimately. Instead of putting rude cowbells on them, as Amos did, he has them prancing along the street "mincing as they go and making a tinkling with their feet." They are probably dancing, all lovely in orchid lace over taffeta,

trimmed with pale green velvet; and powder blue and silver lace with a court train; and French dress of silver moire made on princess lines with a swirl peplum; and white lace with silver accessories and a rope of pearls. They are the wives of the senators, foreign ministers, governors, and so on down several columns of names and dresses. There is the hostess charmingly gowned in "salmon colored pleated chiffon on flowing lines with wide bands of sequins down the entire front and a little pleated cape over the shoulders." There is the wife of the Moderator of the (——) Church "in black lace with gold ornaments." Sleek cows! The only thing Isaiah seems to have forgotten is the painted nails. And, for all the social column editor tells us, they may be nothing more than merely beautiful, squint-eyed madcaps.

"One large millinery establishment now has a lounge for the use of its customers. The idea is to provide them with a place where they can rest for a few minutes while the fashions change."³

Yet following the fashions and getting drunk was not all. It never is all. Nor was it that this perverted luxury merely required a rather fabulous budget. When the cows bawled, "Bring," it meant that their husbands should get the money somehow. Then those



"LORD, TO WHOM SHALL I GO?"

(John 6:68)

The Tempter used to come to me, and whisper in my ear,
When I was most discouraged, and was filled with doubt and fear,
"What is the use of going on? You know you've sadly failed;
Perhaps they say of you that under colors false you've sailed.
Now wouldn't it be better to be honest, and admit,
Defeated and discouraged, you are just about to quit?
Come now and taste my pleasures; there's so much you might enjoy,
You'll soon forget the troubles and the cares that now annoy."

At first, I'd stop and listen, thinking maybe he was right,
That after all, the Christian's life is just a losing fight;
But when I thought of leaving Him who gave His life for me,
It struck me, all at once, how empty then my life would be;
No Christ to walk beside me, none to comfort, nor to share
The trials and the burdens which, alone, I could not bear.
Those precious words of Peter, when he walked this earth below,
My heart cried out in echo, "Then to whom, Lord, shall I go?"

I'm never tempted any more to leave my Lord and King,
For in His place, the world to me can offer not a thing;
Though Satan would at times assail this sinful heart of mine,
He's wise enough to know that he would have to change his "line",
For if there is an answer that Satan doesn't know,
It's to the question Peter asked, "To whom, Lord, shall we go?"

—Evelyn H. Johnson.

meek gentlemen would, quite obediently, practice extortion and squeeze from the poor the last drop of their miserable existence in order to satisfy the intemperate and distorted appetites of their bacchanalian women. Poverty, Misery, Unemployment, Slums, Filth didn't matter. What mattered was to "Bring"!

"Are the principles which govern our social relationships changed in our modern world? And yet we are appallingly complacent!"

"Der Tag"

The popular misconception of Israel with regard to the "Day of the Lord" was that it was going to be a kind of golden age in which the nation would flourish and rise above her insignificant position among the peoples. A Great Day in which the Lord would favour them with infinite prosperity and power—when the Children of Israel would become the sons of God.

The Prophet is not so hopeful of such a day of light. At least not for such a people. Rather, he says, will it be a day of dense darkness.

"Woe unto you that desire the day of the Lord!

What doth the day of the Lord mean to you?

It is darkness and not light . . .

Is it not even very dark,
With no brightness in it?" (5:18-20).

Their brilliant religious feasts, and the smug, complacent, moral irresponsibility were so contradictory and hypocritical that the prophet promised no consolation or blessing from Jehovah.

"I hate your feasts,
I take no delight in your festal gatherings.
Even though you offer me your burnt offerings,
And your meal offerings,
I will not accept them;
Neither will I notice
The peace offerings of your fat beasts.

Take away from me the bawling of your songs;

For I will not hear the shrieking of your viols.

But let justice roll down as waters,
And righteousness as a perennial stream."
(5:21-27)!

Amos had no patience with the modernistic priests who pronounced correctly the religious Shibboleths of their denomination and yet lacked any sense of honesty with themselves or with those they influenced or with the God they pretended to serve. There is an easiness with which men speak about "going back to Jesus," "reinterpreting the Bible," "living the good life," without the slightest inclination to accept Jesus Christ as Savior and Lord, and His Word as the rule of their lives. It is utterly easy, and unbinding, to say prayers, repeat creeds, and to perform an elaborate ritualistic service. That is why churches with monotonous ceremonies and motion makings are more popular than the church that requires holy living. Man likes ritual, because it is easy. God requires goodness, and that is hard.

"Seek Me and ye shall live.
Seek not Bethel,
Enter not into Gilgal,
Make not pilgrimages to Beer-sheba;
For Gilgal shall go to the gallows
And Bethel to Bedlam" (5:5-9).

"Come to Bethel and wash away your sins," cried the priests.
"Go to Bethel and multiply your sin," answered the prophet.

"The Fall of the Year"

In order to impress his message upon the people the Prophet Amos uses several sarcastic puns: such as in 5:5, Gilgal—gallows, Bethel—Bedlam. In 8:1, 2 there is another in connection with the basket of summer fruit. In Hebrew the word for "summer" is similar in sound to the word for "end" in verse 2. Thus the idea that he wishes to express might be a little clearer if we used the Canadian word "fall" instead of "summer." It has a twofold meaning referring to the Autumn, and of course the usual meaning—in this case of the "end." It is then, a basket of "fall fruit" which would not merely refer to the "fall of the year" but also to the fall or end of Israel. This is the "day" the prophet sees—a day of gruesome judgment; a day when carcasses will lie around in ghastly heaps like overripe fruit rotting in the "fall" sun. From every house they will carry out corpses in frightful silence. The horror brings from their lips only a shivery "Sh . . . !"

Judgment of wrong living must come. The polished rascality of the people must meet justice. The merchant princes who can't stand to kill time by sitting around on the Sabbaths, when instead they might be raking in the shekels—by tricking the poor simple fools, by making the measure small and the price high, by selling the refuse of the wheat for the standard product, seem to say, "Oh, the boredom of this puritanical Sabbath! Let's be back on the job of our well-bred business of selling." Selling their souls, swindling, Sabbath-breaking, and soul-selling all go together.

So the prophet was preaching a very uncomfortable truth. He does not deal in pleasant ten-minute sermonettes. He does something greater. He confronts his audience with God. "And an affronted God of love is an all-terrible God."

Men are so apt to be comfortable in Indian summer. It is so pleasant, cheerful, and warm, a splendid time to be lulled into spiritual and moral unpreparedness by modernistic Amaziah's. They seem so intelligent, so fair-minded, in Indian summer. They are so cleverly scientific and psychological that the true prophet appears stupid and silly. They try to booh him off the stage by calling him an unpatriotic traitor, an unbearable pest, a stupid pessimist, a loud-mouthed calamity howler, an ignorant foreigner, a seedy farmer. Amos 7:10-13. They try to get rid of him through technicalities and legalisms. They try to frighten him by their own sheer importance—since they have all the learning and blue blood on their side.

But Amos isn't scared. He doesn't run home and hide himself in the wool bin. Defiantly, ironically, he answers Amaziah, "You're right! I'm just an ignorant, stupid sheep farmer. I don't know anything. You say, 'Don't prophesy.' But God said, 'Prophesy.' So who do you think you are" (7:14-17)?

And so when faith is falling it must be the "fall of the year." And that means that

winter is coming. After such a fall, when winter comes, there will be no bread and no water. There will be a famine of hearing the words of the Lord.

"They shall wander from sea to sea
And from the North even to the desert;
They shall run to and fro to seek the Word
of the Lord,
And shall not find it" (8:11-14).

This is the most appalling curse in Amos' book. It speaks of a time when despairing souls, having once known the way of life, are now seeking it in strange places where they shall never find it. Amos had an overwhelming sense of who God is and of man's relation to Him. It is not a matter of maintaining this or that attitude toward God. A great many people have a theory or a philosophy about God. But Amos is speaking about entering upon a definite relationship with God. And that relationship is based upon man's changed attitude toward God. That is what Amos means by his famous question—a question that is so often understood in a frivolous and light, meaningless way—"Can two walk together except they be agreed?"

God cannot walk with sophisticated gain-sayers, self-righteous cynics, pedantic intelligentsia, hard-hearted mammon worshipers, nor with smooth-tongued hypocrites. There is nothing in common—nothing around which to fellowship. To walk with God there must be something aflame in the soul of man that has been kindled by the Spirit of God.

Are you walking with your Sovereign Lord?

"Yes, my Lord!"

Please read "Hosea" before next article appears.

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IF

If you are not saved—you are lost.
If you do not pray—you have no power.
If you are not meek—you are haughty.
If you are not humble—you are proud.
If you have no peace—you have no rest.
If you have no rest—you have worries.
If you have no joy—you get despondent.
If you have no hope—you are discouraged.
If you are not honest—you are deceitful.
If you lose your temper—you commit sin.
If you are not merciful—you are hard-hearted.
If you have no forbearance—you lack patience.
If you are discourteous—you are inconsiderate.
If you use profanity—Satan uses your tongue.
If you have hate in your heart—you are a murderer.
If you don't love the brethren—you don't love God.

If you are not consecrated—you are not separated.

If you are not submissive to God—you are rebellious.

If you are not going to heaven—you are going to hell.

If you are not pure in heart—you are impure in thought.

If you are not spiritually-minded—you are worldly-minded.

If you do not bear your cross—you become a stumbling block.

If you love the world—you don't love spiritual things.

If you are not born again—you are not in the kingdom of God.

If you can't control your mind—you can't control your tongue.

If you take the Lord's name in vain—you are not guiltless.

If you are not in touch with God—you are in touch with Satan.

If you have an unforgiving spirit—your sins are not forgiven.

If you are not filled with the Spirit—you are filled with self.

If you are not walking in the light—you are walking in the dark.

If you haven't grace in your heart—you have hell in your heart.

If you are not witnessing for Jesus—you are witnessing for Satan.

If you are not led by the Spirit of God—you are led by the devil.

If you are not wise unto salvation—you are unwise unto condemnation.

If you haven't God's love in your heart—you are uncharitable towards others.

If you are not carrying burdens for others—you are making burdens for others.

If you are not sowing the seed of the kingdom—you are sowing tares of the devil.
—Selected.

THE LOST SHEEP

What do we read in the fifteenth chapter of Luke? There is a shepherd bringing home his sheep into the fold. As they pass in, he stands and numbers them. I can see him counting one, two, three, up to ninety-nine. "But," says he, "I ought to have a hundred; I must have made a mistake," and he counts them over again. "There are only ninety-nine here; I must have lost one." He does not say, "I will let him find his own way back." No! He takes the place of the seeker; he goes into the mountain, and hunts until he finds the lost one; and then he lays it on his shoulder and brings it home. Is it the sheep that finds the shepherd? No, it is the shepherd that finds and brings back the sheep. He rejoiced to find it. Undoubtedly, the sheep was very glad to get back to the fold, but it was the shepherd who rejoiced, and who called his friends and said, "Rejoice with me."

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender shepherd's care."

—D. L. Moody

MISSIONS

MEXICAN WORK IN TEXAS

III

By T. K. Hershey

This concludes the articles on Mexican work by Bro. Hershey. We are glad for the information given concerning this new field of mission work by our people. Let us definitely remember the work and the workers in our prayers.

Present Workers

The writer and wife arrived in Texas September 18, 1936. Bro. David C. Alwine, wife, and five children from Johnstown, Pa., arrived December 11, 1936. Sister Agnes Aschliman, a registered nurse of Stryker, Ohio, arrived December 30, 1936. Bro. John D. Leatherman of Lansdale, Pa., arrived January 9, 1937.

The brethren Alwine and Leatherman are busy studying the language and working at a filling station. Sister Aschliman has secured a position as nurse in a hospital in Robstown, Texas, where she, too, is studying the language. As soon as these are able, they will aid in the Mexican work.

Activities

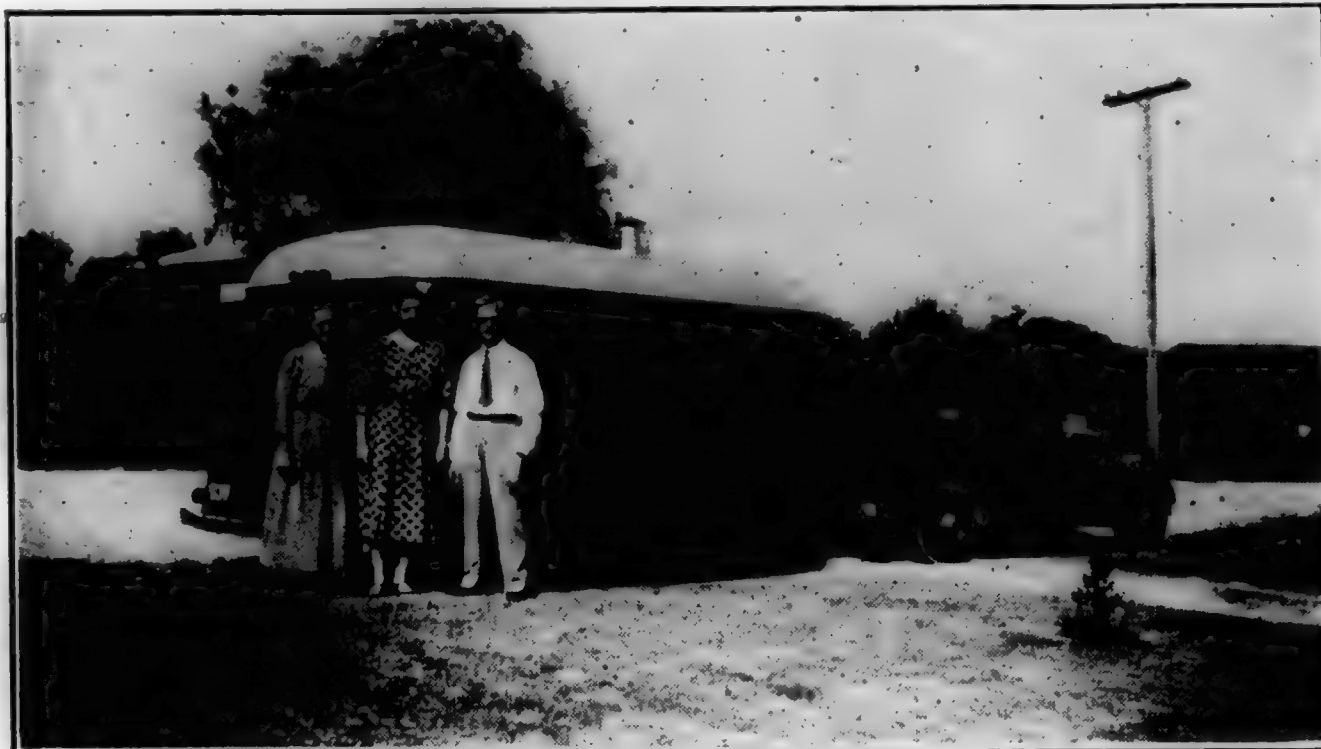
1. **Spanish Class.** We have organized a Spanish language class at the Tuleta Church. There are fifteen who are studying the Spanish language in a systematic way in the Tuleta class, and two sisters at Falfurrias are taking the course by correspondence. There is great interest on the part of the brethren in the local congregations of both Tuleta and Falfurrias to study Spanish. They desire to be able to help in this Mexican work. This is praiseworthy and commendable. In my absence, Sister Anna Hallman has charge of the class. She has had two years of Spanish in high school. This class is remarkable in many ways, and all seem to understand why they are studying Spanish. They have many opportunities to put into practice what they learn, for they are constantly coming in contact with Mexicans. I might add that this class is not composed of young people only, older ones are engaged in studying Spanish, too.

2. **Mexican Services.** October 16 marks the first services that we conducted among the Mexican people in Texas. These were held in the little town of Pettus, three miles north of Tuleta. A detailed account of these services appeared in the Gospel Herald in the month of November, 1936. Look it up and reread it.

3. **Normanna.** For the first Sunday in January, 1937, we announced services for the Mexicans. This was to be held in their schoolhouse in Normanna, a small town three miles south of Tuleta. That Sunday it rained so that there were no services. The second Sunday, there were eight present; the

third there were fifteen; the fourth, twenty-five; and the fifth there was an attendance of twenty-six. Doubtless, the increase would have been considerably more the fifth Sunday had it been fair weather. It rained all day. The Mexicans are not prepared for wet or cold weather.

Great interest is being manifested in the Normanna services. We study the Gospel of John. Some have some knowledge of the Bible and its teaching, particularly Bro. Simón del Bosque and family. I call him brother, for he was baptized and received into the Mennonite Church in Tuleta in 1909,



The Trailer Which is the Headquarters for Bro. Hershey in His Work among the Mexicans in Southern Texas. Sister Hershey and Some Visitors Appear on the Picture

making him a Mennonite brother for twenty-eight years. While alone all these years, he succeeded in teaching the Gospel to his family.

Through Bro. del Bosque, many of his relatives and friends attend services at Normanna. They are good singers and are ready to answer the questions asked. Usually their answers are correct. They have the proper interpretation of Scriptures, which says something in favor of Bro. del Bosque. This brother has lived so long in Normanna that he is known far and wide. All the Mexican population around there are acquainted with him. What he says goes with them. If he says *culto* (worship) is a good thing as conducted by us, they believe it. If he says that they are to come, they obey. This will be a great help to us in our work in Normanna.

Not only is our brother known among his own people, but among our people as well. He has worked for some of them. Years ago, during the time he worked for our Mennonite people, he used to go to the church, and listened to the sermon, but remained outside

the building. During revival meetings, he was invited in, and he listened with great interest. He understood English well enough to receive the message. The Spirit of God took hold of him, and he was converted. His testimony was such that after some instruction, he was baptized. Being the only Mexican, he felt he did not "fit in" and never became an active member. The language and nationality were barriers. It is remarkable, however, how he stood practically alone all these years. The knowledge that his family has of the Bible shows that he was, after all, active with his own. He rejoices now that there are services in his own tongue and in his own town.

This new work in Normanna calls for the earnest, sincere prayers of the entire brotherhood. Pray, too, for the workers, and especially for Sister Anna Hallman who has charge of the work in my absence.

4. **Visitation Work.** As opportunity affords, Sister Hershey and I do considerable traveling. We go from town to town to investigate the possibilities of opening work in new sections. We have an amplifier, or loud speaker, that is placed on top of the Ford. The transmitter, motor, and microphone are placed in the car. Through generous contributions of brethren and sisters in the north and from the local congregations here, this outfit was made possible.

On entering a new town, we inquire for the Mexican sections. We travel back and forth, using the loud speaker to announce who we are, what our mission is and offering to all who will come to the auto a little booklet free. One of the Gospels, usually that by John, is given in this way to hundreds and hundreds of Mexicans. Tracts are distributed, while Gospel messages are given from street corners and while driving through the streets. With the loud speaker equipment, the message can be heard two blocks away and clearly understood.

Using the loud speaker gives us an opportunity to get in touch with any who might be Christians, which was the case on several occasions. We thank God and the contributors that made this method of getting the Gospel to the Mexicans a success. In spite of the unusually damp weather for Texas, we have visited many cities in this state. When the weather is more settled, we shall be able to reach more of these, our Southern neighbors.

Taft

Taft is a town built on the ranch of and named for the brother of former president Taft. Here we met old friends from Tennessee—Mr. and Mrs. C. V. Jones. They have been living in Texas for more than twenty-five years. Mr. Jones has a large cotton ranch and is well acquainted with the country and the people. On hearing of our mission during our visit with them, he offered to give us an introduction to the large landowners who employ hundreds of Mexicans in the cotton season.

The following is his letter:

"This is to introduce Mr. and Mrs. Hershey, missionaries to Argentina, South America, now home on furlough. During their stay in Texas and because they speak the Spanish language, they are visiting the Mexican colonies and distributing Gospel literature free of charge. They make no charges, whatsoever, for tracts, Gospels, New Testaments, and portions of Scripture. The only thing they sell is the Bible, and it is sold at cost. Their motive is not to commercialize or exploit the Mexican people, but desire that they may have access to the Scriptures in their own language.

"Trusting that they may be granted the privilege of visiting the Mexican people in the locality where this letter may be presented, I remain,

"Yours respectfully,

(Signed) "C. V. Jones."

This letter was translated into Spanish and signed by his manager who is a widely known Mexican. These two letters will greatly help us to enter the large ranches where so many Mexicans live during the cotton season.

Future Plans

The question naturally arises, What are the future plans? First, we expect to continue touring the country, especially south along the border. We want to investigate thoroughly the Mexican population, the work that is being done among them, note the denominations working, and then decide whether work should be launched in any of these places by the Mennonites. This data is recorded in a specially prepared notebook which will furnish valuable information for the permanent superintendent. In connection with this in-

vestigation, meetings will be held whenever and wherever possible.

Two superintendents for the work might well be appointed—one for the district in and around San Antonio and another from this point to the border. Each could use in his district a number of young folks who would work for their maintenance and give evenings and Sundays to the spreading of the Gospel among the Mexicans.

Another plan would be to have only one superintendent for the whole district. He would necessarily have to travel all the while in directing the work.

A superintendent of schools informed me that young people with a college degree can easily secure a position here. All that is required would be to study and take an examination on the course of the Constitution of Texas. This could be done by correspondence. One difficulty, however, this superintendent of schools said, would be in the appointing which would not likely be done before the coming of the one making application. The best way to do would be to take the required course by correspondence, then come with the idea of working at whatever might be found to do until a school be secured. We hope many such may be placed in the different sections of Texas in the coming years to help there with the Mexican Gospel work. We would be glad to have correspondence with college-degree students who desire to come to Texas to teach.

We ask an interest in the prayers of the Church in behalf of this urgent work.

Tuleta, Tex.

deals with Animism, the most widespread religion of central and southern Africa. The religious beliefs and customs are described in story form. For instance, note the following from page 30:

"Umlenzu was a warrior on the west coast of Africa. The chief sent Umlenzu and many other warriors to the villages toward the sunrise to make war with them. At the door of Umlenzu's hut stood a hideous carved wooden image. A very evil spirit lived in the image. It was the duty of one of the wives to offer prayers and beer to the spirits in the image. This was to keep the spirit in good temper so that Umlenzu might have victory in battle.

"News came that Umlenzu was killed. The people of the village were very angry with Umlenzu's wife. 'Because,' said they, 'she did not treat the spirit right, therefore the spirit allowed him to be killed.' They took her and bound her hands and feet with vines, laid her on a great fire of logs and burned her alive. This was done in the presence of all the people as an example, so that every one might do his duty."

Chapter IV describes the widespread religion of northern Africa: Islam, or Mohammedanism. The reader will be interested in the short account of the life of Mohammed and in the main beliefs of this false religion. In Chapter V we are introduced to, and given short biographies of, some of the great leaders of African evangelism: Robert Moffat, David Livingstone, and Mary Slessor of Calabar, besides some also of lesser fame. Chapter VI is somewhat similar to Chapter V, but it gives short biographies of native African missionaries: William Wade Harris, Canon Apolo of Uganda, "Khama the Good," Bishop Crowther, and James Aggrey. The youthful readers of this book ought to find these accounts such as will inspire them to greater missionary interest and activity.

Chapters VII to X will be read with great interest by the church at large, for in these chapters we have the description of the country of Tanganyika (where is located our mission in Africa) and the story of the founding of the Mennonite Mission in Africa. In these chapters we are given a description of the geographical features of Tanganyika, of the people of the country, and a history of missions in Tanganyika. The customs of the people are given in story form, thus making them more vivid and interesting. In connection with our own mission we are told of the early Mennonite interest in the African, how Tanganyika was decided upon as the field best suited for our new mission, of the sending forth of the first four missionaries to this new field, of their early pioneer experiences, of the manner in which the first station locations were decided upon, of the coming of more missionaries, etc. All these items are of interest to the friends of the African Mennonite Mission.

The last chapter of the book is a review chapter summarizing the foregoing chapters. The book is well written, is interesting, and ought to have a wide circulation in the church. While it was written for the juniors, intermediates, and young people, yet it will be read with interest by the older folks. It is adapted for use as a mission study book, each chapter being suitable for a lesson. At the close of each of the first ten chapters there is a set of questions well suited for a review of the chapter, and for a basis of discussion. The

BOOK REVIEW

Africa Calls, by Ada M. Zimmerman and Catherine Leatherman

Reviewed by Wm. G. Detweiler

This is one of a new series of Mission Study books being prepared by the Mission Study Course Committee of the Mennonite Board of Missions and Charities. Other new books will appear in the near future, the Lord willing. Watch for announcements. New interest in Mission Study is being aroused. Let the good work go on.

Some time ago the Mennonite Board of Missions and Charities appointed a committee known as the Mission Study Course Committee. One of the purposes of this committee is to provide literature to be used in Mission Study courses throughout the Church. It has outlined a course of study, including books on different fields. One of the books called for in this course is a book on Africa. The above heading "Africa Calls", is the title of this new mission study book on Africa. It is written jointly by Ada Zimmerman of Ephrata, Pennsylvania, and Mrs. John Leatherman, one of the missionaries in the Mennonite Mission in Tanganyika. This book, while it is one of the books in the course outlined by the Mission Study Course Committee of the Mennonite Board of Missions and Charities, was prepared by this committee in co-operation with the Eastern Mennonite Board of Missions and Charities because this new African Mission is under the control of the latter board.

The title of the book is well chosen. Africa is calling,—calling for the Gospel. The

authors give to the young folks abundance of evidence that Africa needs the Gospel and needs it greatly. Africa has been called the Dark Continent. The darker the continent, the greater the need, and the greater the challenge to the Christian Church to give the light of the Gospel of Him who said, "I am the light of the world."

In order to acquaint the readers with the contents of this new book and to present a challenge as to why it should be read and studied we present a very brief synopsis of the contents of the eleven chapters.

Chapter I deals with the geographical features of Africa as a whole. The reader is given a bird's-eye view of the continent by an imaginary air trip from the Mediterranean Coast in the north to the Cape of Good Hope in the south. In this way he becomes acquainted with the different belts of climate, as well as with the other main physical features. Chapter II has to do with the peoples of Africa: the Pygmies, the Negroes, the Hamites, and the Bantus. Some of the strange customs of the people are told. Chapter III

book is beautifully illustrated with about 45 pictures. It contains 144 pages.

Bound in beautiful cloth cover, the book sells for seventy cents, while the paper edi-

tion sells for forty-five cents. It is published and sold by the Mennonite Publishing House, Scottdale, Pennsylvania.

Canton, Ohio.

THE MODERNIST VIEW OF MISSIONS

By John Horsch

This is a most valuable and illuminating article, in this that it shows the trend to eliminate the real message of the Gospel in modern mission work. May our missions be saved from this alarming tendency to preach another Gospel than that which is the power of God unto salvation to every one who believes in Jesus Christ as Savior.

"To Confer, rather than Convert"

To an evangelical believer it is shocking to observe the perversion of the mission movement by the Modernists. Missions among non-Christian religionists are conceived by them as "a give-and-take arrangement," as something to be done in co-operation with the adherents of non-Christian religions. The objective of missions is taken to be "to **confer** rather than **convert**, to **share** rather than **uplift**" (to use an expression of Professor Albert John Murphy, a liberal writer on missions). The thought is that pagans and Christians meet on an equal basis for mutual encouragement. The idea of conversion of the heathen is rejected, and even the thought of an uplift for them through Christianity has been discarded by the more advanced Modernists as savoring of a patronizing, arrogant attitude.

Accordingly the missionary movement, in so far as liberals have gained control of it, is being converted into a movement of co-operation with adherents of non-Christian religious systems including pagans. The mission cause is being turned into a movement for reforms of various description, as may be further pointed out directly. The religious faith of those who participate in this co-operative enterprise is either considered secondary, or is not at all taken into consideration. As a matter of fact, matters of religious doctrine are always held to be secondary by liberals. They do not accept the fact of authoritative divine revelation, and their religion is therefore necessarily of a nontheological, nondoctrinal nature. Liberals have often admitted that they have no positive doctrinal truth to offer, but are engaged in a quest for truth. The same may be said of adherents of various pagan systems; hence pagans can be met by liberals on common ground.

But the quest for religious truth is not the primary objective for the liberal mission movement. The objective of the modernist mission movement is expressed, as already indicated, in a program for educational, social, economic, and political advancement. It is held by liberals that those who identify themselves with a movement of this nature are followers of Jesus, or Christians, regardless of their religious views. Liberalism stresses the idea that Christianity is a life, meaning thereby that it is a life expressing practical interest in world betterment through reform.

Mission Work as Something to be Done with Others, not For Others

In an editorial article printed in the Federal Council Bulletin, the organ of the

Federal Council of Churches (a federation of twenty Protestant denominations) for November, 1930, the modernist view of missions is defined as follows:

The distinctly Christian genius of the missionary movement has sometimes been weakened by a patronizing quality which has subtly crept into it. Missions have often been something which Western Christians [the Christian churches of Europe and America] do for others in "benighted" parts of the globe, not something that we do with others. But that older view is swiftly passing. The missionary movement of to-day may be truly defined as a world-wide fellowship of men and women, drawn from every nation and every race beneath the sun, joining hands to make Christ Lord of all the life of the world.

It is supposed that participation in this program for improving things on earth is the way to make Christ king of all the life of the world, in other words, the means of world Christianization.

Another writer, Professor Albert John Murphy, of Columbia University, in his book "Education for World-Mindedness", published by the Methodist Book Concern, says:

Today we think of the missionary process as the co-operative endeavor of idealists of all nations to produce, through the motive of a social religion, an ennobled and friendly human society of varied and mutually contributing cultures.

A Reciprocal Fellowship with Non-Christians

To the extent that the mission movement has come under modernist influence and leadership it is committed to this new conception of missions. Many articles in defense of this interpretation of the missionary movement have been published in various church papers. In a circular on mission work, distributed from the headquarters of the Student Volunteer Movement, it is stated that "the International Missionary Council works to reinterpret the missionary message." The Christian Endeavor Topic, designated for May 31, 1931, was "How the Work of the Missionary is Changing." The Student Volunteer Movement is committed to the new view of missions. In the Quadrennial Student Volunteer Convention held in Detroit, in December, 1927, nearly all the appointed speakers defended this view. They conceived of missions as "a reciprocal fellowship with non-Christians in the quest for God." Since liberals have lost all certainty about God, they are inviting the pagans of Asia to join them in this quest and in a movement for world reform. Concerning the above-mentioned Detroit convention the editor of the *Christian Century*, having stated that the speakers at this large gathering defended the liberal view of missions, said:

The problem of missions has become, in the thinking of the speakers at Detroit, the problem of world Christianization. And this new phase contains all the social, economic, and political implications that the most advanced prophets of a comprehensive social gospel have been preaching since the days of Rauschenbusch.

A few decades ago practically all Protestant missions stood for the fundamentals of the Christian faith: the doctrine of a personal God, of the inspiration of Scripture, of Christ's deity, of human depravity, of redemption through the blood of Christ, etc. Today, when reading of missions or studying mission statistics, one naturally wonders what kind of missions are spoken of. There is all the difference in the world between fundamental and modernist missions; the two not only exclude each other but are inherently antagonistic to each other. The one is, in fact, the reverse of the other. Therefore, reports and treatises on missions have value only when it is known what the writer is talking about, that is to say, what kind of missions he has in mind. To class both modernist and fundamental missions under the same head is altogether unreasonable and unjustifiable. As well class Communist propaganda too as missions.

A Give-and-Take Arrangement

As to the real meaning of the modernist view of missions, and the extent to which Protestant missions have come under the control of modernists we shall give just one concrete example. The American Board of Commissioners for Foreign Missions (the missionary organization of the Congregational Church, commonly known as the American Board) is one of the oldest and largest of the Protestant mission societies. The annual meeting of this Board for 1930 was held at Madison, Wis., and the report of it published in the *Missionary Messenger*, the official organ of the Board, of December of the same year. The report reveals the fact that the idea of missions as "a give-and-take arrangement" between Christianity and paganism was unhesitatingly defended. We quote from the report:

The idea of mutual sharing seems to have been uppermost in the minds of the missionaries. We go out to share, and the pagan peoples there share with us their best, to the general uplift of humanity. Stephen G. Peabody, who recently returned from China, struck the keynote from the outset when he said that he had found from experience that he had an irrepressible desire to share the best that he had, to be used with the best the Chinese had, to bring about together with the Chinese something more beautiful, bigger, better than either of us had yet. For example take ancestor worship; there are elements in this that we can build on, just as the Christian religion was built on the old truths of the Jewish race.

Support to be Withheld From Fundamentalist Missionaries

One of the principal addresses at this meeting of the American Board was given by Paul Hutchinson, one of the editors of the *Christian Century*. Mr. Hutchinson made bold to declare that the doctrines of historical Christianity are in essence superstition. He stated with regret that a vast majority of missionaries are fundamentalists, and also that the

churches established by the missionaries in foreign lands "are overwhelmingly fundamentalists." He held that this is an unbearable condition of things, and further expressed the opinion that it is absolutely necessary for the missions which are supported by American Board "to state formally, openly, and without equivocation that they do not accept these teachings," (speaking of the fundamental doctrines of the Christian faith). It is necessary, Mr. Hutchinson asserted, that the Board "cause a clear dissociation from the fundamentalist doctrines of the majority of the missionaries and of the churches abroad," the churches which have been established through evangelical missionary effort. Obviously this is a suggestion that the Board withhold support from fundamental missionaries. All this means that a great Protestant Mission Board is being converted into a society for the propagation of modernism, in other words, for the destruction of the arduous work which faithful missionaries of the cross have accomplished under the blessing of God.

Mr. Hutchinson, in the address just mentioned, denounced the historic Christian faith as superstition and urged the consolidation of mission boards (under liberal leadership). He failed to suggest a substitute for the message of the old faith, though he offered the vague suggestion that all areas of thought and all life should be Christianized. He failed to submit a definite program of procedure for modernist missions.

A Turning Point in Mission Work

The report of this meeting of the American Board, as given in the *Christian Century*, states that Mr. Hutchinson's address "brought forth a variety of answers . . . some missionary zealots haven't calmed down yet." Indeed, there was among the attending missionaries a small number of fundamental believers who earnestly protested. And no wonder, for never before had the American Board in any of the annual meetings countenanced so bald a rejection of the Christian faith. The year 1930 evidently marks a turning point in this respect. As a matter of fact, it had long been known that the leadership of various denominations, which had formerly taken strictly fundamental attitude, had fallen prey to modernism, but their mission work had been generally supposed to be conducted on comparatively conservative lines.

The demand for the consolidation of the mission boards, as expressed by the above-named writer, is especially noteworthy. E. Stanley Jones the well-known Methodist missionary to India, has made the statement that the Christian churches—including, as a matter of fact the mission boards—must "unite or perish." He advocates a general union between fundamentalists and modernists, and co-operation between Christians and pagan religionists. And yet E. Stanley Jones is not of the extreme modernist group.

"Rethinking Missions"

The cause of missions from the modernist viewpoint received a notable impetus through the "Laymen's Inquiry," in 1932, an inquiry made by a committee consisting of fifteen liberalistic men and women who visited mis-

sions in various foreign countries. Their report was published in the work *Rethinking Missions*. The slogan, "All faiths are alike in a common struggle" indicates the viewpoint from which this report is written. The committee disbanded in 1934, but in December, 1936, a number of religious liberals met in Chicago and decided to launch a quarterly publication, to be known as *World Christianity*, through which the efforts of this committee are to be continued. "World Christianity" is but a new name for the modernist missions movement.

In a report of the Foreign Missions Conference of North America, held in January, 1936, at Asbury Park, N. J., written by a Mennonite editor (not of our brotherhood), this conference is described as representing "a co-operative effort of the Protestant Mission Boards of North America." The report states that four of the appointed speakers at this conference defended "the point of view on missions held by the younger generation," meaning, as the context shows, the modernist viewpoint.

The religious message of Protestantism, in so far as it has embraced theological liberalism, is a message of negation and denial, the denial of the Christian faith. Liberalism has no positive message except such as relates to reforms and various external improvements which are to be carried out mainly through the efforts of the civil governments. These reforms are to be undertaken in unison with the various world religions as well as with nonreligionists.

A Misanomer

Seeing that the movement which is to take the place of the Christian mission movement does not have for its objective the conversion of non-Christians to the Christian faith, one can scarcely help but wonder why such endeavors are persistently spoken of as missions. To accept the new interpretation of missions means that missionary efforts are turned into work of an entirely different nature. This is done under the pretext that the historic Christian faith is now antiquated. And can any one suppose that conferring with non-Christians is a matter of such importance that liberals will make for it the sacrifices such as have been made by evangelicals to spread the Gospel? Is it not obvious that liberalism destroys the missionary motive? Does not the astounding retrogression of the Student Volunteer Movement, as well as the falling off in the financial support of missions (which began years before the present financial depression), speak volumes in this respect? Is it not precisely the men and women holding to the old faith who are interested in the missionary movement, and who show their interest by providing the means for it?

The Unitarians have for a considerable period on a diminutive scale carried on work in Japan, having the objective of conferring rather than converting. Enthusiasm for such work is conspicuous among them by its absence. It is noteworthy that they do not speak of it as mission work.

Scottdale, Pa.

"FROM THE BEGINNING IT WAS NOT SO"

By Elam W. Stauffer

One of the ways in which it is possible to tell the righteousness of a nation is the practice and attitude of its people on the marriage question, and the sure road to a nation's downfall is laxity on this most important relationship in life. This same question is of great importance on the mission field, although its handling must of necessity be different when we first come among the heathen than it should be in lands that claim to be civilized. Some one on the field for years has estimated that ninety-five per cent of the church questions in this continent center around women and the marriage problem. I am not able to say if that is a true estimate, but for the benefit of those keenly interested in mission problems I give you the following practice of one of the tribes in our district.

The very first wedding is planned by the parents and is carried out while the parties are still only children, and consequently the parties often do not agree after they are old enough to consider the matter themselves. When the parents have agreed to the marriage, and the price is paid by the father of the groom, the ceremonies begin. The mother of the bride first finds the red marriage stone which is available in those parts and which colors the body red by simply rubbing it vigorously with the stone. The bride is duly painted in the red wedding color, and the mother of the bride takes this stone out alone into the bushes and carefully buries it in a

hidden place. This has a reason in their minds, but the mother is the only one who knows its whereabouts. The feast is then taken up with much dancing and noise at the groom's home, with those from the bride's home attending. After a short interval of several days the feast is taken up at the bride's home, with a delegation from the groom's home, together with many of the friends of both parties.

During these feasts there are various restrictions and orders that must be carried out by the bridal party and the parents of both sides, but the attending guests have little about which to concern themselves excepting to attend and revel, mostly in sin. In the travelings from one village to another the mothers of the bridal party are always distinguishable by anyone knowing their custom, for they always carry a distinctive kind of reed in their hands. During the few days of feasting at the bride's village all sleep around a great fire built in the open, and even though a heavy rain should arise there is no protection nor shelter offered to any of the guests, and those mentioning something about going into a house to sleep will be sneered at. After this second feasting there is again an interval of several days until the bride is finally taken to the groom's home to stay, where the final feast is carried on. At the close of this feast the bride cleans off the

(Continued on page 93)

Educational

THE PASSION WEEK AT PILATE'S JUDGMENT HALL

By Anis Charles Haddad

This article supplements the Sunday-school lesson for March 21, "John's Picture of the Trial and Crucifixion."

When Pontius Pilate came up to Jerusalem from Caesarea on official visits it is almost certain that he did not live in the garrison quarters of the Castle of Antonio, but in the magnificent palace of Herod the Great.

Pilate was a privileged person. He was the nominee of Sejanus, the man behind the throne of Tiberius, and he was the husband of a member of the ruling house, Claudia Procula. It was probably this friendship with the imperial household which enabled him to set aside the rule which forbade governors to take their wives with them into their provinces.

Tradition says that Jesus was brought before Pilate in the Praetorium of the Castle of Antonio, where the Via Dolorosa—or the Way of Pain—begins. And this is no doubt so! Pilate would have administered the Roman law in a judgment hall in the garrison buildings, although he and his wife were staying in the neighboring palace.

When we read with care the four accounts of the trial of Christ certain things are terribly clear and others are shadowy and uncertain. One of the mysteries is the message which Claudia sent Pilate early in the morning, begging her husband to save Jesus. One must imagine that Pilate and his wife talked about Jesus in the night of the agony in the Garden of Gethsemane.

It is useless but fascinating to speculate what affect this may have had on the mind of the woman who tried to save the life of Jesus. She may already have heard of Him. Stories from Galilee may have come to her ears. Perhaps she had known some who believed in His divinity. Perhaps she herself believed. But whatever occurred on that night in the palace of Herod, the attitude of Pilate on the day following and the message which his wife sent post-haste to the Praetorium cause us to think that in the lonely halls of Herod's Palace, Pilate and his wife talked together of Jesus of Nazareth. We do know that Claudia dreamed of Him, and awaking found to her alarm that Pilate had already left for the Praetorium. She called for a messenger and wrote: "Have thou nothing to do with that just man!" And Pilate read it as he sat on the judgment seat!

"Crucify Him!" shouted the crowd.

"Why?" asked Pilate. "What evil has He done? I have found no cause of death in Him." Pilate looked at the violent crowd, a crowd of fanatics who would not enter the Praetorium, lest they should contract cere-

monial defilement; and he loathed them. He had seen the same crowds before and had worked off his disgust by ordering his guards to charge. He hated their capacity for intrigue, their casuistry, their internal hatreds, their sectarian feuds, and their genius for shifting on to others the responsibility for their deeds, as they were attempting to do.

In a short while the waiting crowds saw two figures on the steps beneath the portico. Christ stood there, a crown of thorns on His head and over His bleeding shoulders a red military cloak. Beside Him stood Pilate. "Ecce Homo (Behold the Man)," said Pilate. There was no contempt in his voice. They were the words of a weak, but fair-minded man, who hoped that the piteous spectacle of the scourged Christ would soften the savage hearts of His enemies. But they cried louder than ever, "Crucify Him."

Pilate stands condemned before history for his weakness. He could have saved Jesus. But the accusers were too cunning for him, and he gave way. He called for a bowl of water, and, before them all, washed his hands so that his action could be seen, even if his words were not heard in the tumult of the crowd.

"I am innocent of the blood of this just

person: see ye to it." Then answered all the people and said, "His blood be on us and on our children." Pilate solemnly pronounced the terrible words, "Thou shalt go to the cross." Then the soldiers of the governor took Jesus into the common hall.

A centurion of the Roman soldiers was given charge of the crucifixion, and all was prepared—nails, hammer, spades, ropes, food and water for the soldiers, and the terrible cross!

Yet surely as the guard marched out into the sunny street that morning, tears leaped afresh to the eyes of the sympathizers when they saw their Galilean Prophet and Friend with the heavy cross, perhaps tied on to those bleeding shoulders, surrounded by hardened soldiers, and trying in vain to keep up with them. Their cries of pity would reach His ears, as with dizzy head bent down He stumbled on. For us men and for our salvation He is treading this Via Dolorosa—this Sorrowful Road. "Surely he hath borne our griefs, and carried our sorrows," that we might escape the awful burden of our sin.

Among the seas of uncertainty which surge round the sacred relics of ancient Jerusalem, it is refreshing to stand upon something that is beyond doubt, even if it be clearly connected with the event of Bible history. It is so closely connected with our Savior's experiences that it claims a visit from every follower of the Man of Galilee. Let any traveler who visits Jerusalem in the spirit of a pilgrim go and view the Roman pavement laid bare on the premises of the Sisters of Zion.

One Sunday morning we visited this establishment and saw everything that the place has to show. Jerusalem's countless visitors carried away the pleasantest impression as a rule not from the Holy Sepulchre or the Temple Area, but from the "Ecce Homo Chapel." This is a recent church, a little over half a century old, and everything in exquisite simplicity. The Sisters of Zion who have the charge of it are unwearied in the courtesy to the never-ceasing parties of visitors.

It is a lovely spot, and the orphans who are well cared for, repeat several times daily as an act of reparation on behalf of the Jewish people our Christ's prayer from the Cross for His enemies "Father, forgive them for they know not what they do." We could hear them repeating the words as we were being taken to the chapel.

Interesting are the remnants left us of the Arch of Ecce Homo. It is indeed a stirring place. One can see yet across the narrow street that leads in from the gate of St. Stephen, the upper portion of this Roman arch's central span. The modern street is many feet above the ancient level. Here by tradition Pilate produced the Savior before the crowd, saying to them and to all the generations that were to follow: "Behold the Man." Whether or not the event happened on this spot none can say, but here are the remains of a Roman triumphal arch that has been remodeled since the days of the Romans. In the chain of the Chapel of the Sisters of Zion, however, is a smaller arch, which joined



The Rough and Narrow Way That Once Wound from Pilate's Judgment Hall to Calvary

that spanning the street, and must at any rate be very old.

The part of the arch over the street is surmounted by a small mosque with two small windows, one on the east and the other on the west. On the west side of the archivolt two square stones have been placed to save them from being constantly trodden underfoot. They are said to be the stones on which Jesus stood and the other on which Pilate stood when he said, "Behold your king!" But that it was in the time of Christ a wide road leading to Pilate's Judgment Hall, and that the arch was in the Roman epoch, a triumphal arch, is well-known.

What admits of no question is the ancient pavement which is to be seen in the basement of the convent. This must date from the Roman days, and in all probability was trodden by our Lord. Here Paul was brought when in the temple court close at hand the mob seized him, and on some stairway here he turned and addressed his would-be-murderers, as we read in Acts 21:27-40. This pavement is laid in large blocks, and one part of it, which is comparatively unworn, seems to have formed part of the flooring of a courtyard or square. The grooves worn by old chariot wheels still run down the neighboring roadway, and the pavement stones are marked by the games the soldiers played.

These struck me as very similar to those which have been uncovered in the Forum of Rome. One of the slabs at this church has little cups cut in it, which may have served some purpose in a game not unlike that of our modern marbles, still favored by school children. Strangely enough a few days later at the gateway of old Tripoli in the Lebanon, I saw two shepherds eagerly engaged in this very game which long ago on the pavement of Antonio, the Roman soldiers played.

Doubtless the guard gambled on this court while they awaited the result of the trial of prisoners in the judgment hall, thus whiling away the interval between their hours of duty.

Here are squares and circles scratched by the Roman soldiers for their games of chance and amusement, while tedious business was proceeding within the Praetorium, the trial of a prisoner, or the handling of an excited deputation. In the same darkened vault, on the same pavement are stones roughened for passage of horses, and pious hands have placed a Figure staggering under a Cross.

There is no doubt whatever that this is the place where Pilate sat in the judgment hall, and it may be the very place where the soldiers took our Lord and mocked Him and clothed Him in purple, and here our Savior awaited His trial surrounded by soldiers. That the bleeding feet of Christ trod this pavement on the way to the cross is as certain as anything that can be in this uncertain world. We had an experience without any parallel, and came away awed and silent.

It will always attract the attention of the pilgrims and the travelers, and the opinion, probably correct, that the judgment hall was situated in the immediate vicinity gives a decree of verisimilitude to the tradition of the "Ecce Homo" that makes many a devout believer to pass beneath this impressive arch with silent reverence.

These ancient and well-preserved remains show a part of the city which without doubt was the scene of Christ's final rejection by

the Jews and His condemnation by the Roman powers.

Jerusalem, Palestine.

THE CHRISTIAN CALENDAR

By Homer M. Kauffman

The calendar is a record of the passing of time; dividing it into days, weeks, months, years and centuries. Quoting from L. J. Heatwole's book, "Key to the Almanac," we read, "By means of the rising and setting sun, the ever varying phases of the moon and the untiring motion of the stars, man gets his first and primary conception of the constant change in time which, like the current of a mighty river, is ever moving outward and onward toward the great ocean of eternity." For many centuries man has endeavored to keep these records, resulting in different kinds of calendars. Among those who kept records at an early date are the Egyptians, Chaldeans, Jews, Greeks, and Romans. Each of these records were kept along similar lines but differed in their methods.

The Egyptians were the first to endeavor to divide time into months and years as we have it today. The year of the Egyptian consisted of 365 days, divided into twelve months of thirty years each, with five supplementary days at the end of each year. The Jewish year consisted of twelve months of thirty days each, which was supplemented by a thirteen-month year when it became necessary to maintain the correspondence of the particular months with the regular recurrence of the seasons. In the records of the Greeks and the Romans we find the beginning of the evolution of the calendar that we use at the present time.

The Greeks at first reckoned years by lunar and intercalary months. A Lunar month is one in which the period lasts from the beginning to the waning of the moon; usually about twenty-nine and one-half days. But it was discovered that there was a difference of eleven and one-half days between a year consisting of twelve lunar months and a solar year, that is, the time it takes for the earth to make one complete revolution around the sun. In order to keep the seasons in their proper place it became necessary to add an extra month at certain periods, and this was called an intercalary month.

The Romans at first divided the year into ten months but they early adopted the plan of the Greeks in having twelve Lunar months and an intercalary division. This continued till the time of Caesar. From the inaccuracy of the Roman method of reckoning, the calendar came to represent the vernal (or spring) equinox nearly two months after the event. At the request of Julius Caesar, the Greek Astronomer Sosigenes, with the assistance of Marcus Fabius, contrived the so-called Julian calendar. This calendar was an improvement in that it restored the seasons to their proper place.

From the many inaccuracies resulting from all other previous calendars, it remained for Pope Gregory to correct all previous errors and institute the calendar which is in present use. On account of this being established by the Catholic Church this calendar met with

much opposition in Protestant countries for hundreds of years. It was finally adopted by most of the Christian countries, but Russia, which at least up to 1911 had retained the old Julian or Roman Calendar, which is twelve days behind our calendar.

Thus far we have discussed calendars in general. The Christian calendar is a record of the years counting from the time of Christ. Bro. A. D. Wenger in an article in the E. M. S. Journal, December, 1934, issue, has much information on this point. According to his article, the first 288 years of the Christian Era, time was not counted from the life of Christ, but from the founding of the city of Rome, which occurred 753 B. C. About 288 A. D., a very wicked emperor, named Diocletian, began his reign over the Roman empire. His reign was so wicked that 248 years afterwards a Roman abbot, Dionysius Exiguus, who was writing history and unwilling to connect his dates with the Diocletian period, chose rather to date the years from Christ's birth in order to magnify His name. Dionysius abhorred the memory of the cruel Diocletian who persecuted the Christians.

Much as we appreciate the work of Dionysius there is one mistake he made in his writings that has greatly changed our calendar. In reality the present year should be 1941 from the birth of Christ. It was discovered, many years after Dionysius had laid down his pen, that he failed to take into account that Augustus and Tiberias had a joint rule over the Roman empire for a period of four years. To have changed this date and corrected the error would have caused tremendous confusion in all the dates of history and in thousands of books where history is recorded. Yes, it would even have caused confusion in business and government, where, on millions of papers and documents dates have already been recorded, so the error has been allowed to stand as Dionysius made it. As it now stands Christ's birth is dated four years after the actual event.

Before we close with this discussion we would like to offer a few meditations on the subject. Why keep account of time and history? Does it serve a purpose other than being a fascinating subject? It does. If man did not keep track of events and dates and history each generation would be handicapped with the same problems that their ancestors faced. History serves as an example to those who follow after that they may repeat the virtues of their fathers and avoid their mistakes. Keeping account of the passing of time is a part of wisdom so that we do not use our time foolishly. In Poor Richard's Almanac we read, "Dost thou love life, then do not squander time, for that is the stuff that life is made of." Also Psalm 90:12 says, "So teach us to number our days, that we may apply our hearts unto wisdom."

Scottdale, Pa.

THE PICTURESQUE WATAUGA VALLEY OF NORTH CAROLINA

By C. Z. Mast

It is not generally known that Mennonites and Amish made settlements in North Carolina in Colonial days. As Bro. Mast points out in this interesting article, their descendants are still found in North Carolina and other Southern states, although they are no longer identified with the Mennonite Church.

This valley and other regions throughout the mountainous northwestern part of North Carolina was early inhabited by Germans from the southeastern part of the province of Pennsylvania. In 1745 Jacob Zimmerman of Cocalico Township, Lancaster County, Pa., pushed his way on horseback, in company with a young man by the name of Yoder, to Mecklenberg County, North Carolina, now changed to Lincoln County. These men for two years followed trapping throughout the Blue Ridges, and then Jacob Zimmerman returned to Pennsylvania and induced his half brother, Peter Zimmerman, who was married to a Berks County girl named Barbara Deppen, a daughter of Christian Deppen, to accompany him to North Carolina. He, a blacksmith by trade, had located near Charlotte and took out a warrant for land as early as 1768.

Before the Revolution about seventeen hundred Pennsylvanians had located as pioneers between the Yadkin and Catawba Rivers. The townships of East Earl and Caernarvon in Lancaster County, Pa., gave the largest contribution of pioneer settlers to join the exodus to this part of the South. Among them were the Martins, Killians, Jenkinses, Blackburns, Bashores, Keyzers, Ramseurs, Planks, Rudisills, Mooneys, Crouses, Klines, Eakers, Keeners, Hildebrands, Troutmans, Beams, Blacks, Stroups, Hunts, Simons, and Sellers. The religious affiliations of these pioneer settlers were Lutheran and Reformed, who at once established these two denominations, although a few families, such as the Masts, Beilers, Yoders, and Fishers, were Amish, the Zimmermans were Mennonites of the same stock that inhabit the Weaverland district of Mennonites in Lancaster County. The name has been Anglicized in many communities throughout the south, to Carpenter, and Peter Zimmerman has over eight hundred descendants now living in North and South Carolina, Georgia, and a few in the Gulf States.

In 1764 John Mast, a brother of the writer's great-great-grandfather, Bishop Jacob Mast, left the Conestoga Valley, near the present site of Elverson, Pa., as a pedestrian on the entire journey to North Carolina. This was fourteen years after his immigration to America. His first settlement was in Randolph County. After remaining there for one year, he moved over into Watauga County, where he lived and died near the present village of Valle Crucis—the Vale of the Cross.

In this northwestern section of North Carolina are many places of historic interest and natural wonders. Here and in the state of Tennessee is practically all that is left of the great virgin forested wilderness which formerly covered the entire half of the United States. Here are majestic mountain summits, one of which is Grandfather Mountain, whose rugged face penetrates the sky to a height of 5977 feet above the level of the sea.

A state highway winds its way through the deep valley of the Watauga and throughout other sections of the Blue Ridge and the great Smoky Mountains. This enables the tourist to view the gigantic gorges, saw-toothed ridges, tumbling streams, and waterfalls, and the entire view is seemingly an endless blanket of the virgin forests.

Many Mast homes are found in the Watauga Valley, which is some twenty miles distant from the famous Blowing Rock, with an altitude of 4350 feet. It is a jagged rock formation jutting from a cliff top, high over a gorge and is so named because of the strong wind that blows almost constantly up the valley at this point, or near the town of Blowing Rock. Directly in front of it is an enormous bowl, filled with a thousand tree-clad hills and ridges, that become higher and wider towards the encircling wall of the Blue Ridge.

There are one hundred and thirty-seven species of trees and five hundred and sixty-five flowering trees, shrubs and plants that grow on these mountains as found in the records at the University of Tennessee. Three hundred and sixty-two of these bloom before July 1, and two hundred and three blooming after that date. A great favorite is the rhododendron, which blooms here during the entire summer, June to September. Laurel, somewhat similar to the rhododendron, also grows

to profusion in the Smokies, and azalea also lend color to the landscape.

Several hours' drive from Asheville are also several hundred Cherokee Indians, who live on the Qualla Indian Reservation. Although the government provides educational facilities for them, and they are taught modern methods of living, ancient ceremonies and sports are still engaged in by these Indians, and they are great hunters.

The lowlands, and especially the narrow and deep valley of the Watauga, consist largely of very rich soil adapted to the production of corn, hay, and many other crops. Some of these farms are still cultivated in a semiprimitive way, especially such along great hillsides where no implement drawn by horses can be used but merely a small hillside walking plow.

An excellent type of white-faced Hereford cattle graze on the lofty hillsides, where the pasture is good and permanent, having been started many years ago.

The immensity of these great mountains, with their majestic summits touching the clouds, makes this one of the great scenic regions of the East.

On a Sabbath morning we can see the hearts of these dear countryfolk stirred with a celestial motive and a devout spirit. They are ever ready, as was our Savior in His conversation with the Samaritan woman at the well, to turn the interview into channels pertaining to eternal realities. Quietly entering the little white sanctuary near the rippling of the Watauga River we met with Bro. Shull, an old veteran of the cross, who announced a hymn while the entire audience joined in the spiritual praise. Bro. Shull, as superintendent, then called the Sunday school into session and gave some very timely admonitions concerning the living of a temperate life, as the school had a temperance lesson. In a yonder nook was Cousin Emma, teaching a class of brilliant youth whose glad faces had come out from neat little white cottages along the mountainside. Before us sat Cousins Mollie, Addie, and Leona, clothed in plain dark apparel while the long afternoon shadows were deepening toward the eventide of their earth life. Their life companions had already passed on to their eternal reward. Cousin Mollie, who has passed through more than four score years, can give many thrilling experiences of Civil War days.

Along the side pews was a vacant seat once filled by dear Aunt Josie, who seemed to be a mother in the church and to all who knew her. We cherish her letter of consolation in the loss of one from our family circle one year ago which she wrote three weeks before her departure from this life. Uncle John met us with feeble steps at the vestibule. His smiling face indicated that he was already brought by the Lord very gently to the turn



Bird's-eye View of Valle Crucis and Watauga River, Valle Crucis, N. C.

of the road from whence he was able to catch the vision of the home eternal. He patiently exclaimed, "I have had a stroke of paralysis since I met with you here four years ago. I am now ready to depart at any time the Lord calls me. Recently my neighbor was summoned from this life as a husband with a wife and children. Oh! how I wished the Lord would have called me to the Father's house in heaven instead of my neighbor." A message now reaches the writer's desk at this moment which reads as follows: "Dear Cousin: Uncle John Mast of Cove's Creek Valley, whom we visited, passed from the scenes of earth today."

After the Sabbath school had closed the pastor delivered a very impressive discourse from Psalms 90:9, "We spend our years as a tale that is told." A young husband and his companion, with three little children, who are establishing a Christian home, were seated very attentively. The young man is afflicted with considerable pain. But nevertheless he trusts in Him for his daily providence. He witnesses for Christ joyously, in his affliction as in prosperity. Oh, for the gift of contentedness as seen here and of being satisfied with what He doth send, which will satisfy our souls and increase our capacity for service in the kingdom!

Now walking into their churchyards and meditating in utter silence above the mouldering sacred dust, whether marked with chiseled tombstones or not, is to transfer oneself into more even-tenored days and ways of bygone generations of our fellow toilers, and home and nation builders, and to hear oneself repeat the pathetic yet beautifully measured and worded lines of Gray's immortal elegy.

In an old graveyard on a lofty knoll situated on the old Mast Homestead Farm, now owned and occupied by D. Finley Mast of Valle Crucis, we may have a strange feeling of having one's spirit take its excursion into the past which steals over the visitor with a peculiar thrill. Here lie six generations of humble, honest, quiet, thoughtful, and devout kinsfolk.

One marked grave bore the following inscription: "Joseph Mast, born in 1764, died in ____." This marker gives reference to the grave of the patriarch of all the Masts in Northwestern North Carolina. He was the second in a family of twelve children of John Mast, a native of Switzerland, whose offspring number over 8,000 living descendants.

Then, too, you see the tombstones of Cousin William and wife as having been poisoned by a colored woman. Both died on Oct. 16, 1849.

Some graves are unmarked as you walk through God's acre. The elements of soil and air and rain, with the devouring insect world of the earth beneath, have long since reduced the bodies to common dust and clay, from whence they sprang, for here are not found:

"Their name, their years, spelt by th' unletter'd muse,
The place of fame and elegy supply."

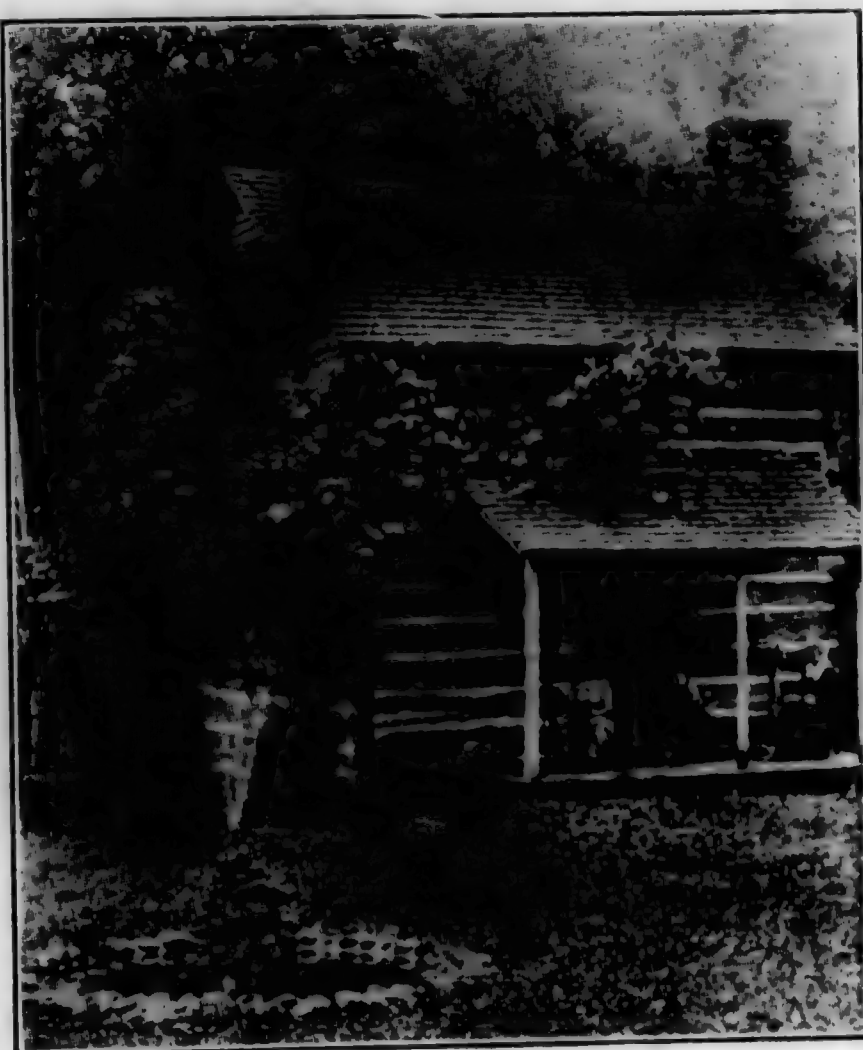
Nor are here realized that

"Many a holy text around she strews
That teach the rustic moralist to die."

With careful step the visitor makes his descent from this lofty knoll over the path

leading to the old loom house which has been in operation by the Mast family for over a century and a half. Aunt Josie, just aforementioned, was a skilled operator of the old Mast loom. She wove large rugs and various kinds of tapestry for the White House at Washington, D. C., and also for many distinguished families in our eastern metropolitan centers. Hand-loom weaving is an art which dates back to the beginning of civilization. Its greatest impetus in the United States took place during the Revolution when our supply of fabrics from the mother country was shut off. From then on until factory-made cloth became so cheap, it was developed extensively. By the middle of the last century, only a few hand looms were still in operation, and these only in isolated mountain regions.

Aunt Leona, who still operates the Mast loom, says: "Weaving is easily learned." It is an inexpensive as well as a lucrative oc-



The Mast Loom House, Valle Crucis, N. C.

cupation. A person who is handy with tools can make a loom, and it is a pleasant way for the woman who has the responsibility of home and children to earn money. Small ready-built looms are obtainable at very low prices. Formal instruction is not necessary, although it is being given in the craft departments of large department stores and through the extension service in many states. Various useful and beautifully woven articles can be obtained from the Watauga Valley through reliable parties whose names the writer can furnish.

Several yards away from the Mast loom house stands the old cobbler shop containing many old-time tools no longer seen on modern farms throughout our Western States.

Here on this Mast Homestead Farm they have spun, woven, and knitted, and they and their neighbors of bygone days have made rope, tanned hides, dyed, made shoes, boots and moccasins, made pails, buckets, cradles, bee gums (beehives), ladles, chairs, plows, sleds, wagons, knives, guns, and almost every tool then in use goes without saying, for they were cut off from the world and markets of all kinds. Dyes were obtained

from native sources. Yellow oak and hickory, dye yellow; butternut dyes brown; black walnut dyes dark brown; sumac dyes yellow; alder dyes reddish; dogwood dyes red; madder dyes red; peatwood dyes purple; dye flowers and snuff weed dye yellow; copperas dyes yellow; and burnt copperas dyes red. To "set" dyes they used laurel leaves, copperas, alum, salt, etc. Honey and maple sugar and syrup were the sole "sweetening," though they had sorghum to come in shortly before the Civil War. Reaping hooks preceded scythes and cradles many years. Grain was threshed out on cloths by the use of flails made of hickory saplings, beaten soft two feet from the large end.

Elverson, Pa.

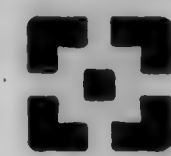
THE PROBLEM OF THE CHURCH

If today the Church is not at high tide in power and influence the cause is to be found in the absence of a vital personal relationship of Christians to the Master. Personal religious experience on the part of individual Christians is a necessary prelude to a full-orbed corporate Christianity. We are the successors, most of us, of fathers and mothers who had a personal experience of Christ. That experience cannot be inherited along with houses and lands, stocks and bonds. Our chief trouble today is that the spiritual market of the world is drugged with a second-hand religion.

Before the spiritual life of our time can take on new vitality religion must become for the majority of individuals in the Church a personal experience of Christ to the end that it may be, not an old truth handed down like an heirloom, but a new discovery freshly apprehended. Christian faith in our time needs to be predicated not on "they say," but "I know." Thus the problem of the Church is to place its chief emphasis upon its primary asset, which is the person and work of Christ. With that as the center of its preaching and teaching, the Church may well expect to reach out in a score of ways to touch the life of our time with transforming effect. The shift in emphasis from dependence upon the power of Christ to a naive confidence in social programs, no matter how nobly conceived, has resulted in a partially vitiated Church without at the same time gaining the social end sought. It is of no practical value to turn a life-giving stream into arid country unless the source of the water is maintained. The Christian Church has of late years diverted the Gospel stream into areas of our social and economical life, the aridity of which was and is obvious, but the once full-bosomed river has now become a barely trickling flow. The organization, the technique, the intellectual attainments of the modern Church are distinguished, but our excellent forms are impotent for lack of power. The evident solution of our problem is to reset Christ at the center of the thought and life of the Church, and seek by a profounder sensitivity to become the possessors once again of the ancient power of the Christian faith.—Norman Vincent Peale, Minister Marble Collegiate Church, New York.



BIBLE STUDY



TABERNACLE STUDIES

The Feast of the Seventh Month

By the Bible Study Editor

The year of the people of Israel was divided into month periods, these being regulated by the recurrences of the new moon. It is understood that the first month of the calendar year occurred on the occasion of the first new moon after the vernal equinox. It was, then, a movable date. God gave to the world the sun, moon, and stars which to mankind have been accepted, as divinely appointed, "for signs, and for seasons, and for days, and years" (Gen. 1:14). Our days and years are regulated by the sun and stars, not so with our months.

Each new month was indicated by the appearing of the new moon. The year was thus divided into thirteen months of twenty-nine or thirty days each. Each month was ushered in by the ritual of offering certain sacrifices. Num. 28:11-15. Two bullocks, one ram, and seven lambs, for burnt offerings, and a goat for a sin offering, were required to be made upon the first day of each month.

The feast of the year did not occur at regular intervals, excepting the daily, Sabbath, and new moon offerings. The feast of the Passover was celebrated on the fourteenth day of the first month, Abib or Nisan. The feast of Pentecost, fifty days later, was celebrated in the third month, Sivan, on about the fifth day of the month. No other feasts occurred until the special celebration of the beginning of the seventh month, Tisri, which if reckoned by days, would have occurred about one hundred and thirteen days after the feast of Pentecost. Then followed the Day of Atonement, ten days later, and the feast of Tabernacles, five days after the Day of Atonement. The latter feast continued for a period of eight days.

It has been observed that the Jewish civil year did not correspond with the sacred one. The sacred year was given to Moses by the Lord. The civil year was observed by practice and began after the autumn harvest season, and corresponded to our months of September and October. It is still thus observed among the Jews. However, all of the feasts were observed according to the sacred year, and the months were indicated by the new moon.

The seventh month was one of several feast occasions established by the law of Moses. It occupied the place of a climactic month, in a period of time in which there occurred a culmination of events. All of the feasts were prophetic, in their significance, and typical, in their import, of that which corresponded with their order of sequence and spiritual

presentation. The Passover provided a basis for deliverance; the feast of Pentecost presented the two leavened loaves to the Deliverer, and in the seventh month the hopes of all were indicated by the Atonement, and the final great eighth-day feast became a joyous realization of a new life begun. Thus the seventh month appears to have been a month of culminating faith and facts. The seventh month is not alone in its typical portrayal of fullness of time. Each seventh year was to be a year of rest, as was the seventh day of every week. Again, after the passing of seven sabbatical years, there was to be observed another year, a time of deliverance and restitution, called the "Year of Jubilee." This was a fiftieth year. The forty-ninth year was observed as a sabbatical year, but the jubilee year, the fiftieth, followed it also as a sabbatical year. It is of interest to note that the sabbatical years and the jubilee year began in the seventh month, on the tenth day of the month. Lev. 25:8, 9. The tenth day of the month was the Day of Atonement, hence all deliverances were based upon the virtues of the ministrations of that great day, and were based also upon the culmination time of God's promises and covenants. There is a fulfillment time. There is a fullness of times with God. The jubilee year is an eighth year following a seventh, and no succeeding year is numbered after it. It corresponds well with the eighth day, which follows the seven days of the feast of Tabernacles in the seventh month.

In this presentation of the significance of the seventh month as a type of the fulfillment of God's times, it is evident that the occasion of the beginning of the seventh month was an important one and was noted by the special offerings made on the first day of that month. The offerings of the first day of each month were to be accompanied by the blowing of the two trumpets of silver. Num. 10:10. There was to be no special blowing of trumpets on the first day of the seventh month; but the law required that there should be an "holy convocation" and a blowing of trumpets on the first day of the seventh month. This is the distinctive feature of this first day. While the trumpets announced the ushering in of each new month and the sacrifices of burnt offerings and sin offering were made, there was no "holy convocation" summoned for the first day of any month except for the seventh. It was the outstanding month of the sacred year for Israel.

The first day of the seventh month was not

always a Sabbath day of the week. On each day of the week, the morning and evening sacrifices were offered on the altar. The lamb of morning sacrifice was offered on the altar, with its meal offering and drink offering, and thus the sweet savor of sacrifice ascended into the presence of God. The name of Jesus is the sweet odor of every believer's devotion in the early hours of each day, and the day ends with a similar sweet offering unto God. No other name so pleases the Father as the name of "My beloved Son, in whom I am well pleased." As the days were introduced in the daily rule of the sun over the earth, so also the nocturnal rule of the heavens was celebrated for the moon, by the offering of sacrifice.

The Offerings

One young bullock, one ram, and seven lambs of the first year were the offerings for the seventh month. Each other month called for two bullocks, instead of one. The reason for the lesser number of bullocks for sacrifice on this first day may be significant as related to the constantly decreasing number of sacrificial bullocks on the succeeding days of the feast of Tabernacles, which see in Numbers 29. As the time draws nigh for the consummation of the covenant of God the symbolical things fade away and the realities are ushered in.

The Feast of the Seventh Month

In the seventh month the great atonement was to be made through the blood of the bullock of sin offering. When the day shall approach for the coming of the great Deliverer of our hopes things that have been of a material character shall be less conspicuous to us in the expectancy of the personal presence of the great Lamb of God that has taken away the sins of the world. One bullock for a burnt offering was sufficient for the month of the fullness of times.

The excellence of the bullock of the burnt offering was accompanied by the virtues of the ram of the burnt offering. The bullock was the occasional sacrifice, the ram was a daily sacrifice. The perfections of both were united in this one sacrificial occasion. Christ was ever the Lamb of God. All were like sheep in going astray, but the Lord laid on the ram the iniquity of all to make Him who knew no sin the bearer of the judgments, and thus He made Him a sacrifice wholly acceptable in all of His perfections. That which Christ is on special occasions is joined to what He is on every occasion, and by one burnt offering every virtue of His atoning power is united.

The seven lambs of the burnt offering are again a complete number and belonged to every new-moon feast as burnt offerings. There was no variation in this number. The

sufficiency of the burnt offerings unto God may well be typified in these offerings. "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I Jno. 2). But why these numerous sacrifices at the beginning of the month instead of at the ending of it? Idolaters would by this method placate their gods to gain their favors for the coming days. This could not have been the purpose of the offering of the seven lambs with the bullock and ram of burnt offering. Had such been the case there would not have been a reduction of the number of bullocks for burnt offering. The significance seems to lie in the fact that God guarantees to His people His love and His mercy in the abundance of the sweet savor offering of the first day of the month. We are not saved by the works of righteousness which we offer unto God. We are assured of the grace of God through the efficacy of the offering of Him who was an all-sufficient sacrifice, and a well pleasing offering to our God and to His God.

The seven lambs which accompanied the ram and bullock of the burnt offering typify the offering of Christ through all time. At the beginning of days it was He that made atonement by promise. In each dispensation He was revealed as the hope of man. No age was without its testimony of the Son in whom all men should hope and trust. The first month was a witness for every month of the seven, and the seventh month bore its testimony for all of the months. Our dispensation looks back to all preceding dispensations only to see that same Jesus as the offering for the sins of all men. The seven lambs are the witnesses of all times even unto the fullness of times, of the grace by which men are made a pleasing offering unto God through the Lamb that takes away the sin of the world. The special offering, then, of the **one bullock, one ram, and seven lambs**, gives the testimony at the beginning of the seventh month—that the power of God unto salvation will be fulfilled in the fullness of time; that the Lamb of God is He in whom men have found their sufficient offering; and that every age has the same lamb of God in whom our hopes shall be consummated in the fullness of times.

The Solemn Assembly

On the occasion of any feast day at Jerusalem there was to be a gathering of the people of Israel, because no great feast occasion with its offerings could be observed in any other place. Before these days great multitudes journeyed to the city. The great multitudes who followed Jesus and His disciples were frequently comprised of people who were congregating for the feast occasions. The eighteen nationalities at Jerusalem on the Day of Pentecost indicated such an assembling for the feast.

On the first day of the seventh month began the solemn assembly for the feasts that followed. Ten days later there was the great Day of Atonement; then the feast of Tabernacles, when the multitudes filled the streets of the city and covered the housetops, dwelling in booths formed from branches of trees. On the eighth day the joy of the multitudes filled the city with mirth and gladness. Sor-

row was turned to joy, mourning to laughter, and all tears were wiped away. Thus for three weeks the solemn assembly, which began on the first day of the month, rehearsed the story of redemption. They saw the picture of the promised redemption in the fullness of its sacrificial providences. They heard the proclamation of the silver trumpets declaring the price paid. They saw the ministering priests and the burning sacrifices. They saw the blood shed and knew that on the altar atonement had been made for their sins. On the great Day of Atonement the work of redemption was portrayed; the carcasses of the bullock and goat were burned outside of the camp in judgment for sin, and the scapegoat was led away into the wilderness. With all that, there was no joy, only a solemn assembly. For seven days they dwelt in the temporary habitations of branches of trees, did no servile work, afflicted their souls and waited. Then came the day of great joy, when they left their booths and rejoiced with exceeding joy, for a new day, a final one, was ushered in for them. This was the enactment of the solemn assembly that gathered on the first day of the seventh month.

In all of this wonderful rehearsal of the story of redemption the Christian may see unfolded step by step the story of our redemption and the world's redemption. The seventh month must be ushered in by a solemn assembly in order to sum up all that the year could portray of God's purposes and give assurance that He will fulfill all that He has promised.

The Sin Offering

In the offerings required for the first day of the seventh month no mention is made of peace offerings. They did not belong to the ceremonial offerings of this occasion. There was a statute of God that when His people came together on the occasion of the feasts of the law they should "not appear before the Lord empty" (Deut. 16:16). Peace offerings were freewill offerings, and should be made voluntary, hence there was no demand made for them. We may well conceive that those who came to share in the blessings of the ceremonial occasions brought the offerings by which they were enabled to share in the greater sacrificial rites. The blood and fat of their peace offerings mingled with the sweet savor of the whole burnt offerings on the altar and in the presence of those burning sacrifices they enjoyed the fellowship of the feast as they consumed the flesh of their own peace offerings, sharing with high priest, priest, and friends, in the same sacrifices.

The sin offering of this occasion, and likewise of every new month occasion, was a **kid of the goats**. This corresponds with the character of the sin offering on the Day of Atonement when two **kids of the goats** were taken for the sin offering of the people. A kid of the goats was required as a sin offering in the case of any of the rulers committing a sin. If any of the common people committed sins a kid of the goats (a female) was required. In the case of a priest, or all of the people sinning, a sacrifice of a bullock was required as a sin offering, and in such a case

the blood was sprinkled at the side of the altar of incense, before the veil in the holy place, and the flesh was burned outside of the camp. Only on the Day of Atonement was the flesh of a kid of the goats burned outside of the camp. In all other instances, the sin offering blood was touched on the horns of the brazen altar and poured out under the altar, the fat was burned on the altar, and the flesh was consumed by the priests. Lev. 4. This precedent was then followed on the occasion of the new month feasts.

Men seem to delight in the glory and perfections of our Lord Jesus Christ. The world and even the Jew has exalted Him to the place of the most perfect man. They have even conceded that He made Himself a sacrifice for His beliefs and for His endeavor to bless mankind with His ideals of a perfect life. The world delights in the sweet incense of His burnt offering. But that conception is woefully inefficient, because no man shared in the benefit of that burnt offering. It was a sweet savor unto God.

Again, the glory of Jesus Christ as a bullock, ram, and seven lamb sacrifice on the altar, while making atonement by the shedding of blood, was not associated with the bearing of the sins of men. The kid of the goats represented the nature of the sinner, and the confession of sin upon its head brought upon it the guilt for which it was slain and offered up at the altar. It was the fat upon the altar and the blood upon the horns and under the altar that marked the altar as bearing the virtue of atonement for those for whom it was slain. And the priests ate the flesh of the sin offering goat, making them the bearers of the guilt, as Jesus Christ took upon Himself the sins of men.

The first day of the seventh month was ushered in with the wonderful testimony of the all-sufficient sacrifice for men, one that was wholly perfect and well pleasing unto God. It witnessed to the fact that He was made sin for us who knew no sin, that in the fullness of time the joy of salvation would be brought to all who through faith trusted in Him.

"FOLLOW ME"

Follow me!

Think of the tremendous responsibility these two words bring upon you. They force the decision upon you. And you must assume the responsibility of a decision—whether you want to or not.

To remain neutral is impossible. Either you will bow down in humble confusion at the feet of Jesus, and plead with fear and trembling: "Take me as I am, O Lord—forgive me—cleanse me—supply me with strength to follow Thee," or remain in your former condition and allow the Savior's call to pass unheeded.

Poor soul! Don't let the lure of sin get the best of you.

Don't let the world beguile your soul.

Do not permit fear of men—that fatal snare—to keep you from following Jesus.

Many are the opportunities you have wasted already. They will never return. Some day will be your last chance. And to someone who reads this appeal it will in itself be the final offer.

Perchance the somebody will be you! The Savior is passing by. He is calling you. Soon He shall have passed forever.

"Too late, too late!" will be the cry—"Jesus of Nazareth has passed by."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS PRAYING FOR HIS DISCIPLES.

—John 16:1-17:26

Lesson for March 14, 1937

Golden Text.—That they may be one, even as we are one.—John 17:22.

Chapter 16:1-3. Religious controversy and persecution are not indicative of godly spirituality on the part of the combatants, rather they are a sign that the participants neither know the Father nor the Son. At times of persecution and controversy the faithful few are in danger of stumbling through fear and discouragement, or through the temptation to adopt the spirit and methods of their protagonists.—I Pet. 2:21-25.

Verses 4-11. In the conflict with evil on the part of the believers the presence of God in the person of the Spirit is better than the bodily presence on earth of the incarnate Son. The conflict with sin is spiritual and can not be fought with physical weapons, yea though that physical weapon were the body of the Lord. II Cor. 5:16, 10:4; Eph. 6:12. Cf. I Sam. 14.

The Spirit will do three things to the world that only the Spirit can do. (1) It will convict the world of sin. The primary cause of unbelief is sin. The very fact that individuals cannot and do not believe in the Son of God is proof that sin has destroyed the power to have faith. The unbelief of the masses is proof that the whole world lieth in the lap of the Wicked One. (2) See Heb. 11:38. The righteousness of Jesus Christ is proved by the welcome accorded to Him in the mansions of glory after He had left a world unworthy of His presence. Heb. 11:7. (3) At the death of our Lord, it was not He but Satan, the prince of this world, who was judged. When the evil speak against the just they condemn themselves and confess to all men their own depravity. Titus 1:15.

Verses 12-33. The Father loves those who believe on Jesus as the Son of God and love Him. To such He gives the Spirit, who reveals to them the things the Father and the Son desire to have them know; such also He directs in their prayers that they may ask for things that are according to the will of God and receive them; to such also He gives a peace and good cheer in the midst of tribulation that the world cannot understand, and of which the world cannot rob them. He overcame, therefore, as I believe in Him I can be an overcomer. See Rev. 2, 3.

Chapter 17:1-5. God is active, and His

gifts to men are retroactive. He first loved us, now we love Him; He blesses us that we may become a blessing, blessing the world by lives of holiness and good works, and blessing Him with our lips, our hearts' devotion, and our service; He had glorified the Son, and the Son had glorified the Father. In this body of humiliation the Father had glorified the Son; and in this body of humiliation, in a world of sin, the Son glorified the Father by finishing the work that had been appointed Him. To glorify Him in heaven He needed the glories of heaven. So with us; the Father glorifies His children upon earth in order that they may give Him glory upon earth: in days to come He will give the glories of heaven that they may give Him the glory due Him in heaven.

Verses 7-13. Those for whom Christ prayed had sure knowledge of His Deity. Verse 8. They received and kept His words (vs. 6 and 8), and they had become the children of the Highest, and glorified their Lord. Vs. 10. Besides giving us love, blessing, and glory in order that we may return the same to Him, He also gives us His joy that we may be joyous in Him; and makes us fruits of Calvary that we may bear fruit for Him. But we lose what we do not transmit. Judas had been the recipient of these blessings as well as the rest, but they stopped with him. Therefore he lost them all.

Verses 14-16. In the world, but not of it. And we will not become a part of it unless the evil that is in it enters into our lives.

Verses 17-19; I John 4:17. To sanctify means to set aside to the service of God. It requires twofold consecration — mine and God's. God cannot set me apart for His service unless I set myself apart to that service; I cannot set myself apart to that service except as He accepts me for that service. The Father sent the Son to be the world's Savior, and the Son dedicated Himself to that work and accomplished it; the Father and Son have set us aside to make the knowledge of that salvation known to the world. Will we dedicate our lives as fully as the Son did His?

Verses 20-26. Oneness with God makes oneness among the believers. If the professed church were of one heart and one mind as in the early church, she would have power again as she had then. This oneness cannot be attained by organization but by entering into the spiritual union of the Father and the Son. Not only will we have power through His presence in us here, but presently we shall have glory in His presence there.

JOHN'S PICTURE OF THE TRIAL AND THE CRUCIFIXION.—John 18:1-19:42

Lesson for March 21, 1937

Golden Text.—Hereby perceive we the love of God, because he laid down his life for us.—I John 3:16.

Chapter 18:1-12. See 19:11. The only life that never fails is that which is lived in the Father's will. Only by His permissive will can apparent evil befall His servant, and that cup when drunk in humble submission to the Father's will, will almost invariably result in more glory to the Father and benefit to the child than many pleasant and desirable things. The Master was not arrested because He could not help Himself, but because He yielded Himself to the will of the Father whose will was the cross.

The Garden was apparently a place of prayer for the Master. If people were looking for me, where would they look for me? In the place of prayer or in the place of shame?

Peter's experience. It is better not to have a weapon, for you will use it in times of crises if you have it. If Peter had not had a sword he would not have cut off the ear of Malchus and would have had one less excuse to deny his Lord.

Do people know you as a disciple? If Peter had been as well known as John he would not have had any excuse to deny the Master. Why? The folks would have known and would not have bothered to ask. The knowledge by the mass of mankind that you are a true disciple will shield you from many a temptation. Following afar off is a confession of weakness and shame, and is a forerunner of open denial.

The ecclesiastical trial. Jesus was brought before both Annas and Caiaphas. The Mosaic law does not condemn a man before it hears him, but in this case the representatives of the law judged contrary to all rules and evidence. Laws are ineffective unless the spirit of the law is in the hearts of the people.

John 18:28-19:16. Pilate was not the greatest sinner in this gross miscarriage of justice. The ecclesiastical leaders, with the mob which they had incited to the point of violence, were the factors which weakened the resistance of the proud Roman until he did that which his heart and his reason both told him was wrong. Yielding under such pressure may meliorate my guilt but does not exonerate me from my sin.

Jesus did not come into this world to establish an earthly empire based on physical might, and there has been no postponement of such a kingdom. The kingdom He came to establish is in full operation today; and happy are they who have been taken out of the kingdoms of this world and translated

into the kingdom of His dear Son. War and political existence are inseparable. The fiercest fighters become the mightiest nations; but alas also crumble to fragments the soonest. The servant of the Lord must not and does not strive. Christ's kingdom is truth made known to the world in the spirit of love.

When the Jews rejected Christ, they accepted Caesar; when they denied Him they chose Barabbas. From that day robbers and the armies of Caesar tormented them until the nation was destroyed. Jesus was and is more than King of the Jews. He is King of kings and Lord of lords. Office does not make a man king except officially. Character is what makes a man a king. John the Baptist was a king among men, but he recognized in our Lord one infinitely greater than himself. No one can study the person and life of our Lord without recognizing that here we have a man without a peer. King of the Jews! Yes, but King of all the earth as well. When the Lord was crucified the greatest that was ever clothed in flesh went to death. He had proved Himself Lord of life; in the conflict with death He proved Himself its Lord also.

John 19:17-42. The great of soul think only of others. On Calvary our Lord thought of the soldiers who crucified Him and prayed for them. He heard the thief who had derided Him and forgave Him; He thought of His mother and made provision for her future care; He saw the weeping multitude that stood afar off and shed His blood for them, turning their weeping into rejoicing.

Jesus died the death of a malefactor, but was given the honors of a king at His burial. All honor to the timid Joseph and Nicodemus whose love made them brave.

JOHN'S RECOLLECTIONS OF THE RISEN LORD.—John 20:1-21:25

Lesson for March 28, 1937

Golden Text.—I am the first and the last: I am he that liveth and was dead: and, behold, I am alive forevermore.—Rev. 1:17, 18.

Chapter 20:1-18. Love shows itself in many ways. In the case of Mary Magdalene it drove her in the wee hours of the morning from her bed to the tomb wherein lay the body of Him who was her all-in-all. All things come to her who waits. Mary waited at the tomb, even though it was empty, and was thereby privileged to be the first one to meet her Lord after the resurrection. Possibly Peter and John did not stay because they didn't have time. There were too many other things to do. Many a time have we missed the joy of fellowship with Jesus because we were too busy to tarry until He came to us.

It is difficult to alter your voice. Many a time people have told me that they knew that I was there preaching for they at once recognized my voice. The voice of the one you love is the sweetest voice to your ear. Mary instantly recognized her Lord when He called her by name. Will we all be able to say, "Master," when He calls us on the morning of the resurrection?

Peter and John believed that somebody had taken away the body of Jesus, but they apparently did not believe that He had risen from the dead. And when Mary came and told them that He was risen her words seemed to them as idle tales. God had a purpose in hardening their hearts that they did not believe. He was going to give them such proof that even the most stubborn unbeliever had to accept, thus helping those slow of heart through all generations in believing.

Verses 19-31. Peace. What a wondrous word, breathing good will to men! And in the original, signifying a fusing, of that which had been broken, into oneness. Through Christ we can become one with God, and carry on the work that He began to do and to teach until He comes. With the commission to carry on came the symbol of endowment with the same Spirit that had enabled our Lord to fully do the Father's will. This was fulfilled on the day of Pentecost. How often we wish that we could save people, that we could remit their sins. We can. As representatives of our Lord we have such a vast part in the salvation of souls that it is terrible to contemplate the effect of our indifference upon their destiny. God grant unto us each wisdom and zeal that our hands will ever remain free from the blood of all men.

The purpose of the miraculous is to convince us of the Deity of Christ and to bring us to saving faith. The fact that these miracles always brought unexpected good to men just proves that nothing but good can come from our God. Chap. 21:1-17. The first one of the disciples to meet our Lord on the day of the Resurrection was Peter. Of that meeting with its heart searchings we know only that it happened. There are some things, experiences with God, that are too sacred to expose to others. That hour of Peter's was one of those experiences. But Peter had to publicly confess that he loved his Lord, as he had openly denied that he knew Him. Three times he denied that he knew Him, three times he is asked to confess that he loved Him.

The Greek language has two words that are translated love in our language; they are "agape" and "phileo". The first being a much stronger word than the second. Our words "love" and "like" are comparable. In the first confession, Jesus asks Peter, "Simon, dost thou **agape** me more than these?" Peter's answer is, "Thou knowest that I **phileo** thee." The second test was similar. But in the third the Lord comes down to Peter's level and asks, "Simon, dost thou **phileo** me?" It is better that Peter should be afraid to acknowledge how deeply he loves his Lord than to boast about it as he had done on the night of the denial.

Verses 18-25.—There are many things that our curiosity incites us to learn. We want to know all about our neighbors, especially the bad; we like to prognosticate the weather; we are anxious to learn the future of men and nations, when the important thing is to love the Lord so that we can say in the words of Ruth, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God, etc. Ruth 1:16, 17.

GOD, THE CREATOR.—Genesis 1:1-2:25

Lesson for April 4, 1937

Golden Text.—In the beginning God created the heaven and the earth.—Gen. 1:1.

Man knows but little of the universe in which he lives. He has forgotten most of the past, and can only guess as to the future. Concerning the present he only knows that he is, but most of the world about him is unknown and mysterious. Outside of the Revelation given in the Bible both the origin and the end of things is inscrutable. In Genesis we have the simple, yet majestic account of how things came to have their being.

Of the time of the creation of the physical universe, we know only that God created it in the beginning out of things that did not appear. Heb. 11:3. Even of the time of the creation of man we are uncertain. Dr. Kyle, a few years ago, made the statement that the ancients had a system of chronology satisfactory to themselves, but that he was doubtful if there was any man living today that understood it. Because of this uncertainty, students of chronology, taking the Old Testament as the textbook, have arrived at many different conclusions from the familiar one of Archbishop Usher (4004 B. C.) to that of 6984 B. C. But while we may not know the day on the record, yet we need to know that it is He that hath made us and not we ourselves. Psalm 100. People who have left their imagination run riot have estimated that man has been here for many ages, but they are unable to furnish proof. It is good that we do not know the time of our beginning. If we did some would try to foretell the time of our end by some fantastic mathematical juggling based on that date.

This story, while historically accurate, has a spiritual purpose in its statements, as has every portion of the Word. It is well for us to look for the lesson to our souls in every passage.

The first day gave us the division of light and darkness. In spiritual symbolism light is goodness, and darkness's evil. It is one of the great laws of God that the two are forever separate and opposite.

The second day is the separation of earth and sky, and in its spiritual message teaches the division of things earthly from things spiritual.

On the third day we have the division of land and sea and the beginning of plant life, and here we notice a principle that holds true in all life—reproduction only after its own kind. In every arable community there are from fifteen hundred to two thousand separate flora, and each kind producing true to its kind. See John 3:6.

On the fourth day we have the installation of the heavenly bodies in their relation to earth, God's clock, which has never lost a second, and from which manmade clocks and calendars are made for us to read. The idea that the earth slipped a cog and that God's time machine got out of order in the days of Joshua is a lunatic's phantasm.

On the fifth day we have the origin of animal life, such as is found in the lower orders, especially the life of sea and sky.

(Continued on page 92)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

God and Man are the two themes that are intertwined in the Holy Scriptures. God is the creator and man is the creature. God is the judge, and man is the judged. God is the Savior and man is the subject for salvation. The wickedness of man begins in his departure from God. The righteousness of man begins in his coming to God and in receiving from God the salvation which He has prepared. We need to know more of the character of God that we may know in whom we may trust and how we may become like Him.

Samuel was a man of integrity of character because of his relation toward God from a child. Samuel's life from a child was due to the prayers and teachings of a godly mother and his submission to a godly leader. Samuel's later life was due to his devotion to God until he was old. His youthful piety had much to do with the success of his later life.

God has characteristics that make Him worthy of our confidence. We need not despair of Him who is always true in all things. We need not doubt Him who is truly holy. We need not falter in casting all our care upon one who is faithful in all His ways.

The Easter Lesson is one that concerns the Son of God and man. The Son of God in the flesh died and rose again. Man who is in sin has been redeemed by the blood of Jesus and finds in Him, as the risen One, the hope of a resurrection and glory with Him. But before we can realize this resurrection of our bodies, we must be made to experience a resurrection of spiritual life in this present world.

The Monitor by which our innocence and guilt are determined is the **Conscience**. The conscience gives a bill of accusation or of release, according as we are right or wrong. If we are right as far as we know we have the approval of conscience. If we are wrong according to the understanding we have an accusing conscience. But even the approval or accusation of the conscience does not prove us right except that we are honest with ourselves. Our conscience must be guided by the teaching of the Scriptures and be satisfied by the plan of salvation and the witness of the Spirit, if it is Christian.

Sincere men have fought against Christianity and destroyed those who are servants of the living God. Such men could not be right while they thus strove; and yet, they were in a better state to receive the truth than men who have not waged such an active warfare against Christ, but who have not yielded to the convictions of their heart as they have received it through a knowledge of the Word.

The great practical point in the study of the Christian conscience is the finding of the possibility in ourselves of possessing a pure and true conscience that, being purged from the guilt of the past, is kept in that condition of purity all the remaining days of life.

NOBLE-HEARTED YOUNG PEOPLE— SAMUEL (Jr.).—I Sam. 3

Topic for March 14

MOTTO

"Here am I."

MEDITATIONS ON THE TOPIC

I. **Samuel.**—In Samuel we have a record of a noble life. Born of a godly mother, who consecrated him to the Lord even before he was born, he was given into the service of the Lord in the tabernacle under Eli the priest. While there as a growing youth he received a call of the Lord one night while lying on his bed. Thinking that it was a call from Eli the priest, he responded and sought to know what was wanted. When he had learned to know that it was a call of God he responded to the same and began to receive revelations from God for the guidance of His people. He was faithful in all that God entrusted into his hand, and became established as a prophet in the land.

While he was in the service of Eli the sons of Eli were very vile. God had determined to destroy them, and he used Samuel to reveal the fact. It was needful for Samuel to learn the terrible consequences of the evils that were daily before his eyes lest he become corrupted by the same sins. Later when Israel needed reproof for their sinful ways Samuel was used as a loving reproof to lead the people back to God. He was very devoted in his prayers for the people. And even

when they chose to have a king in face of the warnings which Samuel gave as to its results, he said, "God forbid that I should sin against the Lord in ceasing to pray for you." He also prayed for Saul, the new king, and grieved very much when this king failed to be faithful to God. However, when he received instruction of the Lord to anoint David, Samuel was ready to obey and to do as the Lord had spoken. Obedience and faithfulness and prayer were strong features that made his life a noble one, acceptable to God.

II. **The Text**—I Sam. 3.—This passage gives the record of Samuel's call from the Lord while yet a youth. The message he received at this time was concerning the sin of Eli's sons and the neglect of Eli to restrain them.

III. **Suggestions for Junior Programs.**—Take up the story of Samuel in its various phases and let the boys and girls tell it as much as possible and make applications. Develop the lessons for us from the record where the boys and girls fail to bring it out; either by leading questions or by apt illustrations.

It is good to impress the blessed results of an obedient life, like Samuel's in contrast with the disobedient life of Eli's sons and their sad end. The duty of parents to correct their children may help the boys and girls to understand the responsibility of parents and make them more ready to see the right of parents to correct them when in error.

When boys and girls learn to obey their parents and teachers, they have taken their best lessons toward learning to obey God.

OUTLINE STUDY

- I. **A Noble Consecrated Mother.**
 1. Making vows to God.—I Sam. 1:11.
 2. Fulfilling the vows in consecrating her son.—I Sam. 1:27.
 3. Worshipping the Lord.—I Sam. 2:1-10.
- II. **A Noble Childhood.**
 1. Called of God.—I Sam. 3:1-10.
 2. Responsive to God's call.—I Sam. 3:19-21.
- III. **A Noble Young Manhood.**
 1. Leading the people to the Lord.—I Sam. 7:3-12.
 2. Foundations for a faithful service.—I Sam. 7:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Samuel."
2. Samuel, the Noble Hearted.
 - a. Consecrated by his mother.
 - b. Called to be God's prophet.
 - c. Teaching God's people.
 - d. Faithful to God all his life.

For Seniors.

1. Response to Parental Consecration.
2. Response to the Divine Call.
3. Response to the Call of Duty.

PERSONAL THOUGHT

A man who has power with God has power with men. Have I that relation to God which gives me a healthful influence among my fellows?

SEED THOUGHTS

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul would reach." —Sel.

Our power in prayer depends upon our life. Where our life is right we shall know how to pray so as to please God, and prayer will secure the answer. The man who is ready to risk all for God can count upon God to do all for him.—Murray.

Samuel stands a most conspicuous example of faith, patience, integrity, self-sacrifice, and intercession.—Selected.

Shall I today yield to the temptation to do wrong on the plea that "they all do it?"—Sel.

"The thing displeased Samuel . . . and Samuel prayed unto the Lord." Do I pray when I am displeased? Is it a habit with me to resort to God in prayer when in any difficulty?—Sel.

THE NATURE OF GOD—TRUTH, HOLINESS, FAITHFULNESS. Psa. 89:1-15; Isa. 6:1-8

Topic for March 21

MOTTO

"Give thanks at the remembrance of his holiness."

MEDITATIONS ON THE TOPIC

I. **Some Moral Attributes of God.**—We turn from a study of the natural attributes to the moral attributes of God. Whatever God is in the wisdom and power and infinity of His being, He is perfectly upright in His

character. He "cannot lie." He "cannot look upon iniquity" with acceptance. "God is faithful." We may count on what He promises and depend on His loving care and unfailing providence.

God is true. He is true in that He speaks only the truth. He is true in that He works only the works of truth. He works no deceit and tolerates no lie in His presence. We may depend upon what God does as being right. It will work out truth in the end though it seems to be different.

God is holy. No impurity is found in what He says or does. Neither shall anything evil dwell in His presence. Those who love evil thereby cut themselves off from His holy presence and separate themselves from His fellowship. "Holy, holy, holy is the Lord of hosts."

God is faithful. We can depend upon Him. We can be sure that when all others fail us God will never fail. He hath said, "I will never leave thee nor forsake thee." Men cannot always understand His dealings because of their narrowness of vision, but they may be sure of this that all His dealings are done in faithfulness. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." He is able to see us through and He will see us through if we continue to serve Him and put our trust in Him. The only reason that men do not enjoy the faithfulness of God is because of their own unfaithfulness to Him.

II. The Text—Psa. 89:1-15.—This passage emphasizes the faithfulness of God particularly, but also includes the attribute of truth and mercy.

Isa. 6:1-8.—This specially impresses the holiness of God in contrast to the sinfulness and uncleanness of men.

III. Suggestions for Junior Programs.—Simplify the application of the attributes of God as given in this lesson so that the boys and girls can comprehend them. Just as we admire a man or woman who is always true, so we may be able to worship God whose truthfulness is infinitely more worthy than any man because His truth is never mistaken as man in his ignorance often is. Holiness and purity may be compared. Just as we like clean things naturally, so God likes clean things morally and spiritually. Moral purity is when we do not allow evil doings and thinkings in our mind and heart. Spiritual purity keeps away from the suggestions of the evil spirits in the world, of whom Satan is the prince. A boy went to the mountains to hunt with a party of men. They set him on a stand to watch for deer and told him to wait till they come back. The men forgot to come, but the boy stayed till it was too dark to go home. He had to wait till morning. They all said he was a faithful boy, but he had put his trust in unfaithful men. God never fails us and never forgets us. We may confidently trust that He will do all that He has promised. Impress how we may become fit for fellowship with Him.

OUTLINE STUDY

I. God Is Truthful.

1. Lying is contrary to His nature.—Tit. 1:2.
2. All His works are done in truth.—Psa. 33:4.
3. His word is truth.—Jno. 17:17.
4. His truth endureth.—Psa. 100:5.
5. His truth reaches unto the clouds.—Psa. 57:10.

II. God is Holy.

1. He has no pleasure in wickedness.—Psa. 5:4.
2. He is a pattern for us.—I Pet. 1:15, 16.
3. He requires holiness in His presence.—Josh. 24:19, 20; I Sam. 6:20.
4. Holy beings ascribe holiness to Him.—Rev. 4:8.

III. God Is Faithful.

1. Faithful in His calling of men.—I Cor. 1:9; I Thess. 5:24.
2. Faithful in caring for His saints.—I Cor. 10:13.
3. Faithful to His promises.—Heb. 10:23; 11:11.
4. Faithful in chastening.—Psa. 119:75.
5. His counsels are faithful.—Isa. 25:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Truth," "Holiness," "Faithfulness" (any one).
2. God is Perfect in Character.
 - a. He is true.
 - b. He is pure.
 - c. He never fails.
3. How We May Be Fit to Have Fellowship with God.

For Seniors.

1. Assign some phase of the Outline Study.

PERSONAL THOUGHT

How precious is the thought that God is dependable and is always true and pure! God helping us, let us be worthy of His fellowship.

SEED THOUGHTS

I believe the promises of God enough to venture an eternity on them.—Watts.

God's truth and faithfulness are a great deep. They resemble the ocean itself; always there—vast fathomless, sublime, the same in its majesty, its inexhaustible fullness, yesterday, today, and forever; the same in calm and storm, by day and by night; changeless while generations come and pass; everlasting while the ages are rolling away.—Richard Fuller.

Holy, holy, holy, tho' the darkness hide Thee,
Tho' the eye of sinful man Thy glory
may not see;
Only Thou art holy! there is none beside
Thee,
Perfect in power, in love and purity.
—Heber.

RISEN WITH CHRIST.—Col. 2:9-15; 3:1-17

Topic for March 28

MOTTO

"Seek those things which are above."

MEDITATIONS ON THE TOPIC

I. The Risen Christ and the Risen Life.

Just as outward circumcision is representative of the "circumcision of the heart" (Rom. 2:29)—the "circumcision not made with hands" (Col. 2:11); so literal burial of the body of Christ is representative of the burial of the body of the sins of the flesh, while the literal resurrection of the body of Christ is representative of the resurrection to a new life in the believer who has first died to sin when he received Jesus Christ as his all in all, and was born again or quickened into a new life.

"Buried with him in baptism" does not mean a literal putting of the body into a grave, as Jesus was laid in the niche of a rock-hewn sepulcher; but it means that, in meeting the conditions of accepting Jesus as the Savior, we have the spiritual experience of being dead to sin, which paves the way for that more glorious experience of being "risen with him through the faith of the operation of God who hath raised him from the dead" (Col. 2:12). Baptism, whether of water, or Spirit, or fire, or blood, is a seal to the fact of our faith (Eph. 1:13; Jno. 3:33; compare with Jno. 6:27; Matt. 3:17) and consecration to Christ with all its accom-

panying experience of crucifixion, death, burial, resurrection, and heavenly walk.

The heavenly walk is the thing most noticeable in those who are risen with Christ. In this walk they have their mind on heavenly things where the Christ, who has redeemed them and made their spiritual resurrection possible, is seated in kingly power at the right hand of God in glory. They look forward to the time when the source of their life shall come again and their hope of glory with Him shall be consummated.

II. The Text—Col. 2:9-15; 3:1-17.—This passage has been given in gist in the Outline Study and in the write-up above, and hence will not be further discussed here, excepting to say that Paul has presented this glorious mystery to rescue the believers from the vain doctrines of Judaizers and philosophers.

III. Suggestions for Junior Programs.—The Juniors may well take part in this lesson from the angle of the life story of the Christ and what He has accomplished for us in His triumphant resurrection and ascension to the right hand of God. It is no mean position that He occupies after being despised and rejected of the world and cast out by the crucifixion. The proof of His glorious power is made manifest in what He is doing for His believing children today in bringing blessing and power into their lives and filling them with hope for the glorious day when they shall be with Him in glory.

After having the full story of His coming into the world and going back to the Father before the boys and girls, then the life which we should live in view of our future glory with Him should be fully brought to view. Lastly, but not of the least importance, is the grace which is brought into our life for the fulfillment of this spiritually resurrected life.

OUTLINE STUDY

I. The Completeness of the Believer in Christ.

1. Spiritually circumcised.—Col. 2:11; Rom. 2:28, 29; Phil. 3:3.
2. The death of the old man.—Rom. 6:6; I Pet. 2:24; Col. 2:20.
3. Spiritually buried with Him.—Col. 2:12a; Rom. 6:4a.
 - a. Abolishing the commandments that condemn.—Eph. 2:15; Col. 2:14; Gal. 2:20.
 - b. Taking us from under the condemnation of law.—Rom. 6:14; Gal. 3:13.
4. Spiritually alive from the dead.—Rom. 6:4b; Col. 2:12b; 3:1-3.

II. Living the Risen Life in Christ.

1. Setting affections on things above.—Col. 3:1, 2-4.
2. Mortifying the earthly members.—Col. 3:5-9; Eph. 4:22; Rom. 6:11, 12.
3. Living in the Spirit.—Eph. 2:18; 3:16-19; 4:1-3.
4. Making practical the Spirit-graces in our life.—Eph. 4:23-32; Col. 3:12-17; Rom. 6:13-22; Gal. 5:16-26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. The Story of Christ.
 - a. Born in the flesh in the likeness of men.
 - b. Lived in the flesh among men.
 - c. Died for the sins of men.
 - d. Rose from the dead.
3. Our New Life in Christ.
 - a. Dealing with our sins.
 - b. Being made new in Christ.
 - c. Living the new life.

For Seniors.

1. What Christ Did For Us.
2. What We Put Away with "the Old Man."
3. What We Put on with the "New Man."

PERSONAL THOUGHT

What high and glorious things are before those who are risen with Christ! Lord, keep us from falling from our glorious hope and fill our hearts and minds with understanding and power.

SEED THOUGHTS

So let our lips and lives express
The holy Gospel we profess;
So let our walk and virtues shine
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honor of our Savior God;
When the salvation reigns within,
And grace subdues the power of sin.

Our flesh and sense must be denied;
Passion and envy, lust and pride;
While justice, temperance, truth, and love
Our inward piety approve.

Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on His Word.

That sacred stream, Thy holy Word,
That all our raging fear controls,
Sweet peace Thy promises afford,
And give new strength to fainting souls.
—Selected.

THE CHRISTIAN CONSCIENCE.—
II Cor. 1:12-24; Heb. 10:14-22

Topic for April 4

MOTTO

"Holding the mystery of the faith in a pure conscience."

MEDITATIONS ON THE TOPIC

I. **Conscience.** — There is a judge within us who passes sentence upon our actions and gives a verdict of approval or disapproval according as he understands the action to be good or bad. This judge is so closely related to ourselves that we do not always think of him as simply our conscience. We see some one who comes face to face with a searching question of conduct, we see the head drop and the countenance look ashamed, and we know that that judge in the inner being has passed a sentence of "wrong" upon some act of the life and this one who is ashamed. Again we see on another occasion that the person meets another whose questions bring to the fore the thoughts of what has been done and we see the countenance brighten and the features beam with deep satisfaction and we know that the little judge within has passed a sentence of approving "well done."

Again we are made to wonder that some one's countenance shows no shame when brought face to face with shameful conduct of which he or she is guilty. And we wonder what the judge within has been saying. We must either conclude that there is some very dense ignorance, or we have some one present who has done such violence to the conscience that he or she has no longer any feeling when he speaks, or they have shut off their inner ears that they cannot hear the verdict.

Blessed is the individual who has been condemned by this little judge as he or she has met the truth of the Word of God and then has been led to the place of understanding in which honest confession has unburdened the mind, and faith in the Redeemer has relieved the heart so that peace has been made between the soul and God and before men. And "there is therefore now no condemnation."

II. **The Text**—II Cor. 1:12-24.—Here Paul rejoiced in the testimony of his conscience that his conduct had been approved,

and that God had added the seal of His Spirit in his heart.

Heb. 10:14-22.—This points out to us the way of obtaining a pure conscience in the sight of God.

III. **Junior Program Suggestions.**—The simple straightforward steps in clearing ourselves of a guilty conscience should be duly impressed and the expression of the boys and girls sought as fully as possible on its different phases—confession, restitution, forgiveness by faith, the atoning blood.

The second phase of the Suggestive Assignments, "Keeping a Good Conscience," should have its due emphasis. No life can be clear when conscious disobedience is in the life in its relation to God and to His church and to the home in which we are connected. No life can be clear when known duty is neglected or when some action comes to light to our own conscience that is wrong but which we refuse to make right or to heed. No life can be clear in which doubtful conduct is tolerated. It is well that these different phases of keeping the conscience clear should be practically discussed in application to the events of life which come into the experience of the boys and girls.

OUTLINE STUDY

I. What a Conscience Is.

1. An inward witness.—Rom. 2:15; II Sam. 24:10; Acts 2:37.
2. A good conscience approves.—Acts 24:16.

II. The Christian Conscience.

1. Has been purified by the blood.—Heb. 9:22.
2. Cleared by repentance and faith.—Acts 2:38; Heb. 10:22.
3. Kept in faithfulness.—Heb. 3:12-15.

III. The Working of the Christian Conscience

1. Man suffers to be true to it.—I Pet. 2:19.
2. Submits to its duty to rulers.—Rom. 13:5.
3. Considers the conscience of others.—Rom. 14:15-23.
4. Seeks to commend our conduct in the conscience of others.—II Cor. 5:11.
5. Adjusts changes according to enlightenment.—Acts 26:9, 19.
6. Responds to the prompting of the Holy Spirit.—I Thess. 5:19-23; Eph. 4:30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Conscience."
2. Gaining a Good Conscience.
 - a. Confessing our wrong-doing.
 - b. Righting our wrongs.
 - c. Seeking forgiveness of God and man.
 - d. Cleansed by Jesus' blood.
3. Keeping a Good Conscience.
 - a. Obeying God in all things.
 - b. Living right as far as we know with others.
 - c. Heeding the voice of God in our conscience.

For Seniors.

1. What Is the Conscience?
2. A Clean Conscience.
3. Keeping the Conscience Clean.

PERSONAL THOUGHT

The life which is true to a conscience enlightened and purified by Christ is truly happy. Do we enjoy such happiness?

SEED THOUGHTS

Conscience is merely our own judgment of the right or wrong of our actions, and so can never be a safe guide unless enlightened by the Word of God.—T. Edwards.

Conscience is the voice of the soul as the passions are the voice of the body. No wonder they often contradict each other.—Rousseau.

The torture of a bad conscience is the hell of a living soul.—Calvin.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One single sin indulged in makes a hole you could put your head through.—C. Buxton.

A disciplined conscience is a man's best friend. It may not be his most amiable, but it is his most faithful monitor.—A. Phelps.

Come ye sinners, poor and needy,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, love and power;
He is able, He is able,
He is willing, doubt no more.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him;
This He gives you, this He gives you,
'Tis the Savior's rising beam.

—Jos. Hart.

NUGGETS FROM OUR S. S. LESSONS

(Continued from page 89)

On the sixth and final day of creation we have the beast of the field, and, in conclusion, to rule over all, the creation of man. We have, then, first, the creation of inanimate matter, the ninety-two elements; second, the creation of plant and animal life; and third, the threefold creation of man. Gen. 1:27. Man has a physical body, animal life, and a spirit or soul given of God. Man was given dominion over all the physical and animal creation, and all nature provides its bounties for his use. Although it does not so state in Genesis that animals could be used for food in the beginning, yet Paul plainly states that God created animals for that very purpose. I Tim. 4:3, 4. Also the first good man born to Adam and Eve raised sheep, and animals were already classed as clean and unclean at the time of the flood. To use a thing according to the purpose for which it was created of God is never wrong. Of what purpose was the dominion over the animal kingdom if not that man might use them for his own needs? Chapter 2 more fully describes the creation of man and his mate; and God's extraordinary interest in the being whom He created in His own image and likeness; and in whom He finds perpetual delight, and whose destiny is to be above that of the angels to the praise of His glory throughout the ages.

Life sometimes seems to hem us in as by prison walls. It may be by some physical affliction, or by invalidism, or by poverty, or in some other way. But there is truth in the old lines, "Stone walls do not a prison make, nor iron bars a cage." There is a way of escape. The Apostle Paul in a Roman dungeon was able to share in the pastoral labors of young Timothy and to bless millions in his own and later centuries who would never hear his voice. John Bunyan in Bedford jail accompanied Christian in his journey from the Village of Destruction to the Celestial City. Stevenson from his invalid's couch roamed the far corners of the earth and saw things which he described for the pleasure of countless readers. Circumstances may hem us in but they cannot permanently imprison us so long as we hold on to courage and faith.—Christian Observer.

ZEAL IN OUR YOUNG PEOPLE'S WORK

By John E. Dahlin

"Be zealous" is part of the urgent exhortation of the risen and glorified Lord to the church of Laodicea (Rev. 3:19). To no other church is such a solemn message given. It is quite evident that we are now in the Laodicean period in the prophetic history of the Church. Christianity today is in a condition very similar to the state of the ancient church of Laodicea.

If "grace" is the greatest word in the world's vocabulary, it seems that "zeal" should be at least one of the greatest words in the Christian's vocabulary. A lack of zeal brings defeat and stagnation in every sphere of activity.

Why has there been such swift growth and development of false religions in recent years? Many so-called orthodox groups have been at a standstill while the modern heresies have made great progress. It is the zeal with which this work is carried on that brings results. Keep your eyes on the colporteurs and agents of these false religions and you will be amazed at the zeal they display. I shall never forget the zeal of a Christian Scientist as she tried to impress me, as a little boy, of the merits of her religion. It is zeal that brings results even in propagating a false cult.

Why have communism and atheism made such headway? It is the zeal and enthusiasm of their adherents that accounts for it. Many of them can get up and speak with such inspiration that it puts Christians to shame. They throw all their energy into their work.

What brings results—and votes—in political campaigns? It is the zeal or enthusiasm, of course. During the next few months political speakers will penetrate every nook and corner of the land and present their respective programs in such a way that one might think the whole country's fate hung upon this year's political campaign.

Zeal seems to be strangely lacking in the propagation of Christianity. The cause of Christ is the most worthy cause in the world, and yet many of the followers of Christ are indifferent. That was the danger that threatened the church of Laodicea. A lack of zeal is far more dangerous than an economic depression. Two little girls were making mud cakes, and a passer-by stopped and asked, "What are you doing, girls?" They replied, "We are playing church." How many young people, and older folk as well, are "playing church!"

Why is zeal so necessary in young people's work, and in all Christian work?

1. A zealous person will always have something to do for Christ. If our heart is filled with zeal, doors will constantly be opened for us to serve. A zealous person will find work to do for Christ each day. Holy zeal enlarges our field of opportunity.

2. The world judges our Christianity or religion by the zeal with which we carry on the work. The world cannot read the thoughts of our hearts, but it can read the work of our hands. Why is it that we fall in love with Peter even though he made so many blunders? He was zealous. In other words, he

stood on tip-toe, ready to run errands for his Master. What will the world think of these professing Christians who constantly come late to all services, who give to the church only when they are pressed, who seldom if ever offer a public testimony or prayer? It cannot be a very convincing testimony to the world. The best recommendation of the cause of Christ is a zealous group of Christians.

3. It takes zeal to stir sinners to conviction and repentance. If a house is on fire and the family asleep, we do not go up to the house gently and tap on the door. No, we endeavor to awaken those within without a moment's delay. Concerning Jesus it was said that the zeal of His Father's house consumed Him. We are lamps of Christ, young people. We must burn for Christ, and if need be, burn out for Him. A man ran against a lamp post in a city and hurt himself on a dark night. Why? The lamp was not lit. That which should have been a means of help became a post of stumbling. Perhaps there are those who stumble because of your lack of zeal.

4. Holy zeal unifies the believers. It is a sort of love-band that binds the believers together. Two cold pieces of steel cannot be welded together; heat them and it will be a simple task. Our young people's conference last week was one of the most encouraging conferences ever held in our state. Unity prevailed. It was zeal on the part of hundreds of young people that brought about unity.

Young people, how can our zeal be increased? We certainly must realize that we need more of it, and that none of us has too much zeal for Christ.

Keeping in close touch with Christ develops zeal. We cannot follow Christ afar off and have zeal. Keeping in daily touch with God in prayer, in meditation on God's Word, will increase our zeal. All faithful Bible students and men of prayer have been zealous. The church at Laodicea thought it was rich and in need of nothing, but failing to keep in touch with Christ it lacked zeal, and the Lord was disgusted with it. A lukewarm state is spiritually nauseating to the Lord. A husband will be disgusted with a wife whose love is lukewarm, and a wife will likewise if her husband manifests such spirit. Christ called upon the church to come to Him, because He saw that it could be revived, recharged, in that way. In Christ was the pure gold, in Him there was the means of inspiration. Christ will make your cold heart glow anew. It was the presence of Christ that made the hearts of the weary disciples on the way to Emmaus glow and burn within them.

This is a day when zeal is lacking in Christian work. Young people, I exhort you to "be zealous." Add fuel upon the fire or else it will die out. May we not fail our Lord in these last days. "Be zealous!"—The Evangelical Beacon.

There is a grim, unrelenting judgment following close upon the footsteps of the evil-doer. Oh, sinner, do not think you can escape.—T. H. Atkinson.

FROM THE BEGINNING

(Continued from page 81)

bridal paint and stays with her husband however only "for a season" generally.

Very few of these first marriages last during the lifetime of the parties, and most of them are soon broken up. During these days of the marriage ceremonies there are many practices observed that neither space nor profit allow to mention, but should the parties not follow the customs and later sickness or disaster or difficulty should come their way it is ascribed to these violations. If the couple have no children after a space of time the mother of the bride thinks she may have laid the red stone wrong side up, or perhaps it has become turned, and she secretly goes out to the hidden stone, digs it up; turns it, and returns in hope. At the final feast at the groom's village the bride does not go as do the rest, but the groom first sends his chosen friend to bring his bride. This one then goes, and the bride is carried on his back the entire way to the groom's village during which time she is carefully covered.

This first marriage generally does not last, and the wife goes back to her home again. The father then tells her that he has procured for her a husband and since she left him she now must see to it that she gets one herself. This means that she may marry anyone that comes for her, and he may or may not pay a dowry for her. She will not need the consent of the parents to the second marriage. Consequently in Africa where there is no dowry paid for the wife the tie is very loose, and most likely the parties will leave each other the first time there is difficulty, and the wife will again return and be ready for the next one to come along. The result of this order in this particular tribe is that it is very rare to find a man and woman who have not one, two, or three partners to former marriages living, and if they are middle-aged folks it is very likely that the first wife will have had children to her second or third husband. Satan does not generally arrange things so that if folks later want to believe they can easily do so. Where he has had sway, folks generally are a long way off from Gospel standards.

Marriage customs differ with the various tribes, and while some are quite different in their order they are generally all very immoral. A neighboring tribe to the one mentioned above has a very high dowry on their women, and when a man pays well for his bride he usually manages to keep her and get along with her. This would not bring the same problem to missionaries there as in the former tribe. A Christian boy in the tribe of which I described above said to the writer, "Pastor, the very fact that a man agrees to live with only one wife tells us he must be sincere in believing, for it is so easy to get women among this tribe that if a man is not sincere or has any lust at all he will soon be getting another wife or leaving his wife and hunting a new one."

"And this gospel of the kingdom shall be preached in all the world" (Matt. 24:14).

"Behold, I bring you good tidings of great joy, which shall be to all people."

Musoma, T. T., East Africa.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

WILL THE UNITED STATES GO WITH MOSCOW, BERLIN, OR ROME? WHICH?

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.—Psalm 2:12.

The question will not down, Which way will the United States go—with Moscow, Berlin, or Rome? So many seem to think that there are only two ways to go and feel that we must choose between the styles of Moscow or Rome. Propagandists from both camps are busy, night and day. The one way means Communism, the other Fascism. The claims and promises of both these systems are legion, but the demonstrations of neither are on par with their roseate promises. Making full allowance for our own economic mistakes and greedy individualism, in appraising the achievements at home and abroad, most of us would rather live under the Stars and Stripes and the British Union Jack, in the land of the "Lady of the Snows," than in any European so-called paradise. It seems the passengers from these countries to Europe are few and far between—that is to stay there.

The question will not down, because so many feel that we must turn to the Left-Communist—or to the Right-Fascist. The unthinking masses do not seem to know that there was an American Democracy, before any of these European panaceas were put on the market. America is not Europe, and she can set her house in order, without calling in the experimenters from across the waters.

Between Fascism and Communism there is for us no choice. In principle Fascism may preserve the right of private ownership, and differs in its attitude to religion. However, Fascism in Germany has already asserted an attitude towards the Church which is at last no less destructive. At present Italy is walking softly about religious liberty in Ethiopia, but this makes good propaganda for the consumption of foreigners. Someone has well said, "A modern Caesar puts black shirts on his nurslings, wooden guns into the hands of their ten-year-old brothers, and dares the world to face 8,000,000 men who are under arms to work his will beyond yet other frontiers." This is Fascism, with the mask off. A terror at home, and a highwayman abroad. No! America cares not for either brand—the workingman sovereign, or the state sovereign. The road the United States and Canada have traveled by "constitutional democratic government," has given us a larger freedom and better nations, in spite of our errors and our sins. It has given us free speech, a free press, free schools, free worship, and free elections. All of these are abused, it is true, but better the abuse of these nations, than the bloody tyranny of the Fascists or Communists.

This brings us to the stirring question before the American Congress, the question of President Roosevelt's "Judiciary Proposals." Since May, 1935, the Supreme Court, the highest judiciary in the United States got under President Roosevelt's skin by tossing his National Recovery Administration on the scrapheap. Now the battle is on. His proposal is that the men over seventy resign, or let them serve, and let Congress give him the power to add six to their number. There is no question as to what would happen if

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

this power were granted. This would mean a packed judiciary, amounting to well nigh a dictatorship. This is courting European Fascism. He requests over and above this, the power of filling many other "high courts" with men of his own choice. The mandate of November was no offer of a dictatorship.

The President's statement, in requesting such sweeping powers, implied that the Court as now constituted was not able to keep up with its docket. The following figures of the disposition of cases for 1933, 1934, 1935, would refute this charge.

	On Docket	Disposed of	Left Over
1933	1,132	1,029	103
1934	1,040	931	109
1935	1,092	990	102

Court attaches explain that the almost uniform figure for cases left over represented litigation not ready for argument.

A number of legal authorities, among them Newton D. Baker, have pointed out that if the Court sat as a unit, the inclusion of new members, far from expediting litigation, might in actual practise delay it.

This is but one of the omens which show which way the wind is blowing, and these things urge us who believe in "prayer for the powers that be," to petition the throne mightily in behalf of the nation's and the world's welfare. The nation need not turn to the Left nor to the Right, but can travel the road with the "Spirit of the Nazarene," who knew how to help the downtrodden, alleviate the miseries of the poor, untangle difficult problems by the power of "truth," which makes for true freedom.

THE CHALLENGE OF THE FLOODED AREAS

Do good unto all men, especially unto them who are of the household of faith.—Paul.

All too many Christians pass over the first part of the above injunction, and because Paul emphasizes help for saints, forget their opportunity in doing good to others.

With millions of dollars of property damaged, thousands marooned and homeless, and hundreds dead along the Ohio and Mississippi Rivers; the heart of the nation needs to be stirred in behalf of the unfortunate. The methods used to do this are often open to serious criticism, but this brings all the greater a challenge to us Christians. Doubly so to us "Nonresistant Christians."

We ignore responsibility to defend the nation by arms, because we feel that we have a "higher calling," that is, the saving of men's lives rather than the destruction of the same. With this profession the world has the right to ask, "Do they practise the same?" We are glad to be able to say, that much has been done in alleviating human suffering by "Nonresistant Christians." During the war times, in Canada alone, some \$100,000 was distributed. In the United States a much greater sum was given, on account of the

larger membership in their churches. Much help is constantly given in many quarters.

However, there comes a challenge ringing in our ears, that will not down, "Why not send our own personnel, trucks, and supplies to these distressed parts?" Why give our money to others? Why not send our own men? Why not some of our own produce? The Mennonite Church is known for its economical operation of relief work. This is but one side of the question.

Why be misunderstood? Why put our lamps under a bushel by a mistaken false modesty? Why, during war times, doubly raise the ire of neighbors by not sending our sons and daughters into dangerous areas? Why refuse our sons and daughters in war time, and withhold them in "peace times?" The time is come when action is necessary. We have been thinking long enough, and doing some talking, what we need is action! The Mennonite Church has hundreds of trucks in the areas of the floods, and thousands of sons and daughters. Why not get ready NOW, for the next need?

THE AMERICAN RAILROADS AND THE MINISTRY

Abounding . . . with thanksgiving.—Col. 2:7.

After extending to ten lepers healing from their leprosy, just one returned to say, "Thank you." After this act of thanksgiving on the part of the one, our Lord asked, "Where are the nine?" Lest we be numbered among the nine, we want to take this opportunity of expressing our appreciation to the American and Canadian railroads for their continuing generosity to the ministry of all denominations, including our own.

Every year the railroads grant a clergy book, which enables the ministry to travel at half rate. This saving enables ministers to render a larger service to the churches. It also saves the churches a considerable sum, in travel expense for boards and committees, which, after all, must be paid by someone. Thus, I trust the membership will join the ministry in extending a sincere "Thank you." This gift by the railroads runs into tens of thousands of dollars yearly, and places them into the position of being among the largest givers to the churches. What enhances the gift, is the fact that they are not forced to do so, but do the same voluntarily.

In the background as one of the reasons for this gift, is the feeling of the railroads that the churches and the ministry are a mighty factor in the economic well-being of a nation. Mr. Roger Babson said recently "that the value of property in any given area, rises or falls, according to the attitude of the community towards the church." Then also this practice began when the churches sent ministers to the pioneers in new countries, and the railroads realized the civilizing factor of the ministry in these new sections.

The clergy reduced fare certificates have been a marked boon to the ministry, men whose incomes and salaries barely keep many of them alive, but who still stick to their task, building communities which fear God, and serve their fellow men. There is a danger that the churches and the ministry receive these considerations as a right, instead of an expression of generosity from the railroads. Again, we say, sincerely, "Thank you."

AN OPEN LETTER TO THE SOVIET AMBASSADOR

For what dost thou make request? . . . If it please the King, . . . that . . . —Nehemiah 2: 4, 5.

What wilt thou, queen Esther? and what is thy request? it shall be given thee to the half of the kingdom.—Esther 5:3.

The above texts show that it has pleased God to touch and move kings, themselves not godly, to act in behalf of the cause of God and right. It should be noticed that before these folks appealed to the kings, they **prayed to God first**. We have prayed to God about the Russian situation, and that for years, we also believe that we have a responsibility to appeal. God has honored these appeals in times before Jesus Christ Incarnate sat upon the Throne. It has pleased Him to touch kings and rulers, and powers that be, in the Gospel age. As a Mennonite Church we have received many favors from rulers, after appeal to the same. What occasions this editorial is a letter, with many other appeals, which are being sent at this time to the Soviet Ambassador at Washington, D. C. May this letter stir many of us to **WRITE OUR PERSONAL REQUEST**. This, from many states, cities, towns, and rural communities, will at least show our attitude.

Mr. A. A. Troyanovsky
Soviet Embassy
Washington, D. C.

Dear Mr. Ambassador:

The case of Rev. and Mrs. John Voronaeff, who are now being held by the G. P. U. in Kaluga, Russia, is attracting international attention.

The inhuman treatment to which these good people are being subjected, has been publicly denounced in several of the principal countries of the world, including England, Germany, Sweden, Canada, and the United States.

A wave of sentiment is steadily rising. People in all walks of life, throughout the United States, are becoming conversant with the details of the case.

By radio, through the printed page, and from hundreds of pulpits and public rostrums in all parts of the United States, the persecution of the Voronaeffs is being discussed.

Very much the same situation exists abroad. For instance—in Stockholm, 5,000 persons recently attended a public protest meeting, on which occasion this matter was the sole subject of discussion.

Although you may differ entirely with the religious views of Mr. Voronaeff's friends in America, yet to allay criticism of the dealings of your government with its religious subjects, it will be to your advantage to pay particular attention to this request and make certain that he is relieved of further suffering at the hands of your G. P. U.

SENTIMENT IS SUCH, AT THIS TIME, THAT I COULD PERSONALLY HAVE YOUR OFFICE FLOODED WITH TENS OF THOUSANDS OF LETTERS IF IT WAS REQUIRED.

According to press dispatches, the Soviet government has never needed favorable public opinion in the United States more than it does today. This is reported to be due to **internal discord** within your Union and **external hostility** on the part of Japan, Germany, and Italy.

You need to be told frankly that the present status of the Voronaeff case contributes nothing to a friendly attitude between the two countries.

For these and other reasons, this matter should be cleared up in a sensible, human way without further delay.

To refresh your memory, and for the benefit of the hundreds of thousands of Americans who will read this letter when it is released for publication, I shall review briefly the events which have led up to the present plight of these good people. . . .

Mr. Voronaeff was born in Russia of peasant parents, in 1885. As a young man he was forced to enter the army of the Czar.

While in military service, in the city of Tashkent, about the year 1908, he came under the influence of the Gospel of Jesus Christ. Following his conversion, he joined the Baptist denomination.

In 1912 he and his wife, Catherine Voronaeff, came to the States as immigrants. He attended college on the west coast, mastered the English language, finished his course in theology and became pastor of the First Russian Baptist Church of Seattle.

Because of his earnestness, integrity and high mental attainments, broader opportunities were soon opened before him. He was transferred to the position of pastor of New York City's First Russian Baptist Church, where he served at the same time as editor of the well-known Russian magazine "Life and Truth."

Then came the October revolution of 1917 in which Kerensky was overthrown and much blood was caused to flow.

Following the setting up of Lenin's alien dictatorship, many reports were published in the United States about the religious liberties which were then supposed to be granted the Russian people.

When the Soviet Constitution of 1920 was drafted, Mr. Voronaeff, like thousands of others of his nationality, took these announcements at their face value.

With his wife and five children, the youngest of whom was an infant a few months old, they sailed from New York for their native land on July 15, 1920.

The Soviet authorities gave them permission to enter the Country and they located in the city of Odessa on the Black Sea.

Please note that Mr. Voronaeff had resided in the United States as an honorable citizen for more than eight years. His children were born here and he was always loyal in every way to his adopted country.

To his amazement, he soon discovered upon reaching his homeland, that the fires of religious hatred and persecution were burning throughout the land. Atheism was being dispensed as the religion of the new rulers!

But taking the letter of the Soviet Constitution as his constant guide, he launched a program of Christian service which soon reached into many parts of the Empire. He engaged legal advice for the purpose of interpreting the published laws of the Moscow dictatorship with absolute exactness. Not once did he ever trespass upon what your leaders published as the official legal code of the country.

He avoided political and governmental matters entirely. He refused to touch secular affairs in any manner, shape, or form. He confined his labors solely to spiritual things.

And although he has served more than six years in the filthy prisons and cruel concentration camps of your country, until this hour he has never been charged with any crime or given a legal trial.

I pause to ask you—Where is the "Soviet Justice" we read so much about in the literature circulated by the international Communist Party of the United States? We are told that Russia is the "freest country in the world."

Operating within the bounds of your published code, Mr. Voronaeff founded the "All Ukrainian Union of the Christians of the Evangelical Faith." (This is an exact translation from the Russian language.)

In 1926 he was chosen the first president of the organization. He was also appointed editor of its strict nonpolitical journal, called the "Evangelist." After eight issues, this magazine was suppressed by Soviet authorities.

By 1929, the Union had grown to more than 126,000 members. It maintained 15,000 Gospel halls and numbered no less than 10,000 preachers and lay-preachers in its ranks.

And mark you Mr. Ambassador, this phenomenal growth took place at a time when your leaders in Moscow, directed by Smirnovitch, were putting forth a determined effort to stamp out all forms of religion. Soviet authorities have always underestimated the vitality and resistance of the Gospel of the Lord Jesus Christ. . . .

Mr. Ambassador, it is conservative to say that at least 3,000,000 citizens of the United States, and 1,000,000 of Canada, are now conversant with the details of the Voronaeff case. And the number is increasing daily!

This is rapidly becoming a matter of international concern and it promises to bring greater embarrassment upon your government than anything that has happened during the last nineteen years, if it is not corrected.

A vast, spontaneous movement is springing up and if Mr. and Mrs. Voronaeff are subjected to further suffering, you will never hear the last of it in the United States!

Remember, there is emotion, deep heart-feeling, in this case!

You are naturally interested in promoting friendly relations between the two countries. The greatest thing you could do, along this line, would be to make it possible for these old people to come to America and be with their children during the closing days of their lives—which at best will not be many.

Such an act on your part would immediately relax a great tension and cause millions to forget what they are thinking—namely that a grave injustice is being done to a harmless family.

I am reliably informed that demonstrations on behalf of the Voronaeffs, in which thousands of people would participate at Washington, are now being considered; rumor says that the matter will probably be discussed on the floor of Congress; that syndicated newspaper articles are on the way; that a book is soon to be written on the subject, while magazine articles and millions of tracts are also to be released.

According to the "Handbook of Soviet Travel" for 1936, page 40, it is necessary to pay \$968.00 each, to Soviet authorities, in order to gain permission for adults like Mr. and Mrs. Voronaeff to leave the country.

I believe an investigation will disclose that \$2,000.00 was deposited long ago for this purpose.

You may be assured that these good people have only one desire, and that is to be with their precious children. I am in a position to assure you that Mr. Voronaeff will be content to live a quiet and peaceful life, with no thought of becoming a public critic of Communism in the event of being permitted to return to America.

He is a broken man. He would be so happy in the love of his children that he will gladly forgive and forget if he and his wife are only allowed to be with those whom they love so dearly.

Please, Mr. Ambassador, give this matter favorable consideration. Faithfully yours,

An Interested One.

CHRISTIANITY'S PROSPECTS IN JAPAN

Dr. Elmer Ellsworth Helms, speaking a few Sundays ago in Marble Collegiate church, New York, gave this estimate of the prospects Christianity has in the Sunrise Kingdom:

"Because there are but 350,000 Christians in Japan out of a population of 65,000,000, many count the work of Christianity in the Rising Sun Empire a failure," he said. "One of Japan's leading dailies recently said editorially: 'The question is moral rather than numerical. Christianity is giving to the nation a new conscience.' A high official said Christianity has rendered a service far out of proportion to the number of its adherents."

"In 1873 there were signs on the roads running out of Tokio, 'Death to all Christians,' 'Death to Christ Himself if He comes this way.' Now Christianity, by Imperial edict, is one of the three official religions of Japan—Shintoism, Buddhism and Christianity. Last year a Christian daily was launched at Tokio, named, 'The Christ Religion Newspaper.'"

"The Christmas story is told each Christmas Eve over a national hook-up, and last year this was climaxed by the singing of the 'Hallelujah Chorus' by a trained choir of 1,000. The Mikado is a total abstainer, and each of his personal bodyguard of 300 picked soldiers

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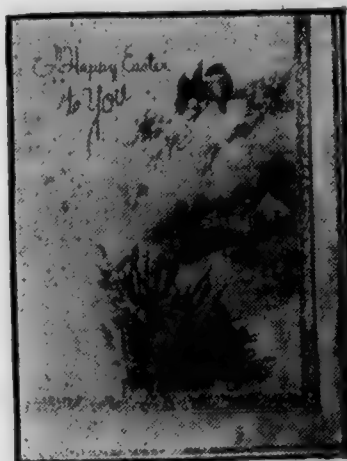
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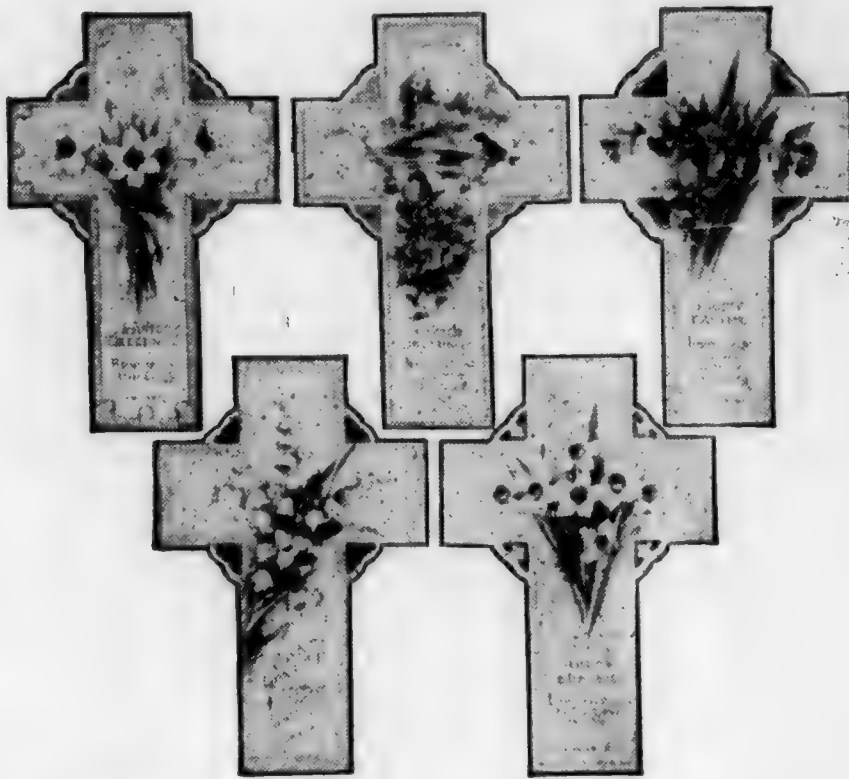
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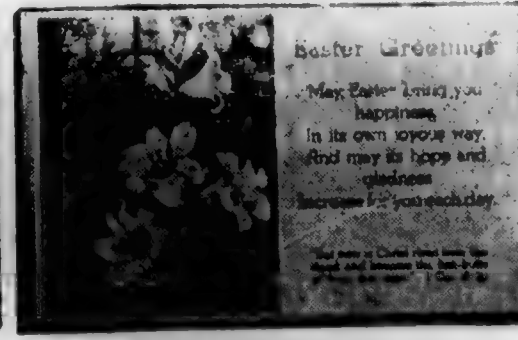
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must take a total abstinence pledge. Thomas Carlyle said: 'Christianity cannot be counted, it must be weighed.' This is the heaven that will leaven the whole Japanese lump."—Sel.

TOO MANY APPEALS FOR MONEY

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for **YOUR SAKES** he became **POOR**, that ye through his poverty might be **RICH**.—II Cor. 8:9.

All too frequently, there is heard the cry, "Too many appeals;" "We are bled white;" "We can't give another cent." These and kindred cries are born from three causes. First, where the speakers have no Christian experience of salvation. Second, where the individual has lost his "first love." Third, where the individuals spend too much of their money for secondary or evil things.

What occasioned this editorial was the figures which came to our desk about the money which is spent for things, placed along side of the money given to welfare agencies and the Church.

These figures tell their own sordid story: For the Church, \$503,000,000; for welfare and character building agencies, \$557,000,000; (now note the contrast) alcohol and narcotics, \$2,315,000,000; tobacco, \$1,250,000,000; movies, \$1,000,000,000; other amusements, \$1,000,000,000; pleasure, travel, \$750,000,000; personal adornment, \$515,000,000; jewelry, \$228,000,000; confectionary, \$220,000,000; yachts, palaces, gowns, clubs, etc., other billions.

What a story they tell! What an indictment they present! What an indication of soul poverty! What a pointer as to which direction we are going! May God in mercy call a halt before His judgment must fall.

No wonder people feel bled. No wonder there seem to be too many appeals for money. No wonder some people can't give another cent. They are worshipping at the shrine of **SELF**. He is an expensive god-idol. How much better if we had more people, like a certain undertaker, who recently testified, that "the best funeral I ever attended was last week when I buried myself." This may be a cost-process. But it pays huge dividends in spiritual blessings. The costly spending of money for self impoverishes the spender here and hereafter. The lavish giver to the Lord, enriches both others and himself.

There is something holy, something sacred, something Divine in that love which has spent its years ripening in fellowship and communion with God.—T. H. Atkinson.

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JOHN L. HORST, Editor

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J. R. SHANK, Y. P. M.

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REALISM

By Ellrose D. Zook



WHAT are you going to do in the morning?" asked Jay Robinson, bursting into Lewis Harrison's room late one Friday evening.

"Philosophy, of course," complained Lewis.

"What's the subject of your paper?"

"Idealism. My fate used to hang on Caesar, Cicero, and Virgil, but now it depends on Berkeley, Kant, Leibnitz, and Hegel."

"How about a little realism in the morning?" Jay emphasized realism.

"I have enough trouble with idealism."

"You don't understand what I mean—I mean leave here about four o'clock for Rolling Rock Gap; hike up Rocky Path to Bird Paradise and then down the mountain road. Study birds the whole way and check them up for credit."

"I would," Lewis hesitated, "but my field glasses are poor and unsatisfactory."

"I'll get my sister's binoculars tonight yet, if you'll go."

This arrangement satisfied Lewis, for he felt that with a pair of good binoculars and the weather promising to be fair they would have a most pleasant morning. They both were great bird lovers.

At four they were off. The crisp chillness of the early spring air had not yet disappeared. The birds had not yet taken up their morning chorus work.

"Going out tonight with Nita?" asked Jay.

"No; she has a lot of work to do, and so have I so we called it off for tonight. How about you and Ruth?"

"That's what we decided, too," said Jay as they reached the Rocky Path that led up to Bird Paradise.

The path was a short-cut leading up a steep and rocky ascent to a plateau-like area where at one time someone lived. The evidences of previous civilization were a few unpruned apple trees, two half-dead peach trees, and an old rock foundation covered half-over with poison ivy and blackberry bushes. Other trees and shrubs were scattered here and there, growing wild, and the birds had made this place their favorite rendezvous.

"Just got here in time," puffed Lewis pulling his binoculars out of his case.

"Just listen to them. I don't know of anything that thrills me more than this," commented Lewis, adjusting the focus on his binoculars.

"We ought to have some sort of signal so that if we become separated we can attract each other's attention without undue commotion," suggested Jay.

They agreed on a sharp whistled trill which both could do well.

"Over there's Mr. Brown Thrasher rendering one of his morning overtures from the top of that old walnut tree," said Lewis, training his glasses in that direction.

"Hear that little 'chip'? Sounds suspicious." Jay started into a clump of sumac and blackberry bushes.

"Just your friend the cardinal," supposed Lewis, carefully training his glasses on a

tree beyond the clump of bushes. "Yes, there he is."

Up went Jay's glasses in time to see a flash of red. On the top of a tree at quite a distance, proudly flashing his red coat in the first rays of the morning sun, he began his loud clear whistle.

"Over there's Mr. Towhee scratching around under those scrub oaks," laughed Jay.

"Over there is a song sparrow singing on that weed stalk," added Lewis.

Just then Jay commanded another, "Listen." They stood still and shortly they heard the "pit-tuck, zee-e-e-e-e-e" of a grasshopper sparrow.

"Just what I wanted to study this morning," exclaimed Jay excitedly.

"I never gave them a close study either," added Lewis.

"Should be right over there," pointed Jay, "in that sorrel or daisy patch; more likely perched on the top of a bush or that rail fence near-by. Careful now, and let's get around where we can get the full benefit of the sun."

After careful maneuvering and anxious moments of searching both with naked eyes and glasses Jay finally discovered him perched on the second rail on the old zigzag rail fence.

"It's the grasshopper all right. See the pointed tail and the yellow on its wing?" said Lewis.

"And his unstreaked white belly," added Jay. "Look at him singing."



"AS THE BIRDS"

Near my window, sings a robin
In the morning gray
Sweetly from a near-by treetop,
Comes his happy lay,
"Cheer-up-Cheer, God is near."

He awakens me to duty
With his cheerful lay
He thanks God, for life and beauty
And for another day.
"Cheer-up-Cheer, God is near."

Though raindrops are fast descending
Bravely he sings on,
To my heart sweet comfort lending,
With his merry song
"Cheer-up-Cheer, God is near."

Thus, my heart, be brave and willing
As the robin sweet,
My very life with gladness filling
With my trust in Him, complete,
"Cheer-up-Cheer, God is near."

—F. M. Weisinger.

After carefully studying and making notes on the grasshopper sparrow their attention was called to the song of a field sparrow in another part of the field.

"Let's try a study of the field sparrow, too," suggested Lewis. "I've always wanted to get a clearer picture of him in my mind."

Jay was of the same mind and carefully they began their search of the happy little songster.

"He should be over there in that open place where the sun gets hot in the daytime. A fire burnt the place bare last year—campers I suppose. Would be an excellent place to camp," suggested Jay.

"We're getting pretty close," cautioned Lewis as they approached behind shrubbery which acted as a blind.

"Over there he is on the top of a small shrub, just where I expected to find him," smiled Jay, carefully examining him.

"Look at his brightly colored back and the gray line over the eye," commented Lewis.

"And the reddish brown bill and buffy breast. This study is the best I ever had of a field sparrow," added Lewis. "Listen to his song and watch him!" Out came a "Cher-wee, cher-wee, cher-wee, cher-wee, chee-o, de-de-de-de-de."

"What a song! Who could not fall in love with a song like that? It's such a sweet, clear plaintive whistle. He's one of the most gifted songsters we have."

"Yes," said Lewis "and scarcely two of them sing the song exactly alike."

The hikers then started for the deeper woods, winding their way towards the mountain road which led back to the campus. Warblers were fleeting about in the sunny tops of the tallest trees. What a warble of notes came down through the branches at times. The wood thrushes were calling their characteristic invitations, "Come to me-e-e-e-e-e," and the nuthatches were supplementing with an occasional, "yank, yank," while woodpeckers were keeping time with their bills on hollow-tree-trunk drums.

"Up there's a downy woodpecker digging out his breakfast of grubs and larvae," smiled Lewis watching him beat a rolling tattoo on a resonant limb. "What a faithful little drummer!"

"Quite a sociable little fellow," added Jay. "Listen to his 'peek, peek.' He's quite a friend of the chickadees and nuthatches in the wintertime. How can you tell him from the hairy?"

"By his size. The hairy is quite a bit larger but his 'peek, peek' is less loud. There is a difference, too, in the coloration of their outer tail feathers. The downy's tail feathers are white barred, with black, while the hairy's are white without bars. The size is the most outstanding difference."

Jay had wandered around an oak scrub while Lewis remained studying the downy. Suddenly Lewis heard the signal. He stood still and saw Jay pointing up the side of an old tree. Shortly Lewis saw a black and white warbler flitting about singing his way "see-see-see-see."

They at last decided on trying to accept the wood thrush's invitation. Again they

(Continued on page 125)

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No. 4

GOD SPOKE THROUGH THE WIND

By Edwin Raymond Anderson



THE long gray shafts of winter sun were beginning to fall away before the cold mist of night as Robert Ennis and I stood upon the platform of the ramshackle railroad station waiting for the train which was to carry him back to the city and to his regular round of affairs. He had come up to the little country village at my invitation to assist in a series of meetings on which the Lord's blessings had been poured forth in bountiful measure. I knew Robert to be a true follower of the Lord who lived so very close to his Savior, and who could always bring words of cheer and comfort to hearts that were perplexed by the conflicting tumult of life. As we stood there upon that station platform, I was grateful for his presence—and for the attendant blessings which had been brought to the meetings. I voiced my appreciation, to receive a heart warming smile which seemed to break through the fast falling shadowns.

"I am always happy to help you, Raymond—especially when hearts are seeking to draw closer unto Him. How very needed in these last dark days to get away from the illusive things of the world and to know Him unto the very depths of the heart!"

I was about to reply, when a thin wail arose from an unknown distance, wafting about us as in ceaseless eddies. Robert looked up and wrapped his overcoat more tightly about him, while seeking to peer through the curtain of swiftly falling night. With a slight shiver he murmured,

"What an eerie sound! What—"

I laughed at his perplexity. "That is our winter wind. If you were to stay here, Robert, you would be hearing it almost every evening. It does sound rather eerie at times. But don't let it worry you—"

My words were arrested by the thoughtful, almost reverent expression on his face. "Wind—" the word was almost whispered. He glanced at me, "Wind always brings back memories to me, Raymond; that's why I happened to notice it the more."

A soft chill had begun to settle over us. Without a word we withdrew into the station to seat ourselves by the dilapidated stove which stood in the center of the little housing as near as possible. As we made ourselves comfortable, Robert stared out of the door for a moment to watch the slowly rising wind catch bits of leaves and paper and whirl them about in circular eddyings. I too watched them, fascinated by the vanities of the

wind. My thoughts were soon broken by my friend's words.

"I trust that I do not appear unduly disturbed by the wind, Raymond. It is just that it—"

With a smile I waived his explanation away. "We all have memories that are stirred up, Robert." Inwardly I was curious to know what the wind could have reminded him of. He must have read my thoughts though, for with a laugh he added, "Nevertheless you are wondering what the memory could be, are you not?"

I shrugged diplomatically. He leaned across and rested his hand upon my arm. "Raymond, that wind reminds me of another wind in which the Lord spoke to my sin-hardened heart and caused me to halt in my blind steps and turn my ruined life over to Him. Truly did He speak in a mighty way to me through—wind!"

I became deeply interested. From our frequent conversations, I gathered that the Lord must have touched his heart in a special way. His words had always brought the richest pearls of blessing to me, and I had often wondered as to the way in which he was led to the Savior. Having the opportunity through his own words upon this winter evening, I determined to learn of it and so expressed the hope that he would tell me of it.

"Of course, Raymond—I shall be glad to! It is always a deep pleasure to tell of the Lord's merciful dealings with my life." He reached into an inner pocket and drew forth an envelope. Opening it he removed a piece of paper and passed it across to me. It was a Gospel tract across the top of which was written in bold letters, the words—"Where will you spend eternity?" It was well-worn and I commented upon the fact as I passed it back to him and watched him return it to envelope and pocket.

"Yes—it is well-worn; I have carried it about for a goodly number of years now as

a precious reminder of the Lord's dealings with my life. You see, it was this tract which the Lord brought to me upon the wings of the wind—brought directly before me in the most inescapable way. Those words across the top of that tract are engraved upon the cords of my heart—answered as they are. They shall ever be with me."

"Yours must have been a wonderful experience, Robert."

"Wonderful only as it brought my life to the place of repentance." For a moment he glanced away to the door and the swirlings of the wind beyond. The moan was clearly heard in the little room and formed an appropriate background for his story. Settling back in his chair, Robert told me the story of how God spoke to him through the wind.

"It was many years ago since now that I came to the place where the decision had to be made. I was a pretty wild youth then—even though I learned of the Savior from my dear mother at many and oftentimes. There was always that constant surging in my heart between the call of the Lord and the lures of the world. It brought in a feeling of intense restlessness, a desire to escape from it all. Every time my mother would talk with me, there would always be the increased desire to get away from it all, to get to a place where I could 'live my own life.'"

"It must have been quite a turmoil within your heart, Robert."

"Yes Raymond—it brought me no rest. Inwardly, so very deep within me, I knew that I should make the decision for the Lord and so cut away from those bustling things of the world. The question of eternity would face me at many a time, but I would always seek to push it away or drown it in rounds of pleasure and gayety. This went on for quite a long while. Then one day I received an invitation from a friend of mine to spend a week with him at his camp in the near-by country region. There would be hunting and fishing in a secluded territory which, as I thought, would make it a veritable paradise for my restless spirit. I spent the hours in packing my equipment together and in getting my car into top-shape. I was rather worried about weather conditions for a heavy rain was threatening. However I pushed that fear out of mind by busying myself with preparations. After the course of a few hours I was ready to go. As I closed the door of my room and went down the stairs, my mother met me in the hallway.

"I wish that you would not go Bob. Randy is no good and you may do things that you will regret. Remember eternity, my boy!"

"That must have cut deep, Robert."



"It did Raymond—very deep. It seemed to be as a searing iron burning into the depths of my heart. But I said nothing to mother about it and left after making a host of vague promises. I got into the car and drove away, trying to fix my attention upon the delights of the week before me. But somehow, that word 'eternity' always appeared before me. I would seek to brush it out of mind but was not always successful. During the first hour of driving there was a constant tug of war between the week and 'eternity.'"

"It was all in the plan of the Lord, Robert. He always sets something before us no matter what else we may have our attention centered upon."

"Yes, and I do thank Him for that now! And coupled together with the lowering clouds which cast a dismal aspect over the scene, it impressed the issue all the deeper upon my heart. The rain that I had expected did not come after all—but in its place a high wind had set in, a wind that sobbed and moaned and brought the darkness to settle over the road far more quickly." He paused and together our eyes strayed to the station platform, our ears attuned to the soft low melody of the winter wind. "Just as this wind and darkness, Raymond; you can thus imagine how it played upon my wrecked senses! I drove that car in a fury, straining it to the very limit, taking the curves in the most reckless manner. It seemed that I just had to get to Randy's place—nothing else mattered! That wind and that darkness were beginning to tell on me."

"All that too was part of His blessed plan. Surely does He cause even the forces of nature to speak to hearts!"

"It spoke in a most penetrating way—to the very roots of my being. As I was nearing the road that wound through the hills to his camp, I felt that this was a life-and-death matter; that it was part of a mysterious plan working up to a sudden climax. The feeling grew on me. And surely did the climax come! For as I turned off the highway onto that other path, I saw a bit of paper, caught by the wind, flatten itself across the windshield slightly to the right of my line of vision. Thinking that another gust would wipe it away, I did nothing and continued driving. But as it continued to lodge there I endeavored to shake it away by all means only to give up at length in disgust. My curiosity as to what it might be caused me to reach out for the flashlight in the kit beside me. Drawing it forth I clicked the switch and focused the thin beam of light upon the paper. What I saw almost caused me to lose control of the car."

I leaned forward with bated breath, "What was it, Robert?"

"As the light touched the paper I saw the words, 'Where will you spend eternity?' stand forth in bold relief from the rest of the message as if written with the point of a diamond." He touched the pocket containing the envelope, "Yes, it was this very same tract, Raymond. Those words—'Where will you spend eternity?'—burned into my heart as never before. As I read them, the flashlight fell from my nerveless fingers and I began to sob. I saw the whole waste and

ruin of my life stand before me as a gaunt ghost calling me to turn away and unto the Lord before another minute passed. I stopped the car and falling across the wheel cried aloud unto Him for mercy and forgiveness. The sound of that wind now sounded as sweet music to my ears and that bit of paper flattened across the windshield as a rare treasure from out of the skies. What blessed peace to have the burden of sins rolled forever away in the twinkling of an eye! How very thankful I was at that moment of infinite peace and rest for the wind which brought the question directly home to my weary, restless heart!"

For a moment silence reigned in that little room, broken only by the steady sweep of the wind which now seemed less severe after

listening to Robert's story. Then, out of the distance there came another sound—but this the wail of the train whistle denoting its soon arrival. As we rose from our seats, Robert laid his hand upon my shoulder and said softly,

"Let us always be thankful for the plans of the Lord, Raymond—whatever they may be. He knows best and He guides our lives in the deepest channels of His good and perfect will. I thank Him every minute for His sweet guidance—and I know that you do, too."

What could be my answer but a heartwelling "Amen! Your story has proved that to me in a wonderful way, Robert. Praise be unto Him!"—Cleveland Gospel Herald.

CASPAR SCHWENCKFELD AND HANS DENCK

By John Horsch

Bro. Horsch presents an interesting study of two early Anabaptist leaders, who, although contemporary with some early Mennonite leaders, were not identified with them, as it is sometimes erroneously stated by historians.

Caspar Schwenckfeld (1489-1561) was in doctrine an outspoken dissenter from the Protestantism of the state church type, but took a compromising attitude on questions of religious practice. In the earliest period of the Reformation movement he had been a zealous adherent of the Lutheran reformation, but soon became disappointed by the omission of discipline in the Lutheran state church. He consequently complained bitterly that the Reformation of the state church type failed to result in an advancement of spiritual and moral conditions. "Doctor Luther," he said, "has led us through the Red Sea into the wilderness and would now persuade us that we are in the promised land." In his replies to Schwenckfeld Luther was not sparing in the use of opprobrious epithets, such as "Stenkfeld."

Within less than a decade after the rise of the Reformation movement Schwenckfeld adopted the view that to start or organize a new church, beside the Church of Rome, required a special call, a distinct divine authorization through some extraordinary, probably miraculous, occurrence, and such authorization had not yet been given any person. He held that neither the Protestant state churches nor the Anabaptists could be recognized as true Christian churches. He was of the opinion that all existing churches were "human organizations," and membership in any of them was a matter of small importance.

For the time being Schwenckfeld advised stillstand (a stand-still) as concerned church organization and the observance of the ordinances. He gave his followers the advice to conform outwardly to the Protestant state churches. Such of them as lived in Roman Catholic territory he advised that avoiding the attendance of the mass "would cause too great sensation." Schwenckfeld often spoke of the type of teaching which he advocated as "the reformation of the middle way," for the reason that it was designed to strike a medium between the existing parties and thus open a way of escape from religious contentions.

In the earlier years of his labors Schwenckfeld had emphasized the need of Scriptural church discipline; now he advised one of his friends, who was a Lutheran minister, not to attempt excluding or excommunicating any one from the church. To ministers of the state church who became his followers he gave the general advice to remain in the ministerial office which they held. In certain Zwinglian cities the authorities made an agreement with him, that they would refrain from urging the authorities to persecute him and his friends so long as he would not organize a church and would abstain from hindering their work in any way.

In the period of his earliest labors, before the Anabaptist movement got well under way, Schwenckfeld was a radical opponent of infant baptism. In his "Forty-six Theses Against Infant Baptism" he denounced this practice as an abomination. In that period he repeatedly took occasion to express himself favorably about the Anabaptists. Soon there was a radical change, however, in his attitude toward them. He advised his followers to desist from all open opposition to infant baptism. Unless they heeded this counsel, he told them, there was danger that they would fall under the suspicion of being Anabaptists.

The reformer, Ambrosius Blaurer, in a letter, written in 1536, expressed the fear that the Schwenckfeldians would yet become a new sect which would be even more objectionable than the Anabaptists. This fear proved groundless. Schwenckfeld never organized a congregation or church. He reached a goodly age, and died at Ulm in South Germany in 1561. To the very end he was haunted by the fear of martyrdom. Heeding his advice, his followers did not withdraw from the Reformed state church but formed circles within the church. In a later period, more than a century after his death, his followers began to approve of separation from the state church, and were consequently subjected to oppression and persecution. In 1734 they emigrated to Pennsylvania, being financially assisted by the Mennonites of Hamburg and

the Netherlands. About the middle of the last century the Schwenckfelders of Pennsylvania introduced in their congregations the practice of baptism and the communion. At the present time their membership numbers about 1,800.

Caspar Schwenckfeld was a voluminous writer. In his book *Judicium* he attempted a refutation of the evangelical Anabaptists' position. Pilgram Marbeck, the most prominent evangelical Anabaptist minister in South Germany, consequently wrote his *Verantwortung* (Vindication) in reply to Schwenckfeld's book. Marbeck's "Verantwortung" existed in manuscript form until 1929, when it was published in print. Following is a part of his defence of the position of the Brethren.

The believers in Christ in our time have the same authority as those of apostolic times, to come together in the name of Christ in one body through His Spirit. They all are called to witness and admonish, and are under duty to use their gifts for the upbuilding of the believers. Or will not faith cause them to do this? Does not the Holy Spirit urge them to it? Does not love constrain them? Does not Christ command? Who, then, can oppose or forbid it? All Christians are priests, and therefore should shew forth His praises (I Pet. 2:9).

The church of Christ is standing yet on the same foundation as the apostolic church; it is standing in its first authority or mission which was verified by the miraculous works of Christ and the apostles. How can it be asserted then that at the present time no one has authority and power to assemble a people of Christ, baptize them into one body, and carry out all His commands, such as baptism, communion, laying on of hands, feet washing, teaching, admonishing, reproof, excommunication, and all that is serviceable and salutary for the assembling together and edification of His body which is the Church?

Therefore we would ask Schwenckfeld and all who are of like opinion with him, where, when, and for what reason Christ has repealed or abrogated such His commands and institutions, or how it came about that His commands could have been nullified to such extent that their observance in the present time must be authorized again by a special command and a divinely manifested call. Or where and with what words has Christ commanded, if men for a time through disobedience, apostasy, or seduction, neglect and abolish His commands (as was indeed the case) that in such case one should stand still as concerns these things and should no longer observe them without a special, manifest or miraculous authorization?

In this book Marbeck points out the unscripturalness of Schwenckfeld's view that, as concerns outward things, such as the observance of the ordinances, Scripture was not obligatory or binding. He replies to the charges which Schwenckfeld had made, that the Swiss Brethren overemphasized the letter and that they "made an idol of the cross," namely the cross of persecution, which they were willing to bear for the sake of obedience to the commandments of Christ.

Hans Denck was the leader of a particular Anabaptist group or party which was never numerous. Before his death, in the autumn of 1527, he changed his opinion as regards church organization and the observance of the ordinances. His new views on these points were similar to those of Caspar Schwenckfeld; therefore this sketch of his life and labors is offered here in connection with that of Schwenckfeld.

Hans Denck for a number of years was a student in the university of Ingolstadt in Bavaria. He obtained the Master's degree from the University of Basel. In 1524 he became rector of St. Sebaldus Classical School at Nuremberg. Being suspected of heretical teaching he, upon orders from the City Council, submitted a confession of faith in which he set forth, among other points, his mystical views on "the inner word." This confession was found unsatisfactory from the viewpoint of Lutheranism, and Denck was consequently, in January, 1525, banished from Nuremberg. In the summer of the same year he sojourned for some time in the city of St. Gall in eastern Switzerland, where there was a large congregation of the Swiss Brethren. He apparently attended their meetings at times but failed to unite with them.

From St. Gall Denck went to Augsburg in Swabia, South Germany, where in the early spring of 1526 he was baptized by Balthasar Hubmaier. In the autumn of the same year he left Augsburg to go to Strasbourg in Alsace, a city having a strong congregation of the Swiss Brethren under the leadership of Michael Sattler. Here again, as formerly in St. Gall, Hans Denck held aloof from the Swiss Brethren. For reasons directly to be mentioned a union of his party with the Brethren could not be thought of. Ludwig Hätzer, who was of Denck's party, spoke of Michael Sattler in most disrespectful terms.

Banished from this Protestant city in December, 1526, Hans Denck went to Landau, then to Worms on the Rhine, where he with Ludwig Hätzer published a translation of the Old Testament Prophets into German. Upon his return to Augsburg, in the autumn of 1527, he found here a large Anabaptist congregation, but attended their meetings only a few times. He found himself in failing health and decided to seek a retreat with friends at Basel.

With the consent of Oekolampadius, the Zwinglian reformer of Basel, to whom he had written a conciliatory letter, Denck came



THE LORD'S WAY

Thy way, not mine, O Lord,
However dark it be:
Lead me by Thine own hand,
Choose out the path for me.
Smooth let it be or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot;
I would not, if I might;
Choose Thou for me, my God;
So shall I walk aright.
Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem;
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.
Not mine, not mine the choice,
In things both great and small;
Be Thou my guide, my strength,
My wisdom, and my all.

—Horatius Bonar.

to Basel and upon Oekolampadius' request wrote a confession of faith in which he retracted his former teaching regarding believer's baptism. He declared his disapproval of the Anabaptist dissent from state church Protestantism and expressed regret for having ever taught and practiced Anabaptism. Consequently his followers (among whom Hans Bänderlin deserves mention) merely formed a party within the Protestant state churches, similarly as did the Schwenckfeldians, and therefore enjoyed a measure of toleration by the state. Hans Denck died in the Swiss city of Basel in the autumn of 1527, about a year and a half after he had become an Anabaptist, or about a decade before Menno Simons' conversion. Within about two decades from Denck's death his party ceased to exist.

Hans Denck is the author of a number of books. In his writings he insisted on the vital importance of consistent Christian living. In agreement with the Swiss Brethren and all other Anabaptists he rejected the doctrine of predestination. The opinion that before his renunciation of believers' baptism he represented the Swiss Brethren, which has been held even by Mennonite writers, is clearly erroneous.

On a number of important points he differed from the Swiss Brethren. He did not accept the Scripture as the final authority but held that "the inner word" (a term difficult to define), through which God reveals Himself to individuals, is the last authority in matters of faith. His teaching on the nature of sin, and on the atonement and redemption could scarcely be recognized as Scriptural. Moreover he defended the doctrine of unconditional universal salvation. In other words, he held that all men will finally be saved.

As concerns the principle of liberty of conscience, Denck agreed with the Swiss Brethren in the opinion that church and state should be separated and religious liberty granted by the state and that no one should be oppressed or persecuted for his faith, even if his faith be unscriptural. Denck seems to have held, however, that the church should take a similar attitude of "neutrality" and comparative unconcern as the state, in regard to religious doctrine. At least, this liberalistic view has been ascribed to Denck by certain writers; though the pertinent evidence adduced from his writings is not altogether convincing. If this was his view, he differed in this regard radically from the Swiss Brethren who plainly denied the right to propagate any sort of religious teaching within the church. They believed that a true Christian church will necessarily stand for definite Christian doctrine. A number of contemporary writers, e. g., Urbanus Rhegius, Johannes Kessler, Sebastian Franck, and others (the two named first having been personally acquainted with him), stated that in his opinion even Satan will at last be saved. Denck probably held this view, though it is not expressed in his writings. His biographer, Ludwig Keller, was of the opinion that Denck denied even the existence of Satan.

The supposition that Hans Denck ever was a leader of the Swiss Brethren is based on the assumption that all the early Anabaptists of

Switzerland and South Germany were substantially a unit in faith, an obvious error. He was, until shortly before his death, the leader of a distinct Anabaptist party, differing vitally in doctrine from the Swiss Brethren.

The translation of the Prophets, by Hans Denck and Ludwig Hätzer, which was published in April, 1527, at Worms, filled an ob-

vious need, since the renderings of Luther and that of the Zurich theologians (the so-called Froschauer version) were printed considerably later. Many editions of the Worms translation of the Prophets were printed in various places.

Scottdale, Pa.

"THE HEAVENS ARE TELLING"

By Margery Coffman

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1). These stately words were written centuries ago, but since that time no more majestic sentence has been penned or uttered, embracing as vividly and completely the message of the celestial worlds above us, and wonders of the world about us. Behind these beautiful words lies a secret that we fain would know. For herein we find not only a message written in stars for us to ponder, but an example for us all to follow. Day after day, and night after night the heavens declare the glory of God,—ever since the power of God's voice set the heavenly bodies in the blue vault of the sky. His creatures, His flowers, His plants show forth the glories of His handywork as they were meant to do since first God's mighty voice spoke them into existence. Obedient to His laws, they have given back glory for glory.

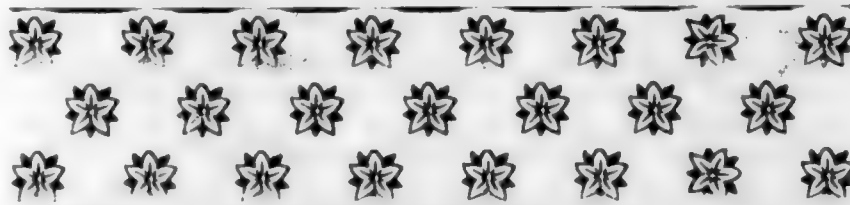
But of God's last and greatest creation, of whom He expected so much that He created him in His own image, and breathed into him the breath of His own abundant life—we read a different story. What a humiliating thought it is to realize that of all the lesser creations none have disobeyed God, their Maker, but man alone has dared to presume upon the laws set down for his behavior! No sacrificial retribution has been necessary for the lesser beings, because they have not transgressed. We alone have done so, and thrice grateful should we be that God deemed our souls so worthy of redemption that He has provided a new way! Great though our transgression has been, greater is the love that wrought our justification.

A searching thought, this. The heavens declare the glory of God. Man was created to declare and to increase the glory of God, and has brought to Him little save dishonor. The success of the celestial message lies beyond a doubt in the obedience of the spheres to the laws of their Creator. Were it permitted for one tiny star to run "amuck" even for a moment, think what chaos would result among the heavenly bodies! It is, of course, unthinkable! So vast are the heavens, so numerous the members of that celestial universe, yet so true is their obedience to God's rule, that it is possible to make the most minute calculations regarding the movements of the heavenly bodies. Obedience has resulted in order, and the resultant glory to God follows in natural sequence.

What a contrast! See our confused human world today, torn by strife, warfare, misery on every hand! Lack of order is everywhere apparent. Obedience to nothing is the general rule. The Lord our Creator expected great things of us, His major creation, and

we have failed Him because we have left the paths He ordained that we should follow, throwing Divine order to the winds and preferring rather the dictates of man's corrupt mind. The result? We have it in the prevailing horrible confusion and depravity of human life, where God is mocked and His laws dishonored.

Still the heavens declare the glory of God, and even over the war-ridden areas of the world, the obedient spheres continue to tell forth His glory. Overhead heavenly order declares the stability and everlastingness of His handywork in startling contrast to the flimsy contraption man is pleased to call civilization. Some one wrote of the stars these lines, "Cold fires that have the power to brand and burn His nothingness to man." How aptly he has expressed it! Miserable nothings we are, as long as we continue to refuse to obey the law! Happily for us, our Maker foresaw our weakness, and provided love beyond all law! Stars may obey the dictates of legal rule without murmur, but it seems that man must have love to temper the law before he enjoys obeying it!



STARS

By Margery Coffman

The city lies in sleeping rest and peace,
But overhead the stars keep watchful eye,
Celestial guardians over all the world.—
A shining symbol of a Being that this
finite I
Can never fathom, never comprehend.

You stars! Around you lies the firmament
Enshrouding, hiding, what great mysteries
We know not; beyond you, the great guiding
Hand
That made you; that flung abroad the
traceries
Of that bright path we call the Milky Way.

You spheres of light! Why must men doubt
and fear
Or hesitate to own our God's Omnipotence?
When lifting eyes to Heaven we nightly see
The glory of His passing; His immense
And mighty signature, for all to read.

O ye of little faith! Yes, earth's saged and
learned, too,
Who know so much! Philosophers so wise
The simple grandness of God's plan, His
ordered rule
Escapes their tiny vision—Go search the
evening skies,
And know "Jehovah, Great I AM" is
reigning still!
Beamsville, Ont.

Again we find obedience necessary, even though love points the way! National obedience to God's laws would bring national peace and prosperity, if it were ever tried. It follows naturally enough that individual response to the law, through the redeeming blood of Christ, will result in individual peace and happiness. A human soul reconciled to God can bring to His name as much, nay, more, glory than the myriad stars which brighten the darkness for us. A human life obedient to the plan of salvation will show forth the glory of God's handywork as no other of His creations can. It is the same simple sequence—obedience brings order, and the two result in the declaration of the glory of God.

We are therefore content to allow the heavens their ministry of praise. "The heavens declare the glory of God!" "The firmament sheweth his handywork!" We rejoice with all the followers of Christ throughout all the ages in one grand hymn of eternal praise to His glory, because we have at long last obeyed His call to obedience. We of all His creations are privileged to sing to the glory and praise of God! After the world, and the firmament, and the heavens, have passed away, the voices of the redeemed alone shall take up the story of the glory of God and the perfection of His handywork.

Beamsville, Ontario.

THE DEVIL'S TRAPS

One hundred years ago my grandfather was twenty-six years of age and married. Soon after, he attended an Indian camp meeting and was gloriously converted. In those pioneer days doctors were very hard to reach and the custom was to keep a jug of whisky in the cellar for medical purposes. In summer a drink out of this jug "would keep one cool" and in the cold winter a drink of whisky was to keep one warm.

Among grandfather's seven sons, one named Henry acquired a strong desire for frequent drinks of whisky and he died a drunkard. The devil used that whisky jug for a trap, as he is now using beer and liquor to trap hundreds of people. The card deck is another one of the devil's traps and many church members are caught and their influence is leading many others into this self-same trap.

Many young folks are being led into sin, shame, and misery by way of the dance floor. The dance floor of fifty years ago and the dance floor of today are the devil's seductive traps. My dear young readers, God's love and power are greater than the powers of the evil one, which we will discover if we but yield ourselves to Christ, for His love can free us from these devil traps. When enticement and temptation come to join in an "innocent" (?) dance, game of cards, or social strong drink, may you remember that these are but the traps of the devil.—H. C. Coffman.

Now thanks be unto God, which always causeth us to triumph in Christ, and make manifest the savour of His knowledge by us in every place (II Cor. 2:14).

CHRISTIAN MONITOR PULPIT

HOW I MAY KNOW I AM SAVED

By John A. Lehman

TEXT: These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—I John 5:13.

All people can be divided into groups of saved and lost. These two groups may again be divided into those who know or do not know they are saved or lost. To which group do you belong? Such replies by professing Christians as, "I hope so," "I think I am," "I'm a church member," etc., indicate that there is a need of specific evidence of Christian assurance.

When we lack assurance we also lack testimony. Paul, a faithful and constant witness, spoke to Timothy, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I **know** whom I have believed, and am **persuaded** that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

The purpose of this message is to give some of the teachings on assurance found in the First Epistle of John, "These things have I written . . . that ye may **know** that ye have eternal life." This states clearly the purpose for which the Epistle was written. Then again, "Unto you that believe on the name of the Son of God," indicates for whom it is intended. Therefore God wants His children to know they are saved and to testify now to the working of His marvelous grace.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). The confession or acknowledgement of sin, openly and honestly, just as God's all-seeing eye has recorded it is one of the first necessary steps for Christian assurance. Here many lose sight of God and leave the path of positive Christian living. They forget that deception, about sin in their lives, deceives **themselves** instead of God, or the minister and their fellow Christians.

One of the next things after acknowledging sin as God sees it is to realize that we have in heaven now a lawyer or advocate, who is deeply interested in our welfare, because He also was our propitiation or Lamb slain that we might live. He also is our living High Priest, who died on the cross and now intercedes that we might overcome and live in hope; we in Him and He in us. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins" (I Jno. 2:1,2).

"And hereby we do know that we know him if we keep his commandments" (I Jno. 2:3). How sad a fact, but too often true, that we find Christians trying to do and keep only part of God's commandments. This is another deception of the great deceiver. They base their hope on what others do, what certain preachers say, what this great Bible stu-

dent thinks and other similar ways instead of on God's Word. If we aim to do only the part of God's Word that we like to do or is popular and perhaps does not make us unlike the world then we lose not only our love to God but also our assurance of being His child and abiding in Him. "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:5). And we should not only do His commandments but willingly and with joy, because we love Him.

Love to God and the brethren is another specific proof of sonship. It is impossible to have within us the love of God and the love for the world. "If any man love the world, the love of the Father is not in him" (I Jno. 2:15). "We know that we have passed from death unto life, because we love the brethren" (I Jno. 3:14). "If we love one another, God dwelleth in us" (I Jno. 4:12). Since there is a love for God and a love toward the world then the kind of love at once shows our relationship to God. Do we love the kingdom of our Lord? Sometimes professing Christians forget themselves and show their hypocrisy by praising the world and her ways and condemning the church of Christ by magnifying her faults as they see them and belittling her works and victories.

Does your life bring forth fruits of righteousness or does your heart work and plan unrighteousness? "If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him" (I Jno. 2:29). "He that committeth sin [worketh] is of the devil" (I Jno. 3:8). "In this the children of God are manifest, and the children of the devil" (I Jno. 3:10). The things of the world may tempt the godly, but they are the work and way of the children of the evil one.

To His children God has given a guide and nurse lest they lose their way in their walk of life toward home. This guide, the Spirit, proves to be a very intimate Friend to help us sense the dangers as well as know the paths of truth and holiness. Because He has given us of His Spirit we also **know** that we dwell in Him and He in us. Yes, our Father wants us to know that we are His and He is ours. When the Spirit speaks with warning or tells us to do or to go we should rejoice, for obedience leads to a victorious and happy life.

When God's love abides in us, and we rejoice to do His will or Word, walking in the way of the Spirit the natural result is victory over the world. "For whatsoever is born of God overcometh the world" (I Jno.

4:4). The Church of Christ and the world are opposites, in fact, they are enemies. The world hates Christ and His Bride. As we walk with Christ we just naturally become different from the world. The world is in darkness, but we are the children of light.

"Whosoever believeth that Jesus is the Christ is born of God" (I Jno. 5:1). Also "Whosoever shall confess [acknowledge] that Jesus is the Son of God, God dwelleth in him, and he in God" (I Jno. 4:15). When we believe and are ready to acknowledge (confess) and witness that Jesus is the Christ and the Son of God we have the foundation for a victorious and assured life in Christ, the Messiah, the Word who came in the flesh to die that we might live.

With these positive proofs, fellow Christians, written that we might **know** that we have eternal life, let us assure our hearts before Him. "Beloved, **now** are we the sons of God." Now is the time to know whether or not we are children of the King. Make sure now.

Boswell, Pa.

TRUE WORTH

A city lad visiting on a farm for the first time saw a field of ripening wheat. He noticed that some of the yellowing stems stood up tall and straight while others gracefully bent their heads. "Those stalks that stand up so tall and straight must be the best," he remarked to the farm lad who was his companion. "They look as if they were proud of what they are doing."

The country boy laughed. "That's because you don't know much about wheat," he explained. He plucked a head of each and rubbing them in his hands showed that the tall, straight stalks held very little grain while the bending heads were filled with the promise of a rich harvest.

Men and women of rich attainment and ability are usually modest and unassuming while the empty-headed people too often feverishly lift themselves above the crowd as if afraid they may not receive the attention they think they deserve. One of the surest evidences of greatness is a humble spirit.—Selected.

A MINE BIBLE

Some look upon the Bible as a garden of spices, in which you may walk and at your leisure pluck the flowers and gather the fruits of the Eden of God. But this does not accord with my experience. I have found it more like a mine, the wealth of which is not to be obtained without labor—a mine rich in gold and precious things, but it must be wrought day and night in order to produce them.—Dr. J. Todd.

Editorials

Jottings

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91:1).—The sense of protection is a most comforting and satisfying one. We rejoice in the protection of a warm and well-built home when cold and rain and storm are without. We appreciate the cool shade of a giant tree when the fierce rays of the sun beat upon us. There are constant physical dangers about us, but we have also many means of protection from them if we but avail ourselves of these provisions for safety. Just so it is in a spiritual sense. Storms of life rage about us, enemies of our souls lurk in unsuspected places, trials and temptations come to us constantly, but we have a sure place of refuge and protection if we desire it—a constant abiding under the "shadow of the Almighty." To be under His shadow we must be close to His side. There no harm can befall us. But we have our part to do; we must dwell in the secret place—keep in constant touch with Him in intimate fellowship and prayer. Thus will we not only have protection, but our lives will be flooded with love and joy and peace which He wants us to have and which His Holy Spirit sheds abroad in our hearts.

* * *

The Great Refusal.—This is the term often used to describe the action of the rich young ruler who came to Jesus to find out how he might obtain eternal life, but who refused to accept the conditions which Jesus prescribed. Evidently he thought of his houses and lands, his gold and silver and diamonds, for he was very rich, and he could not bring himself to give up these things of the world that were so dear to his heart. The young man went away sorrowful, and it makes us sad to think of his refusal to follow Jesus. But there are many like him today. Constantly people are refusing to accept Christ, because they love the things of the world more than the Lord Jesus Christ. They will cling to sinful pleasures, worldly fashions, ungodly associates, evil habits, and questionable business practices rather than accept Christ and find eternal life. They refuse the best, the enduring, the truly satisfying, and choose the cheap, the fleeting, and that which can never bring true joy and peace. And so they too go on their way, sorrowfully it may be, but refusing to accept the only One who can relieve them of their burden. As we think of them we cannot help but wonder if we have done all for them that we can to show them the folly of pursuing the things of the world and beauty and wisdom of following Jesus.

* * *

The advent of springtime reminds us of the words of Solomon: "For lo, the winter is past, . . . the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell" (Song of Solomon 2:11-13). The inspired writer rejoiced at the return of spring, and most people share in that rejoicing. Winter has its beauties and charms, but springtime, with its warmth and birds and flowers, is always a welcome change from the more rig-

orous winter season. At the time this is being written some of the spring birds have returned and have been cheering us with their happy songs, and from our study window we can see the springing grass and the tender shoots of some of the hardy flower bushes. In a short time nature will again have put on her full spring attire, and the bleak appearance of winter will be entirely gone. This bursting into new life has a reviving effect upon the spirits of man, but to the Christian it carries a still deeper message. It speaks of the new life in Christ Jesus which was made possible through His coming forth from the dead on a spring morning 1900 years ago. As we see life bursting forth in myriad forms in nature, may we work and pray that the risen life through Christ Jesus may spring up in multitudes of hearts and lives all over the world. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Mission Study

The Church is constantly enlarging and developing her educational agencies. This is as it should be, for she should constantly be making progress in nurturing and developing the lives of those entrusted to her care. She has always had her means of doing this through the home and the church, but as times and conditions change different educational agencies are devised and used to meet the needs. Nearly a hundred years ago the Sunday school was first used in the Mennonite Church as a means of teaching and indoctrinating her young people. About sixty years ago the Young People's Meeting work was first begun. In later years followed Teacher Training, Mission Study, Summer Bible School, Young People's Institutes, and Week Day Bible School. Each has found a definite place in the educational work that is carried on in our local churches and communities, apart from our institutional Church Schools.

As these agencies go on in their work, it sometimes becomes necessary to arouse new interest in them in order that they may not become static and commonplace and no longer are of the degree of usefulness and service that they should be. That is one reason for Sunday school conferences and similar meetings—to inspire to increased activity, to introduce new methods, to expand the work. Of recent years new interest was aroused in Teacher Training work when a new series of courses was adopted and new textbooks were prepared. This revived interest has been productive of much good.

This brings us to the need of new and enlarged work in Mission Study. Some years ago an active interest was taken in this work by many of our congregations, but for various reasons the interest fell off. Of more recent years a Mission Study Course Committee was appointed by the Mennonite Board of Missions and Charities to study the field and to prepare new courses of study. Much preliminary work has been done by this committee and plans were made for the writing and publication of a new series of mission study books. Three such books are now completed: **Our Neighbors in South America**, by J. W. Shank; **Africa Calls**, by Ada M. Zimmerman and Catharine Leatherman; **Studies in Mennonite City Missions**, by Alta Mae Erb. A review of the Africa book was published in the March Monitor, and the book on City Missions is reviewed in this issue. A reading of these reviews will give an idea of the

contents and the value of these books. Other books will be published during the coming year, the Lord willing.

Our new Mission Study courses have now reached a stage that makes it possible for our congregations to take up the work at any time. Many congregations are having study courses of some kind in regular weekly meetings. Sometimes it is Bible study, at other times Teacher Training or Mission Study, or studies in some books that have been selected for that purpose. Often the question comes up, "What shall we take up next?" We suggest this answer, Try one of our new Mission Study courses. Such studies have proved a great blessing in the past by inspiring young people to support the mission cause and to give their lives in active Christian service. We believe the Lord will continue to bless them in a similar way and to use them very definitely in the work of extending His kingdom here below.

Studies in Genesis

During the coming quarter we once more have the privilege of studying this most interesting and important book of the Bible—the book of beginnings. It is God's inspired record of the origin of the universe and man, and its study not only adds greatly to our store of knowledge, but if pursued reverently gets us in touch with our great Creator and shows to us the beginnings of His plan of redemption of a fallen human race. A knowledge of the contents of this is absolutely essential to a complete education, whether considered from a secular or spiritual standpoint. Especially is it a great privilege of the teacher of youth to instill in the minds of his pupils the great foundation principles of Bible truth and of the plan of redemption as found in this great book.

Besides the great principles which give in germ form nearly every great teaching of the Bible, Genesis is replete with practical lessons in life. As we study one great character after another, heroes of faith of past ages, we may learn many lessons that we can apply to our own lives. The mistakes and sins of the men and women of the Bible are not covered over by the sacred writers, and so we can profit by avoiding the mistakes which they made. On the other hand, it will be of great help to us to follow in their footsteps where they trod the path of faith and obedience, of consecration and courage. The lives of these great men impressively remind us that we too should follow the plan which the Lord has designed for our lives. In this way He can bless us, and we in turn will be a blessing to others.

In a study of the Bible often a simple outline of the structure of each book will help us to get a better and more comprehensive grasp of its contents. The following quotation and outline from Whedon's Commentary, we believe will prove helpful to our readers, as it also was to the writer:

The Book of Genesis . . . consists of a series of records, arranged in well-defined order, and exhibiting a unity and finish which prove it to have proceeded from one constructive mind. In chapter 1:1-2:3 we have an account of the creative beginning—the formation of the heavens and land, the seas, and the various classes of living creatures. This introductory narrative is followed by ten sections of varying length, each beginning with the heading, "These are the generations." The plan of the writer appears to have been, first, to describe the miraculous preparation of the sky, soil, animal tribes, and visible environments of the first man, Adam, and then to trace, from that beginning, his outgrowth and development through ten notable evolutions. The outline is as follows:

1. The Creative Beginning, Chapter 1:1-2:3.
2. The Generations of the Heavens and Land, 2:4-4:26.
3. Book of the Generations of Adam, 5:1-6:8.
4. The Generations of Noah, 6:9-9:29.
5. The Generations of Shem, Ham, and Japheth, 10:1-11:9.
6. The Generations of Shem, 11:10-26.
7. The Generations of Terah, 11:27-25:11.
8. The Generations of Ishmael, 25:12-18.
9. The Generations of Isaac, 25:19-35:29.
10. The Generations of Esau, 36:1-37:1.
11. The Generations of Jacob, 37:2-50:26.

Other helpful outlines may also be used. The main thing is to use some means of becoming thoroughly familiar with this great foundation book of the Bible, so that we may have a firm basis for our study of the succeeding books of the Divine Library which are built upon Genesis as a sort of superstructure. Let us become diligent students of the Holy Scriptures which are able to make us wise unto salvation.

Consecration

"Consecration is the voluntary offering of ourselves unto God to do His will instead of our own." Various definitions for consecration are sometimes given, all of which bring out helpful truths, but when we recently heard the foregoing we were impressed anew with the implications of this dedication of life which every Christian should make. Let us notice some of the implications that are suggested by this definition:

1. It is an offering of ourselves and all that we have and are. We may try to satisfy our consciences by offering of our means and service, but commendable as this is, it can not bring a real blessing to the offerer unless he first gives himself to his God. This was true of the Macedonians, whom Paul commended highly for their giving. What made their giving and service so valuable was that they "first gave their own selves to the Lord" (II Cor. 8:5).

2. The offering of the life must be entirely voluntary of the offerer's own free will. A formal offering will do no good unless the heart is back of the act. One might stand ever so often in a consecration meeting, but if the act is not motivated by the will and desire to give oneself wholly to God no blessing could result from it. Our wills must be yielded completely to His to make the consecration voluntary.

3. The consecration of a life implies that nothing is held in reserve by the offerer. If there is some command in the Word of God that we are not willing to obey, we have not fully surrendered our wills to the will of God. If there is some kind of service that we would not be willing to take up, if God should call us to do so, we have not fully consecrated our lives to God. If there is some sin that we still love and cherish, even though it may seem small, we have failed in our pretended act of consecration. If there is something that we are not ready to give up in living the life of self-denial, we have still not yielded ourselves to the will of God. Self is still on the throne where God should be in full control.

It is well for us to search our hearts often to see if we have really yielded our wills to God and consecrated our lives completely to Him and His service. These searchings of heart will bring us rich joys and blessings if we then voluntarily offer our all to Him.

Christian Life

PROPHETS OF THE SOUL

III. Hosea, the Pleading Prophet

By Elvin V. Snyder

We trust our readers will read carefully these illuminating articles on the practical and spiritual messages of the Old Testament prophets. Next month Bro. Snyder will discuss the message of the Prophet Jonah.

Because Hosea pleads, kindly and patiently, does not mean that he is a witless weakling.

Like Amos, he is a prophet of doom and gloom, but not without hope. While Amos thunders judgment, Hosea agonizes in love. Both see the comfortable religiosity and the aristocratic moral unconcern of the people, and they stand forward to say that such grandeur is mere shoddy. The hollow religious sham cannot hide the social iniquity and the private profligacy. Amos is stern, unsympathetic. He encourages righteousness wherever it exists, but ruthlessly hates wickedness wherever he sees it. He tears the false confidence in God in tatters. It is surprising that he was not lynched for his boldness.

Hosea is terribly tender. That is, his suffering is terrible, and it is that that makes his message tender and strong. He is just as certain of doom as Amos is, but he sees that God's love will follow right on through justice. If Amos sees Jehovah as the terrible, just Judge who cannot overlook one iota of iniquity, Hosea sees Him as the strong Lover whose love has been flouted and who agonizes over a people whom He wishes to win.

But both are right. Amos' God is a God of justice. Hosea's is a God of love. And as there can be no true justice without mercy, so there can be no true love without discipline and justice. So Hosea tells the story of an unquenchable, righteous love. He is the first prophet of grace. If Amos was the first doomster—Hosea is the first evangelist. His name means "salvation," "Joshua," "Jesus."

I. "For a Fig Cake"

The prophets were often summoned to be the fools of God. Isaiah walked naked through the streets of Jerusalem for three years as an object lesson to the people. Similarly, Jeremiah put on a yoke over his neck and attended public worship in the Temple of the Lord. Ezekiel, grovelling in the dust, lay upon his side in a painful posture, eating the scanty bread of affliction for more than a year, to be a living parable of the siege of Jerusalem.¹ It was a costly means of advertising the truth, and yet in spite of that, apparently, it didn't do much good.

And yet Hosea's whole life was such a parable. A life of intense agony for the sake of illustrating a truth. Perhaps such agony is what organized Christianity is lacking today. As Unamuno has said, "Every Christian, in order to manifest his Christianity, his agony for Christianity, ought to say to himself 'Ecce Christianus,' as Pilate said of Jesus,

'Behold the Man.'"² He should live anew the agony of soul of the Man Christ Jesus.

That is what Hosea did. He did the outrageous thing. He married a cheap flirt. It would be strange if he had not known what she was. Probably he did. In order for the parable to be true it seems that he must have known—and in spite of what he knew, and in spite of what she was, precisely for that he loved her. That is the whole point of his book.

Gomer Diblaim (1:3) was, no doubt, very attractive. In order to be quite charitable to Hosea we may say that she must have been intelligent and the possessor of many fine feminine qualities. She may have been from a good family, although her father's name means, "a cake of two small figs." However, there may be nothing in a name.

Perhaps Hosea thought that by loving her enough, and marrying her, she would leave her paramours and become a decent, devoted woman and wife. So he loved her sincerely—for of all things, true love must be sincere. And even a flirt, in spite of her cheapness, may have some qualities that are really worthy. She may have been a hard worker, a good manager, quite religious, congenial, kind and careful with the children, easy to get along with, and winsome. But it may be that her greatest weakness lay in those same very fine qualities. Strangely and sadly, it usually is. Take, for instance, her quality of sweet winsomeness. That is a priceless possession in the marriage relationship, except when it means to "win-some-one-else-too-sweetly."

The same thing is true in the factors that underlie the present-day divorce conditions in America, and elsewhere. They said there was a desire for frank open-mindedness about, and freedom from, Puritanical sex notions. Frankness and freedom certainly are fine qualities except when they start to wreck our homes and society. Divorce is the result of such wrong thinking. There was an hysterical crusade to make everybody "happy," and people thought that by playing "fruitbasket-change" with each others' wives and husbands that such a utopian condition would follow. They were mistaken, however. The mistake was not in desiring happiness, or freedom, or even frankness. The mistake was in taking a symptom of a disease for its remedy. You do not cure stomach ache by eating three platefuls more of fried potatoes. The disease in this society was selfish individualism. Divorce is one of the symptoms and will never cure the disease. It doesn't make people more compatible, or kinder, or more economical, or better housekeepers, or

less selfish, or less intemperate, or less sensual. As a symptom it registers the height of the fever and the extent of the spread of the contagion. This is easily evident from divorce statistics, loose high-school "matrimony" and the lowered moral and spiritual standards.

But Hosea knew the remedy. He had a cheap, fig-bar wife. And when she proved unfaithful to him there was plenty of reason for him utterly to repudiate and divorce her. But he didn't.

Nor was he sublimely henpecked. There is something about love that is more courageous than hot-headed lawsuits and divorce set-ups. So Hosea loved Gomer. And no divorce was possible.

The story of Gomer is a sad one. It is sad because it is selfish. Her children's names tell some of the story. The first child was called Jezreel, because "God sows and expects to reap." The second one, "Lo-ruhamah"—meaning "She-that-never-knew-a-father's-love"—"unpitied," "orphaned," not by the death of her mother but by her sin, which estranged her from her father. The third child was called "Lo-Ammi" which means, "No-kin-of-mine," suggesting definitely that it was not Hosea's child. There seems to be a gradual growth of unfaithfulness on the part of Gomer and the wrecking result of this progressive corruption is revealed in the children's names.

Finally Gomer runs away from home and leaves Hosea to take care of her other men's children. She sells herself here and there for a fig-bar, for a flagon of wine, for a few raisin cakes, and degenerates into the vilest prostitute. Listen to her:

"I will go after my lovers,
That give me my bread and my water,
My wool and my flax, mine oil and drink"
(2:5).

Hosea brings her back each time only to go after her again. Finally she becomes a sanctuary slave—a "holy woman" (such ghastly irony), that is, a religious prostitute to the priests at the Temple of the Lord. This was the vicious heathen extreme to which their abominable corruption had reached. It was, of course, not surprising since the priests had given themselves over to the beastly practice.

"The more they were multiplied,
The more they sinned against me:
They exchanged My glory for the shame,
They feed on the sin of my people,
And set their heart on their iniquity.
And it shall be, LIKE PEOPLE, LIKE PRIEST:

And I will punish them for their ways,
And I will reward them for their doings.
They shall eat and not have enough;
They shall commit whoredom, and shall not be increased:

Because they have left off to take heed to the Lord,
To practice whoredom" (4:6-10).³

That is where Hosea found her—brazenly unashamed, beastly religious, abominably cruel. She had sold herself—for a fig-bar, and now Hosea bought her back for thirty shekels (the legal price of a slave. Ex. 21:32). The smallest marriage price a man would pay for a free wife was fifty shekels; so we see what a bargain Gomer was! Now she was

doubly his; he had married her and now he had bought her.

So Hosea took her home—and probably locked her in the attic (3:3). There must be repentance and restitution before there can be restoration.

II. "Ruhamah"

THIS whole agonizing episode was a parable of the relationship of Israel to God. Israel was God's chosen bride, an idea that is carried fundamentally over into the New Testament. It is expressive of a permanent relationship—a relationship, entered upon by both, due to the choice they made of each other. Hosea's sad experience was that his marriage was not one of mutual love. And marriage is not dissolved by the infidelity of one or of the other. In fact, nothing can dissolve marriage. The relationship may become strained, and weak, and broken, because relationship depends on the mutual interplay of two attitudes favorable toward each other. Gomer broke the relationship with Hosea by changing her attitude toward him. In the same way, Israel broke her relationship with God.

But God's attitude toward man has never changed. The Cross reveals perfectly God's eternal attitude toward men and effectively alters man's attitude toward God. It is a changed attitude on the part of man that is necessary whereby to establish a relationship with God. The Cross, God's infinite love, does that. That is what Hosea's living parable teaches.

The sin of Israel was not, at first, that she refused to enter upon a relationship with God. She was willing to be married. But, being in relation with Him, she broke it and failed to respond to His love—until He bought her back and shut her up. The stupendous fact of the history of the Children of Israel, and of the book of Hosea, is that all her sins and misfortunes are traced to the neglect of this sacred relationship.⁴ It is impossible to break a moral law and escape its consequences. In fact, a moral law cannot be broken. What happens is that men disregard the moral law and break themselves on it. It is not God who punishes sin—it is the sinner who punishes himself with the consequences of sin (13:9). But, because of God's love, He shouldered those consequences, in order to make forgiveness possible—in order to buy Gomer back. Then He could say to her "Ammi" and "Ruhamah."

Have you discovered what those names mean? (compare 1:6 and 9 with 1:10 and 2:1). It means that your attitude toward God has been changed, and now you have established a definite, permanent relationship with Him. What God has joined together do not you put asunder.

Eternal security would certainly be eternally true if it depended only upon God. That is God's will for every Christian. But it depends upon the will of every Christian.

III. "I Taught My Son to Walk"

Hosea knows nothing about a naturalistic development of religion whereby men discover God through thunder, storms, earthquakes, and spook beliefs. It was not Israel

who had invented God, but God who had made and remade, Israel. Religion is not a part of natural evolution. It is an intimate part of every human being just as inherent as hunger or breathing. Hunger was never a part of evolution. Man didn't need to wait ten billion years to become hungry. Man's idea about God did not come through an evolutionary process, but it did come through a definite revelation and a revolutionary experience.

"Yet it was I who taught Ephraim to walk, I took him up in mine arms, I drew him with human cords— With bands of love" (11:3-4).

Isn't that beautiful!

That doesn't leave much for man to do about God except to listen to Him, to walk with Him, and to love in Him. At least God has revealed enough of Himself to keep man busy learning and walking and loving.

And walking is hard enough for the inexperienced! Most of us are like that. It requires equilibrium and clear vision. It requires a sense of distance and direction. It requires strength and stamina. That was the trouble with Israel. He had not yet learned to walk straight.

Hosea has a strange, picturesque way of describing this incapacity of Israel. It is partially due to the fact that the Hebrew language lacks descriptive adjectives and so it was necessary to use picture words. Here are a few of Hosea's caricatures of Israel's character. And there is no doubt about what they mean.

- "A backsliding heifer" (4:16).
- "A morning cloud" (6:4).
- "A half-baked cake" (7:8).
- "A silly dove" (7:11).
- "A deceitful bow" (7:16).
- "A lonely wild ass" (8:9).
- "A trained heifer" (10:11).
- "A wind-eater" (12:1).
- "A calf-kisser" (13:2).

Imagine a preacher today using names like that for certain members of his worshipful congregation on a Sunday morning! They



THE QUIET HOUR

Here in this quiet hour,
Lord, speak to me;
Make me a vessel meet,
Worthy of Thee.

Guide me in all I do,
In what I say;
Order my every step
Throughout this day.

Here in the stillness, Lord,
More grace bestow;
Thy voice, Thy mind, Thy will,
Make me to know.

I dare not venture forth,
Unless Thou too
Go with me in the task
Thou bid'st me do.

I know I shall not wait
In vain on Thee;
In confidence and quiet
My strength shall be!

—Needham Phillips.

would politely ask him to resign gracefully—on account of his health.

The only picture that needs an explanation is the one about the "educated heifer." Hosea didn't mean that to be anything like a compliment. He is saying that the heifer is well broke-in to do such easy, monotonous, mechanical work as walk around in circles on the threshing floor "treading out the grain." Any simpleton could do that. Yet he says it is a picture of Israel's religious life—an easy, monotonous religiosity of ritual that can be gone over with the utmost bovine and asinine stupidity. Walking can be just that listless, unthinking, and sleepy. So he says:

"But I will lay the yoke upon her fair neck, I will harness Ephraim to the plough; Jacob in the furrow.

BREAK UP THE FALLOW GROUND,
FOR IT IS TIME TO SEEK THE
LORD,
TILL HE COME AND RAIN RIGHT-
EOUSNESS UPON YOU" (10:11-12).

Christianity doesn't mean walking in your sleep. It means "plowing for righteousness" (Luke 9:62).

IV. "I Will Love Them Freely"

The Book of Hosea burns with emotion and passion. It reminds one of Paul, "I have great sorrow in my heart and unceasing pain. . . ." or of Jesus, "How often would I have gathered you. . . ." This is the saddest book in the Bible—sadder than Lamentations, because one feels the heart breaking with sorrow, one hears the cry of anguish, his very reason seems to totter as his love is coldly required. The staggering conclusion of Christ comes back again, "But ye would not."

"So great a thing is even human love that beside the ashes of its own happiness it can live on—and hope on—unquenchable and undying." "But God SO loved the world." Here God is not merely Amos' sovereign Head of a state. Here He is something more. Hosea knows Him as the Father of a family. His love is a persistent love, that follows us on and on—through the night, and through the wilderness. Love may not always succeed in winning back, but His love never fades out.

In order to accept God's love for us, Hosea says we must know Him. It is impossible to love anyone that we do not know. That is why Israel played the harlot. She became better acquainted with the Baalim and was forgetting God. Forgetfulness leads to estrangement.

The Christian religion requires intelligence and understanding as well as emotion. Any religion that ignores reason becomes an absurd stupidity. Men may never fully understand or logically rationalize Christianity, but they cannot get away from its sound, common sense. The prophets said there are two ways by which men can come to know God. One is by knowing history and seeing God, the other is by knowing the Torah (Law of God) and obeying God. John 17:3, 17.

A second requisite for obtaining a full knowledge and experience of God is genuine repentance. God waits for it. He requires it.

The curse of Israel was facile repentance. It was no trouble at all for Israel to shed

a few tears. They would come back to God, like Gomer, because they were brought back through poverty and slavery (2:7). Then they would sing a half-hearted penitence song:

"Come and let us return unto the Lord;
(La - - la - - la - - la -)
For He hath torn, and He will heal us;
He hath smitten, and He will bind us up.
(Tra - - la - - la - - la - - la -)

After two days He will revive us;
On the third day He will raise us up,
That we may live before Him.
(La - - la - - la - - la -)

He will come to us as the winter rain,
As the latter rain that watereth the earth.
(Tra - - la - - la - - la - - la -)
—6:1-3.

But God is not charmed by the cooing of this "silly dove" without brains—flying to and fro, helter-skelter from one corner to another, down to Egypt, over to Assyria,—everywhere, except truly to God. Israel is like "a deceitful bow" (7:16), a boomerang, flying out and back to knock the sportsman down. The half-baked pretension at worship is sickening. One side of the cake is burnt to a cinder with pompous pagan ceremonies, while the other, righteous conduct, remains sticky and raw. On the one side luxuriated prosperity, on the other fabulous poverty. On one side too much diplomacy, on the other too little principle. This is not repentance!

"Shallow views of God, leading to a shallow religion, and to a shallow repentance—such was the religion of Israel in Hosea's time. We too, must confess the bitter truth. We are not free from the curse of shallowness in spiritual things nearly two thousand years after Christ."⁶

"O Ephraim, what shall I do unto thee?
For your love is as a morning cloud,
As the dew that goeth early away.

FOR I DESIRED LOVE AND NOT
SACRIFICE
AND THE KNOWLEDGE OF GOD
MORE THAN BURNT OFFER-
INGS" (6:4-6).

Repentance must lead to love for God. As long as Israel's heart was divided there was no repentance and no love. Yet all her indifference, requiting, snubs, and spiritual prostitution only fanned God's love all the more for her.

"How shall I give thee up, Ephraim?
Shall I surrender thee, Israel?

My heart is turned within me;
Altogether my pity is on fire.

For I am God and not man" (11:8, 9).

"It was natural that Israel, being descended from such an ancestor as Jacob, should, like him, be deceitful, slavish, irreverent. It was natural—but not necessary. The prophet challenges Israel to conquer his atavistic propensities, to leave the mud and climb the skies, to participate in and co-operate with the great life movement, to follow the high invitation of God. That is Hosea's call to Israel. It is also his call to us."⁷

The next discussion will be on Jonah. You should read the Book in the meantime.

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Markham, Ont.

THE NATURE OF GOD

IV. Love and Justice

By John C. Wenger

This article supplements the Young People's Meeting topic for April 18 and concludes these helpful discussions on "The Nature of God." We thank Bro. Wenger for his services in giving these studies.

The smaller things of life are easiest to explain. Houses and lands can be measured and accurately described. Even something so grand as the solar system, with its immensity and divinely-given balance, can be accurately described and, to a certain extent, explained. But when one passes from the material world to spiritual realities human language strains under the load laid upon it. Who can explain the love of a mother for her child? or of a missionary for his unsaved audience? If the things of the human spirit are difficult of explanation, how much more so the things of the Lord of Hosts?

The most majestic theme in the world is the love of God for sinners. This subject is so often referred to that there is a danger of its becoming commonplace to us. Perhaps this danger is the more real because the phrase, "the love of God" is used again and again, while little effort is expended to show the manifestation of God's love. Without a doubt the greatest manifestation of God's love was in His giving of His Son to "suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31). And our Lord died not as a martyr, but He Himself said, "This is my blood of the new testament, which is shed for many" (Mark 14:24). The story of the passion of Christ is very graphically told by Mark. Surely one is deeply moved, in reading Mark's Gospel, at so great a manifestation of God's love. And yet not once does Mark speak by name of God's love for men. Only once is Christ's love referred to (10:21). Mark has set forth, in the most majestic way possible, the love of God! He gave His Son a ransom "for many."

We may set forth this redeeming love of God as His grace—His unmerited favor to lost and unworthy sinners. This is the grand theme of Paul. Our standing as sons of God in Christ is because of "the glory of his grace" (Eph. 1:6). In Him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:7-9). The glory of this grace is that it is for all groups and classes of men: the rich, the poor, the learned, the ignorant, the king, the slave, the Gentile, the Jew. "For the grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the

washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:5-7). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God manifests His love in His grace.

God also manifests His love in His mercy, in His "tender mercy," in His compassion. God looks upon suffering and distressed mankind and loves them; He is merciful toward them. Especially was the giving of Christ an act of mercy: "He hath holpen his servant Israel, in remembrance of his mercy" (Luke 1:54). God gave His Son "to perform the mercy promised to our fathers" (Luke 1:72). We Gentiles ought to be unspeakably thankful to God for extending the Gospel invitation to us. One of the purposes of Christ's coming was "that the Gentiles might glorify God for his mercy" (Rom. 15:9). Men were lost in sin, groping, sinking, unworthy of help. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:4-7).

Later in this article a few words must be said regarding the justice of God,—and even that is a manifestation of divine love,—but here we will contemplate the longsuffering of God. Though sin is the denial of God's nature, and He cannot look upon iniquity, yet God does bear long with sinners. This manifestation of God is His longsuffering, or His forbearance. In the United States (not to mention the less favored lands of earth) sin abounds. Millions of dollars are realized in the liquor traffic. Thousands of people help to perpetuate a double standard of morality. Entertainment has intoxicated the nation. Everywhere is pollution and sin. Marriage is treated as but a light thing. Money is wasted in riotous living, while the heathen die without Christ. Ministers can hardly afford to evangelize the nation, while sports bring in enormous sums of money. The moving picture industry thrives on its pollution. God is largely banished from the thoughts of scholars and laborers. What a sinful sight we must be to God! He sends us epidemics of influenza, drought in the west, floods in the

Mississippi Valley, and fierce storms,— yet for all this have we not turned from sin to Him. What would Amos have to tell us? In spite of all the darkness of this picture God continues to shower blessing after blessing upon us. He has not dealt with us according to our sins. Why doesn't our Lord return in judgment and claim His own? Peter has answered that question: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:9, 10). "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance" (Rom. 2:4)?

Our spiritual blessings in Christ tell us in the sweetest tones of God's love for us. And so should we regard all natural and material blessings as tokens of the love of God. For "he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). All natural blessings, both on the just and unjust (Matt. 5:45), are truly tokens of God's love, only with the unjust God does not receive His due honor and loving response.

After this brief and feeble attempt to tell of God's love, let us give attention to His justice. Someone has defined the justice of God as "the ardent inclination of His will to prescribe equal laws as the supreme Governor, and to dispense equal rewards and punishments as the supreme Judge." The justice of God is, then, in some sense, the outworking of His holiness. When God takes pleasure in that which is good it is because of His holiness; when He exhibits His holiness in the government of the world, we see His justice. As outlined above, the justice of God must be treated in two aspects: His rectoral justice and His remunerative and retributive justice. Let us consider these in turn.

The rectoral justice of God refers to His holy government of this world. The world is the scene of a moral government. Though there are many cases where the rule doesn't seem to hold, yet, in a general way, the good are happy while the evil suffer for their misdeeds. (The fact that the good are not perfectly rewarded in this life, and the evil apparently escape without punishment many times, only makes the final judgment in the world to come, more certain.) Here are a few verses which refer to the rectoral justice of God:

"The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool; for he is holy" (Psa. 99:4, 5).

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us" (Isa. 33:22).

Abraham was certainly right when he pleaded: "Shall not the Judge of all the earth do right" (Gen. 18:25)?

"God judgeth the righteous" [or "God is a

righteous judge"], "and God is angry with the wicked every day" (Psa. 7:11).

Though, as was stated, rewards are not fully meted out in this life, of this the Christian may be sure: for him "all things [in the providence of God] work together for good" (Rom. 8:28).

God manifests His remunerative justice in the distribution of rewards to men.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9).

It shall come to pass, if ye will hearken unto these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers; and he will love thee, and multiply thee" (Deut. 7:12, 13).

"So that a man shall say, verily there is a reward for the righteous: verily he is a God that judgeth in the earth" (Psa. 58:11).

God's justice in inflicting penalties is called retributive justice. Note the following Scriptures:

"Knowing the judgment of God, that they which commit such things are worthy of death" (Rom. 1:32).

"Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom. 2:8, 9).

"Vengeance is mine: I will repay, saith the Lord" (Rom. 12:19).

The present judgments are not complete. The good suffer innocently; the wicked flour-

ish oftentimes (Psa. 37:35), but there is coming a great judgment day when God shall fully display His justice.

"For we shall all stand before the judgment seat of Christ" (Rom. 14:10).

"So then every one of us shall give account of himself to God" (Rom. 14:12).

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9).

"It is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42).

"The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (II Tim. 4:1).

"Who shall give account to him that is ready to judge the quick and the dead" (I Pet. 4:5).

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me" (Matt. 25:34-36).

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not" (Matt. 25:41-43).

Telford, Pa.

SOME RESULTS OF REDEMPTION

By Lester T. Hershey

We are living in a day when people are asking the question if anything is worth while. Their thoughts and actions show they are influenced by the mood of futility. All they do and see others do seems to be in vain.

Some become discouraged because they do not see an immediate result of their labors. The individual or group working towards world-wide peace is stunned with the realization of a blacker and darker cloud appearing. They endeavor to organize a movement against war, but no one can predict the immediate future. Christians often are discouraged because they are not always living a victorious life, finding it often a difficult task to keep "the flesh" under foot. Because of this they feel like giving up and saying, "What is the use?" A Sunday-school worker may question the advisability of continuing his strenuous labors, because often the young people quit coming to Sunday school after they reach the ages of from fourteen to sixteen.

Looking outside of the church, among the unsaved, we notice the same questioning, but in a greater sense of futility. It is told of a young man who reasoned: "What is the use of building up a business when soon there will be another war and I will be called to serve?" Others may think themselves hated by everyone because they have made a failure in the business world. Often these same people resort to suicide in order to free themselves from responsibility, they reason.

But let us stop one minute. Is this mood of futility a new thing? Does it result from our fast, modern living? Perhaps. But it is not a new thing. You remember the difficulties encountered by the prophets of the Old Testament times? That great man of God, Elijah, who at one time stood alone against four hundred and fifty of Baal's prophets, after a short time seemingly forgot God's previous help, and weakened at Jezebel's threat to kill him. He forgot God's power to deliver, for he fled from her, going "a day's journey into the wilderness, and came and sat down under a juniper tree." Here "he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life" (I Kings 19:4). Job sorely tried was also about to give up, saying, "It profiteth a man nothing that he should delight himself with God" (Job 34:9). So we see that every era had those who thought nothing worth while.

The question might be raised, Is all of this serving and working for the Lord—endeavoring to please Him—futile? Has He nothing to reward us for our labors? Is there no result to varied efforts on our part? Is no one else benefited by our zealous following and testifying for Christ?

Two men were rowing up the Paraguay River in a small rowboat distributing tracts and portions of Scripture. Several years later as one of our missionaries stood on the dock of Port Casado, Paraguay, a man walked up to him and interrogated, "Do you know my Lord?" The missionary replied, "If your

Lord is my Lord, then I know Him." Sure enough He was. The story this native told was remarkable. He had received a Gospel of John from the above-mentioned colporteurs, took it home, read it, and accepted its message, receiving salvation through Christ the Redeemer. One day an inspiring letter came from this Paraguayan relating the conversion of his wife, sons, and many neighbors. There in Alta Paraguay, away from Christian environment, souls were saved. How? Through the efforts of two men who did not think it futile to labor on, but believed that "as the rain cometh down, . . . and returneth not thither, but watereth the earth, and maketh it bring forth and bud, . . . so shall my [God's] word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please" (Isa. 55:10, 11).

To that individual who has entertained any doubting thoughts in his mind about the reality of salvation from sin; or that there is no use living a just, clean, Christlike life, I want to point out a few results of the redeemed life. The Christian life is not lived in vain, but in order to accomplish something—to fulfill a divine plan.

First of all through Christ's death, a **great chasm is bridged**. Just as a bridge over a river facilitates communication and transportation between the cities on opposite banks, so the cross through Christ's death has established a direct communication between God and the believer. We may now pray directly to the Father. No longer is a middleman or priest necessary to offer sacrifices for our sins and to pray to the Father in our behalf. For we can pray directly to Him and receive a direct answer. We can ask forgiveness of Him, and He will forgive our unrighteousness.

Reconciliation to God is afforded. Before Christ's atoning blood was shed, the Jews offered sacrifices and peace offerings, shedding the blood of animals in order again to find favor in God's sight. Now, Christ having shed His blood on Calvary, has redeemed us, reconciling us "both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). "All things are of God, who hath reconciled us to himself by Jesus Christ" (II Cor. 5:18). We now have peace with our Creator. No longer are we at enmity for Christ has slain it. It is a greater truce than man ever made.

Christ's atoning blood **washes, cleanses, purifies us**. He makes us clean instruments, dwellings, making it possible for the Holy Spirit to use us and abide in us. It is necessary that we walk in the light hereafter. We must will to walk in the light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Now that we are purified by blood being shed, we "are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). This justification comes by faith, not by deeds of the law. Rom. 3:28. So we are **justified, vindicated**, pronounced free from guilt or blame through

reliance upon our Savior, not upon our own self.

Through Christ's death we are **sanctified**. Heb. 13:12. This is another of the spiritual blessings enjoyed by the believer. We are purified and sanctified because of the immensity of His love. Christ loved us so much that He gave Himself for us "that he might sanctify and cleanse it (church) with the washing of water by the word" (Eph. 5:26). We, then, being sanctified are set apart and made holy, acceptable in His sight. We are set apart from the world and its evil deeds. If we are purged of all unrighteousness we "shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21).

The new life which Christ breathes into us **makes us new beings**. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). And what a wonderful new life in Christ Jesus we have! In Galatians 5, the Apostle Paul pictures the new life as being one of **joy and happiness**. The Psalmist said, "He hath put a new song in my mouth, even praise unto our God (Psa. 40:3). The Christian's joy can be seen on the countenance of the individual who has surrendered all. **Love** is predominant. Christ's commandment "that ye love one another as I have loved you" (Jno. 15:2) is carried out.

Another mark of the new creature is that he is **longsuffering, patient**. We are "strengthened with his might, according to his glorious power, unto all patience and long-

THE COMING OF HIS FEET

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight robed in darkness, or the gleam of glowing moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minster aisles so sacred, from betwixt the cherubim,
Through the wondering throng, with motion strong and fleet,
Sounds His victor tread, approaching with a music far and dim—
The music of the coming of His feet.

Sandaled not with sheen of silver, girdled not with woven gold,
Weighed not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor light of old—
The glory of the coming of His feet.

He is coming, O my spirit! with His everlasting peace,
With His blessedness immortal and complete;
He is coming, O my spirit! and His coming brings release;
I listen for the coming of His feet.

—Selected.

suffering with joyfulness." Col. 1:11: **Gentleness, meekness, goodness** all show themselves in turn. **Faith** in our Creator and Redeemer is a quality differing from any other. It is a living faith. There is hope connected with it.

The last three which I will mention seem to me as the greatest and most glorious of all. The fact that we are given **unfading life**, is enough to make anyone work with fervor, quitting only when the Master calls us hence. It is not a life which is smitten as soon as the sun comes out, but is like "a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when the heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:8). The Psalmist very vividly portrays it also, as "a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1:3).

We are promised the **hope of eternal inheritance**. Christ told His disciples upon returning to heaven, that He was going to prepare a place for them; for those who shall confess His name. Our hope of the future life is not a dead one like that of the Mohammedan who believes he attains paradise through an observance of certain prescribed duties; nor that of the Hindu who believes he can obtain salvation and future life by stopping the process of transmigration so that he will not be born again; nor that of the Buddhist who believes desire to be the root of all evil—that by ascetic practices he can get rid of all desire, thus reaching a state of nothingness, or Nirvana, where one "goes out like a lamp." Our hope, our faith is a living, everlasting, eternal one. "That by means of death, . . . they which are called might receive the promise of eternal inheritance (Heb. 9:15). "He that believeth on the Son hath everlasting life" (John 3:36).

Lastly, Christ conquered death by laying down His life, and taking it up again. If He had not risen again, all of our belief would be in vain. But because He conquered death, **we need not have fear of death**. If we overcome evil; if we follow His commandments; if we remain faithful to the end, He will reward us with eternal life. So, we need not fear the stepping stone to eternal life, which is death. For "he that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life" . . . but "whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 3:5; 20:15). If we know we are friends of Christ, we should not fear death nor the coming judgment day, for our names are written in the book of life.

Friends, have we nothing to look forward to? Shall we sit down and bewail the fact that we see no results coming from our labors? Or shall we keep on and on, serving Him in every way possible? Let us press onward and do that work which has been apportioned to us. May we be faithful in doing it, and never give up. Let us be comforted with the words of Paul who said, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

(Gal. 6:9). Christ said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And

if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:1-3. Scottdale, Pa.

IS SUICIDE SIN?

By Samuel M. Zwemer

The increase of suicide in America calls for some pertinent teaching on this subject. This article, taken from an exchange, discusses the question from a number of angles, besides giving the Scriptural teaching that has been held by the Church through the ages.

Those who know the facts and have studied statistics never hesitate to tell us that the vast majority of the ever-increasing number of those who put an end to their own life do so with deliberation and are, therefore, accountable to God and society for the act they commit. We do not judge those who have lost their reason or (what is far more rare) are temporarily insane. Such are not always responsible for their conduct. But he who deliberately contemplates suicide and then commits the deed is guilty before God and man.

This is the well-nigh universal verdict even among primitive races and according to all the great religious leaders of the ages. The Dyak headhunters of Borneo have no high code of ethics, and yet when a very rare case of a wife committing suicide occurred, we are told that "all the relatives stood over the corpse and beat it unmercifully, accompanied with loud denunciation of her action because she had by her act disgraced the whole tribe." Here, as among many other races, the suicide did not receive honorable burial.

Self-Destruction Cowardly

Plato and Aristotle both objected to self-destruction as cowardly and an offense against the state. Plato also declared it unnatural, since a man is his own closest friend. When some of the Stoics suggested suicide as the way out of misery in the presence of Epictetus, he said: "Wait for God, sirs; when He gives the signal and sets you free from this, your service, you shall depart to Him. For the present, endure to live in the place where He has stationed you. Wait, do not depart unreasonably." Only those Greeks and Romans who denied personal immortality ever advocated suicide. The Buddhist religion condemns it: "Any monk who says do away with this wretched life full of suffering and sin, death is better, preaches murder and is a murderer." Buddhist saints and Hindu saints never commit suicide, in spite of all their ascetic practices. Religious opposition to suicide is found in all strata of civilization and in nearly all the ethnic faiths. Mohammed said: "Whosoever shall kill himself shall suffer in the fires of hell and be excluded from heaven forever." And no funeral prayer is said over him. Suicide is very rare in Moslem lands just because of the nature of a Moslem's belief in God and in a future life. He accepts all of life's events with submission as a divine appointment and will not gamble with eternity.

What the Bible Teaches About Suicide

The teaching of the Bible in the Old and New Testaments leaves no doubt that all murder is sin and he who sheds his own blood

is as guilty as he who sheds the blood of another. Only five cases of suicide are mentioned in the Bible. The story of poor, deluded King Saul and his armor-bearer on the field of battle; of Ahitophel, the traitor; of Zimri, the usurping King of Israel, who reigned for seven days; and Judas Iscariot, the son of perdition who betrayed our Saviour with a kiss. Who would care to be numbered in their company?

It was the enemy of souls, the Devil, who tempted our Lord to suicide when he put Him on a pinnacle of the Temple; and Christ's answer to this challenge for spectacular display was, "Thou shalt not tempt the Lord thy God." When the Philippian jailer drew a sword during the earthquake, to put an end to his own life for fear of the Roman law of execution, Paul dissuaded him, saying, "Do thyself no harm." Both Christianity and Judaism have always denounced suicide as sin against one's own soul. The rabbis and the Church fathers are at one in condemning it. Augustine during the dreadful days of the Hun and Goth invasions told Christian women not to commit suicide, although they feared violation, because the latter was only the unwilling pollution of a body, but the former was the death of the soul. Thomas Aquinas denounced suicide as unnatural, contrary to charity, an offense against the community and a usurpation of God's power to kill and make alive.

The Alternative to Suicide

Suicide is not only presumptuous, it is cowardly. The one who commits suicide refuses to play the game of life to the end. John Stuart Mill says that every suicide betrays lack of moral fibre. What right has a man who is losing the game to blow out the candle or brush the chess-men off the board? Why not take defeat honorably? Why not endure to the end and wrest victory from the very jaws of death? The alternative to suicide is to gain new desire to live from the source of all life, God—to lay hold of Christ who was tempted in all points like we are but without sin, and find in Him comfort, strength, hope, and forgiveness. Suicide is only possible when a man fails to think the matter through. It is always a half-measure and settles no problem for any one. Shakespeare, the great interpreter of life, puts it all on the lips of Hamlet in his soliloquy:

"To be, or not to be: that is the question: Whether 'tis nobler in the mind to suffer The slings and arrows of outrageous fortune Or to take arms against a sea of troubles And by opposing end them? To die, to sleep; No more; and by a sleep to say we end

The heartache and the thousand natural shocks That flesh is heir to, 'tis a consummation Devoutly to be wish'd. To die, to sleep; To sleep: perchance to dream; ay, there's the rub; For in that sleep of death what dreams may come, When we have shuffled off this mortal coil, Must give us pause:" "... the dread of something after death, The undiscover'd country from whose bourn No traveler returns, puzzles the will And makes us rather bear those ills we have Than fly to others that we know not of? Thus conscience does make cowards of us all."

Suicide Betrays a Trust

Suicide is sin because it betrays a trust. The greatest gift any one has is life. Who would spill it on the ground, and not rather treasure its every drop in the chalice God has given us? Suicide is sin because it seeks to usurp the function of the angel of death. He will come soon enough and without being summoned. Suicide is sin because it betrays impatience with men and with God. Those who possess their souls in patience and have learned to wait on God and rest in Him are never tempted to put an end to their existence. Suicide is the coward's exit from the stage of life. It is heroic to face every kind of difficulty and to meet every obstacle with unruffled spirit, to fight the good fight until the end and to keep faith with our friends and with God.

Suicide Dishonors God

Suicide is sin because it dishonors God. He is the Giver of life and the upholder of life. To commit suicide is to push your way into the very presence of the Judge of all men, of the King of kings, before you are summoned. Suicide is a sin against our own conscience; to think twice is to avoid it. Suicide is supreme folly and such foolishness is sin. "Whoso findeth wisdom findeth life and shall obtain favor of Jehovah. But he that sinneth against me wrongeth his own soul: all they that hate me love death." "For we must all appear before the judgment seat of Christ to give an account of the deeds done in the body."—The Presbyterian.

ROBBING GOD

A Chinese preacher, speaking of robbing God of time and money and service used this illustration:

"It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?" —Selected.

A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day as we need it.—D. L. Moody

MISSIONS

SERVING CHRIST IN THE CITY

By Louida Bauman

In the city we find human nature the same as elsewhere. The expression of it may differ somewhat, but there is the same principle of sin in human hearts. There is also the same restlessness and longing, outside of Jesus Christ, for pleasure and happiness. Where many are gathered together there are more varied temptations. Amid the din and confusion of city life where man's work is so evident many have little thought of God. As we see and meet many who do not know Him, our hearts are moved with compassion. We cannot reach everybody, but we can reach a few. The love of Christ constrains us to tell them of Jesus who loved us and gave Himself for us. We have that confidence that no case is too hard for Him and that He is able to save to the uttermost all who come to Him.

As we study the needs of those about us we realize that Jesus is the One they need. There is a restlessness and dissatisfaction which is quite evident. Social and economic conditions seem quite unbearable to many whom we visit. To illustrate this I will tell you about one home in which we visit. The man in this home is over fifty years of age. He is not employed, and because of his age does not expect employment. He is worried about financial circumstances and afraid of losing his home which he has built himself. One day when we were visiting there, he paced the floor, cursing as he walked back and forth. He said, "I always worked hard and made an honest living. There is no God. If there is a God, as you say, why does He allow things to be so?" Then he continued to curse again. Many who have similar attitudes and experiences band themselves together and encourage this spirit in others who are not quite so defiant. They discuss a new social system. They do not realize that the root of the world's trouble is sin, the cause of greed and selfishness, and that they themselves have also a self-seeking attitude they condemn in others. No place is given to Jesus who alone can change human hearts, making of them new creatures in Christ Jesus.

Quite a number are disgusted with conditions in the religious life, saying that religion is commercialized and the churches are after the people's money. Some have been attending churches where a social gospel is being preached and where there has been a departing from implicit faith in God and His Word. Blind leaders are trying to lead the blind. Not being fed they have stayed away. They are tired of formality and hypocrisy and feel they are as good as those who attend church. They hide behind those whom they call hypocrites and also look for inconsistencies in the lives of those who are saved. Satisfying themselves with these ex-

cuses, which are the result of unbelief, they go on in life with a very indifferent attitude toward spiritual things. Satan takes advantage of this situation and sometimes those who are dissatisfied are ensnared into false teachings such as Spiritism and Christian Science, and the teaching of Jehovah's Witnesses. Religiously they adhere to these teachings and do not know the power of Christ to save. Many have allowed the cares and responsibilities of the world to crowd out thoughts of spiritual things. Those who are honest, however, admit that there is a difference between the professing Christian, and one who lives the Christian life. Recently a young man said that he knows one "perfect Christian," one who had never done anything wrong in his estimation. Many are impressed with reality and express a desire to have what they feel a real Christian has. One young mother, whom we have visited a few times, feels very much unsatisfied with herself. She longs to be delivered from the power of sin, although she does not realize that is the power from which she needs to be delivered. She would like to have a sure hope for the life to come, the certainty and the liberty a Christian seems to have. She seems very anxious but does not have the faith to believe that it is all true, and yet she feels that it must be. Reality is convincing.

Our responsibility as servants of Christ is to present Him. Our lives are very closely watched, so we must be able to say "I live, yet not I, but Christ liveth in me." There are always those who watch for any inconsistency, because they set a very high standard for a Christian, not allowing for failures and shortcomings. Just as they see that we believe and live what we preach are they going to be impressed with the reality of Him of whom we speak. Our lives must endorse what we say. The spirit we show in all our attitudes in daily life must manifest the spirit of Christ living in us. If we desire that others would know Jesus we must first of all allow Him to take complete control, filling us with His spirit, and out of us shall flow rivers of living water. If He abides in us and we abide in Him, His life will just naturally pour out, and as a stream refreshes the land through which it flows, so our lives lived in the power of His Spirit will be a blessing to many. If we let Him work in us that which He pleases, He will also work through us. Continually as we yield to Him, that activity increases in power and effectiveness. There is a place in Christian service for methods and organization, but the greatest need is men and women who are fully surrendered to Jesus Christ, such who are in daily fellowship with God, daily feeding upon His Word, daily claiming His precious promises, resting on the strength of His

Word and power to fulfil the Word which He has given.

To live the consistent Christian life we must set ourselves not to allow anything that would rob us of communion with the Lord, that would hinder this flow of life. The most important part of our service is in the unseen. Constantly we need to commit ourselves to Him. Not only must we commit ourselves and our needs to Him, but we must plead in behalf of others at the throne of grace. We have the right to claim great things from Him, when it is for His name and His glory. As we bring the needs of others before Him we have that assurance that He will, in His own time and way, answer those requests and save those souls for whom we yearn and for whose salvation we plead. We need His guidance to lead us to those to whom He would have us speak. As we faithfully work with those with whom we are in contact, others through various circumstances are brought into our lives. Wherever possible we continue with contacts made.

To live a consistent life and to pray much, although very important, is not all that is needed. We must preach about Christ and tell others about Him, and teach about Him. There is a real need for those who preach Christ crucified for our sin and risen for our justification, and Christ coming again. We need preachers who definitely and fearlessly denounce sin, simply and clearly presenting the remedy for sin, also emphasizing the need of constant victory over sin and the power of Christ to keep us from following. Above the pulpit in our Mission are printed these few words, "We preach Christ crucified." Our prayer is that this wonderful Gospel message may continue to be sounded forth from this pulpit and that the Word preached may bring forth much fruit.

There are many who do not attend church because of prejudices and indifference, who feel however that a "religious" training is good for their children, so they send them to Sunday school. Through the children we have a point of contact with their parents. Quite a few of these parents attended Sunday school and church when younger. They went because they had to go. Mentally they believe that Jesus died to save them from sin but just what a personal acceptance of Christ as their own Savior means is not clear. By reading and explaining the Word of God to them as we visit in their homes, some have had their blinded eyes opened. One young mother who was saved said, "If you folks had not come to our home I would not have known how to be saved." "Faith cometh by hearing, and hearing by the word of God." As those in whose homes we visit pour out the burdens of their hearts we have opportunity to tell them of Jesus who can meet every need and in whom we have a solution for every problem.

Teaching the children who come to our Sunday school and Summer Bible School is a sacred responsibility. Here too we seek to present Him and attract others to His service. Our aim as Sunday-school workers is to live and teach in such a way that all the Sunday-school scholars will understand and feel their need of a Savior. We seek to lead

them to an acceptance of Jesus as their Savior while their hearts are still young and tender, and before the attractions of the world appear so fascinating. When there is very little encouragement in the home this seems like a very hard task, but here are many precious souls, and God is able. May we seek His wisdom and guidance. We realize that consecrated, willing workers are a real help and as older Christians we have a definite responsibility in teaching and helping these younger servants to be diligent and faithful in their responsibilities.

To help the younger Christians, as well as older ones, we meet and study the Word of God together in order to make it our own, also to learn how to study it, so we can again impart it to others. We are thankful that the teachers in our Sunday school have a sincere desire to be an example to their pupils. The pupils, although they may not have had definite teaching as to how a Christian should live, are quick to observe anything which is not Christlike. One little girl who attends our Sunday school in the morning and another in the afternoon has remarked about the difference in her teachers. She does not like the idea of her teacher at the afternoon Sunday school using lipstick and rouge, although she herself has told her mother she wants to use it when she grows up. Somehow she does not feel that that is becoming to one who professes to be a Christian.

The testimony of each faithful Christian is a shining light in the community. Sometimes the testimony of one who is not definitely engaged in Christian work, but who witnesses faithfully in a secular occupation, seems to count for more among certain people. We pray that God may continue to bless this testimony as it goes out at home, at school, and at work. Some have had opposition in the home but have not been discouraged by it. Some of these younger Christians are quite alone. Naturally as Christians they have very little in common with their former associates and that means forming new associations and friends, which are not always so easily found. As friends and neighbors see the change in those who have become Christians they begin to wonder at the change. The neighbor of a young woman who was saved remarked about the change she had seen in her life. As others see this transforming power, they are attracted, and also become convinced of the power of Jesus to save.

Sometimes a person's confidence can be won by practical assistance. It may be a very little thing, but if the help is given just at a time when it is needed, it is much appreciated. Perhaps a few recipes suggested to a busy, tired mother, or a pair of rubbers given to her child when he has had to stay at home from school because he has none, will open the way to her heart. Certainly we must be very wise in the distribution of these material gifts, but we have felt that these gifts have prepared the way for that message of the gift of Life from God Himself.

The way of salvation clearly set forth in print and handed to people as opportunity presents itself and dropped into the letter

slots from door to door is another way of presenting the message. "The Way" has been regularly distributed and prayer has been offered for blessing in this ministry. We have the faith to believe that some who read will be brought to realize their sin and accept the Savior who said, "I am the way, the truth, and the life."

To the willing servant any service is a

pleasure. To serve Christ and speak of our Master to others gives true pleasure. There is no joy that can be compared to that which comes to a Christian when a soul is born into the family of God. Sometimes the pathway may seem hard to travel, but if the Spirit is lifted up to God there is strength and grace for each step of the way.

Toronto, Ont.

BOOK REVIEW

Studies in Mennonite City Missions, by Alta Mae Erb

Reviewed by Wm. G. Detweiler

This is a new Mission Study book, just off the press. It is one of a series being prepared by the Mission Study Course Committee of the Mennonite Board of Missions and Charities. We trust these study books will be widely used among our churches to give information about and stimulate interest in the great work of missions.

A number of years ago the Mennonite Church was almost altogether a rural church. There was no organized effort made to evangelize the cities. In fact, we are told that there was some antagonism to evangelizing the cities and establishing churches in them. One of our oldest members in our Canton congregation tells of something that she remembers. There was some agitation in favor of opening a mission near the city of Canton. There was a church building, but the work had just about ceased. When therefore some urged that the work be revived some felt that it would be impossible to have a Mennonite Church close to the city. It was considered by some to be next to impossible to have and maintain a Mennonite Church in a city. But in the years that have passed prevailing sentiment has changed. Whereas there were very few Mennonite churches in the cities then, today there are more than thirty city missions conducted by the Mennonite Church. This is a step forward in the right direction. If the Mennonite Church is not able to evangelize the cities and remain true to the Lord, it is time for it to take stock account. But we are glad that the Church is interested more and more in the city. Christ did much of His work in the city. He gave the command that the Gospel should be preached first in the city of Jerusalem. It was in the city that the Church was established. The early church was largely a city church; it had its main bases in the city. Paul and the rest of the apostles went to the city with the Gospel. The sin and depravity of the city was a call to them to come to give the Word.

After quite a number of city missions had been opened by the Mennonite Church, Alta Mae Erb wrote a book entitled, "Our Home Missions." This book dealt with the history, growth, and work of the city missions, the rural missions, and the charitable institutions of the Church. It seems to have served its purpose well. But with the passing of the years there were many changes in the home mission work of the Church. Old workers left and new ones took their places; a few of the missions were closed while many others came into existence; fields of activity and memberships of congregations changed. Hence this book on home missions became

partly obsolete. There was no book to which mission study groups could be referred to get rather complete information. As a consequence the Mission Study Course Committee of the Mennonite Board of Missions and Charities requested Mrs. Erb to write a new book. This she has done. The book bearing the title given above, "Studies in Mennonite City Missions," is the result.

There are a few points of difference between the old book and the new. In the first place there was felt to be a need for a separate book on the rural mission-work of the Mennonite Church. A new book is now being prepared on this field. So this book on our home missions does not include the rural work. Then, too, it was the aim of the committee to have this book written in such a manner that would keep it from becoming obsolete in a comparatively few years.

The title of the new book by Mrs. Erb is quite suggestive. It is a series of twelve studies in city missions of the Mennonite Church. The author has kept in mind that this book will to a large extent be used by mission study groups, and for this reason has adapted her lessons. There are given suggestions and helps for the leaders of the study groups. Questions for research and for reflection are included in the several lessons. There are also listed problems for discussion. Quite valuable will the leader find the projects that are suggested for the class to carry out. Then, too, the fine poems given between the studies will be found helpful. They may be just what many a person has been seeking for in preparation for a talk in Young People's Meeting or for some Missionary Day Activity.

Let not the reader of this review imagine, however, that this book is not adapted to be read by those who do not want to read it as a textbook. A glance at the book will reveal that it is both interesting and informative. The studies consist of accounts of the history and work of practically all the city missions of the Church. More than forty pictures interest the eye at first glance. A careful reading of this book should aid us to pray more intelligently and work more diligently for the lost in the cities.

(Continued on page 127)

Educational

SUCH WAS THE HOUSE BEAUTIFUL OF NAAMAN IN DAMASCUS

By Anis Charles Haddad

Are we somewhat disappointed as we thread the streets of Damascus? Do we tremble lest the dream of this enchanting city be dissolved by itself? Do not be concerned! Each house in Damascus is a "paradise." The streets know only the exterior of the outer walls and forbid the passenger even the suspicion of beauty.

A friend of mine who is at Damascus takes us to the true "House Beautiful"—a dream palace—one of those which we frequent when we are children with "caliphs and ladies." I am indeed glad to visit a typical Damascus house, for I am told about the pleasant features of the home, the open court with orange trees, the roof garden, the large drawing room at the front I am unprepared for, the plain exterior, which is so extreme in its mediocre severity that it is hard to imagine any of these things hidden behind such uninteresting walls. When we enter, however, the transformation is startling, and later I find just why the typical Damascus home does not put its best foot forward.

The private homes of Damascus are a theme of wonder and admiration throughout the Orient. The homes of several of its inhabitants are gorgeous and remind us of tales in the Arabian Nights. This romantic beauty can hardly be imparted by any description nor do I know any pictures which fairly represent it. In a land in which a moist spot is called a garden, and a canal bordered by willows a "paradise," the fancy constructs a palace of the utmost splendor and luxury out of materials which in a less glowing country would scarcely satisfy moderate notions of comfort or of ostentation.

But the East is a region of contrast, as well as of luxury, and it is difficult to say how much of their reputation the celebrated mansions of Damascus owe to the wretchedness of the ordinary dwellings and also to the raggedness of their surroundings. We spent a day in visiting several of the richest dwellings and steeping ourselves in the dazzling luxury they offer.

The exterior of a "private house" gives no idea of its interior. Sometimes its plain mud wall has a solid handsome street door, as if it is very old, perhaps a rich Saracenic portal: but usually we slip from the gutter, lined with mud walls, called a street, into an alley crooked, probably dirty, pass through a stable yard and enter a small court, which may be cheered by a tree and a basin of water. The moment the door is opened the whole scene changes. Passing across a long and rather narrow interior court, paved with pink and volcanic stone, we come into a high room. The floor is covered with black and white marble. A delicious fountain bubbles up in a basin of yellow and white marble,

above which is a little yellow lion with gaping jaws with numerous jets sending down their misty showers of the Abana waters, beautiful marble nymphs supporting the basin and ranged round the court at equal distances. Near it is a framed plaque on which, in white lettering against black, are the Arabic words, "God has said this is the day when truth is of much benefit to those that speak it." Another inscription, in letters of ivory proclaims, "God is merciful to those who fear Him."

About it are orange and lemon trees, roses and vines. The orange trees throw rich mosaics of shadow upon the pavement and groups of men sit around, smoking tranquilly as if they are only part of the furniture of the scenes. Pillars of almost every tint of marble with gilded base and capital, stand round the walls in terraces, diminishing in size as they near the fretted cornice.



Luxury, Moorish and Modern, in the House of a Damascene

There for the first time I feel the just instinct of the Prophet Mohammed in painting "paradise" from the materials furnished by the genius which he and the people of the East know. The scene is a poem set to music. The light of the day streams into the spacious court as into a vase worthy of it. This fountained and foliaged interior, hushed in the warm blue silence of that sky, forever suggests a luxurious and poetic life. These scenes suggest it so absolutely and strangely that a child of the West contemplates them, fascinated indeed, but frightened, as if it were wrong to follow, even in fancy, the outline they draw upon the possibilities of life. Dreaming by the singing waters and reclining upon the sumptuous sofas he hears his heart

repeating the mournful words of the Prophet Mohammed when he first viewed Damascus from afar, "There can be but one paradise, and mine must not be here!"

From the end of the court, a broad, lofty staircase with elaborate balusters ascends to a galleried recess, before which hung a vine of passion flowers in blossom, transfigured in light, a tapestry of Paradise, and, touching the pavement below, it trailed languidly upon the glossy marble. There is beyond this court a second, larger and finer, with more fountains, trees, and flowers, and a house more highly decorated. This is the "harem"—the women's apartment—and the way to it is a crooked alley, so that by no chance can the slaves and visitors of the master get a glimpse into the apartments of the women.

The first house we visited is of this kind: all the portion the gentlemen are admitted into is in a state of shabby decay; its court in disrepair, its rooms void of comfort. But the ladies find the court of the harem beautiful, its apartments old, very rich in wood-carving, and painted in dreamy arabesque.

There are two kinds of arabesque in these houses—one is paneled, carved in wood and so elaborately gilded that the effect is of a tapestry of the richest camel's hair shawls. The other is flat painting—the modern method is gayer and brighter but not so deeply rich and delicate. The former usually sur-

rounds the base of the alcove or apartment, but the latter haunts the depths of the upper walls and the ceiling, with suggestions as subtle as the melody of Eastern verse.

While I was looking at the pictures painted on the walls one of the servants came from the "harem" to receive me. He was a young negro, very tall, thin, shambling and pathetic looking, dressed in a pink shirt, black trousers, and a pepper-and-salt jacket and waistcoat. Standing sideways to me, with his hands hanging, in a high voice he entered into conversation. He informed me that he had been taken when a child from his home in the Sudan and brought to Damascus, where now for over twelve years he had been in the service of this rich man. After offering

me a cup of coffee, he proceeded to show me his watch, a silver one, and his chain, which is of gold. He then told me, with an air of pride, that he received five dollars a month for pocket money! and is always well treated. I congratulated him, but he suddenly collapsed. His triumph faded, and, drooping his small head, he exclaimed in an almost shrill voice, "If I had a thousand dollars I would give it all to return to my own country. I would give also my silver watch." He paused for a while and then added, "And my chain!"

"Can you remember your country?" I enquired. The servant stood with his bulging eyes and fingered the watch chain that lay proudly across the waistcoat. "No, but it is my country, and I wish to go back there." And soon he bade me, "Godspeed," plaintively and shambled away to his master's chambers.

And as he opened the door I could see the wife of the chief as she stood in the sun, conscious of the splendor of her appearance as if she had just emerged from the bazaars in which every merchant had thrown his choicest treasures at her as she passed. It is an accumulation of riches in every kind, but each so genuine and magnificent that the eye is satisfied.

We will now visit the private houses of the Jews, which are totally different in architecture and decoration. In passing through the streets of the Jewish quarter we encounter at every step beautiful children, not always clean, but ravishingly lovely, I could almost say the handsomest, as to exquisite natural complexion, grace of features and beauty of eyes, that I have ever seen. And looking out from the open windows of the balconies which hang over the street, were lovely Jewish women, the mothers of the beautiful children and the maidens to whom the tourist is grateful that they look out of windows now as they did in the days of the prophets.

As we enter the house we are received by the entire family, old and young, newly married, betrothed, cousins, uncles and maiden aunts. They are evidently expecting company, and are not at all averse to exhibiting their gorgeous house and their rich apparel. Three dumpy, middle-aged women welcomed us at first in the raised recess at one end of the court. We were then seated upon the sofas, while the women squatted upon cushions. Then the rest of the family began to appear. There were the handsome owner of the house, his younger brother, just married, and the wife, a tall pretty woman of the strictly wax-doll order of beauty, with large swimming eyes. She wore a short-waisted gown of blue silk, and diamonds, and, strange to say, a dark wig. It is the fashion at marriage to shave the head and put on a wig, a most disenchanting performance for a bride! The numerous children, very pretty and sweet-mannered, came forward and saluted us by kissing our hands. The little girls were attired in white short-waisted dresses and all, except the very smallest wore diamonds. One was a bride, of twelve years, whose marriage is to be concluded the next year. She wore an orange wreath, her high corsage of white silk sparkled with diamonds, she was

sweet and engaging in manner, and conversed with me in French prettily.

The girls evidently had on the family diamonds. The headdress of one of the cousins of the family who was recently married had a front which was a mass of diamonds. We saw the same style of dress in other houses afterwards, and were permitted to observe other young women who were literally plastered with these precious stones, in wreaths on the head, in brooches and necklaces—masses of dazzling diamonds, which after a time came to have no more value in our eyes than glass, so common and cheap did they seem.

All the women and the children of the family walked about upon wooden pattens, ingeniously inlaid with ivory, or pearl, the two supports of which raised them about three inches from the ground. They were fastened to the foot by a strap across the ball, but being otherwise loose they clattered at every step. Of course, graceful walking on these little stilts is impossible, and the women go about like hens whose toes have been frozen off. When they step into the salon they leave their pattens on the marble floor, and sit in their stocking feet. When we have been served with coffee and sweets they all rise and show us about the apartments.

The first one, the salon, will give an idea of the others. It is a lofty, but not large room, with a highly painted ceiling consisting of two parts—the first, level with the court and paved with marble, has a marble basin in the center supported on carved lions; the other two thirds of the apartment is raised about a foot, carpeted and furnished with chairs of wood, inlaid with mother-of-pearl, stiffly set against the walls. The chairs are not very comfortable to sit in, and they are the sole furniture. The wainscoting is of marble in screenwork, and most elaborately carved. High up near the ceiling are windows, double windows in fact, with a space between like a gallery, so that the lace-like screenwork is exhibited to the utmost advantage. There is much gilding and color on the marble, and the whole is costly and gaudy. The sleeping rooms, in the second story, are less handsome in style, but they are

literally all windows on all sides. The space between the windows is never more than three or four inches. They are admirable for light and air, but to enter them is almost like stepping out of doors. They are all "en suite" so that it would seem that the family must retire simultaneously, exchanging the comparative privacy of the isolated rooms below for the community of these "glass apartments."

The salons that we see in other houses are of the same general style as of the first—some have marble niches in the walls, the arch of which is supported by slender marble columns, and the recesses as well as the walls are decorated with paintings, usually landscapes and cities. The paintings give us a perfectly accurate idea of the condition of art in the Orient. Money has been freely lavished in these dwellings, and whatever the Eastern chisel or brush can do to enrich and ornament them, has been done. I am much pleased by the picture of a city—it may have been Damascus—freely done upon the walls. The artist has dotted the plaster with such houses as children are accustomed to make on a slate, arranging some of them in rows, and inserting here and there a minaret and a dome. There is not the slightest attempt of shading or perspective. Yet the owner contemplates the result with visible satisfaction and takes a simple and undisguised pleasure in our admiration of the work of art.

"Alas," I said to the delighted connoisseur who had paid heavily for this picture, "we have nothing like that in our houses in Palestine, not even in the capital at Jerusalem." He smiled with delight and added, "But your country is the holiest on our earth; is this not a great blessing?"

These occasional glimpses of an Orient sunk in repose and calm, living untroubled beside the seething bustle of the streets, are at once refreshing and mysterious. They seem to suggest that Eastern tranquillity and aloofness, that love of the beautiful and the sensuous, which one feels through all the outward turmoil of the East.

Jerusalem, Palestine.

EARLIEST AMISH SETTLEMENTS IN AMERICA

By C. Z. Mast

This article gives much interesting information concerning the early settlements of the ancestors of many of our readers.

The Valley of Oley comprises an area of about thirty square miles, and is situated in the central portion of Berks County, Pa., five miles east of Reading. It is almost entirely surrounded by hills, with the rest of the world, as it were, shut out. The Indians thought it resembled a kettle, and named it Oleka, which according to their dialect is the name of this implement, whence the name Oley was derived.

The surface of the valley is beautifully undulated, slightly inclining and the numerous streamlets which arise from the surrounding hills irrigate from all sides the rich and fertile soil which is being farmed by the Pennsylvania German type as a little vegetable garden.

The first settlements were made towards the close of the eighteenth and the beginning of the last century. There are papers of land titles in possession of some of the inhabitants dated May 7, 1682, which was nearly the time William Penn got possession of the province of Pennsylvania.

Many of the first settlers of Oley were French Huguenot refugees, who fled from their native country under the persecutions which prevailed in the reign of Louis XIV. Queen Anne, upon her accession to the throne of England in 1702, induced many of these oppressed Protestants, French, German, and English, to emigrate to America. These were some of the principal pioneers of this place. They came to this wilderness

in search of homes and an asylum of religious freedom.

The names of the Huguenots who settled here were De Turk, De Lavan, De La Plank, Bertolet, Berdos, De Long, Sharadin, Lorah, etc. The De La Plank family produced a pious Amish leader in the third generation, known as Bishop Peter Plank who served in the Conestoga congregation near Morgantown from 1808 until his death in 1830. He was married to Frances Kauffman, the only child of Jacob and Elizabeth Kauffman who were adherents of the Amish faith. In 1768 they moved on a tract of land near Elverson which was in after years known as the Jacob Dengler farm.

Members of the society of Friends, called Quakers, also made some early settlements in Oley. These, like the Huguenots, were refugees, but came mainly from England. Some German Quakers from Germany also found their way thither. These undoubtedly followed William Penn in his second visit to this country, or they must have arrived here very shortly after. Among the English Quakers were the ancestors of Daniel Boone, the Kentucky pioneer.

By 1714 the Yoders from Switzerland made a settlement near Crooked Dam of the Manatawny Creek. The party consisted of a widow whose name was Barbara (whose husband died on the ocean on his way to America, and was buried at sea), eight sons, and one daughter. They were the first Amish to arrive in this country, and were followed by the Kauffmans and Fishers in 1732 and the Beilers in 1737. These are the only Amish we have been able to locate in the pioneer days of Oley Valley. Having thus located here without a pastor from the fatherland, we have found only a few members who continued to embrace the Amish faith, and such migrated in the course of a quarter of a century to the vicinity of Hamburg, Pa.

Early religious activities in Oley Valley were conducted by the New Born, Moravians, Lutherans, and Reformed. Matthias Bauman was a shoemaker by trade who came from the town of Lamsheim in the Lower Palatinate of Germany, and settled in Oley Valley by 1718. He preached that if a man is regenerated everything that he does is right and good; for he can sin no more. Count Zinzendorf, a strong Moravian leader and teacher, says that by holding these views "they justify gross sins of the flesh." After Bauman's death in 1727 the cult became extinct. The Chronicon Ephratense mentions this sect as having gained a proselyte by name of Jotter (Yoder) and others throughout the Oley Valley. But Yoder and some of his companions who had embraced this religion became insatiable in their love of the world.

On Feb. 10, 11, and 12, 1742, another religious enthusiasm was brought into the Oley Valley by the Moravians. This may have shaken our early Amish brethren from the faith of their fathers when they lived here without a shepherd to watch over them as a little flock. A German religious conference of various sects and denominations of eastern Pennsylvania was held in Oley Valley in the home of John De Turck. The days were spent in devotions and in deliberations over the various problems that then vexed the church, viz., of the mode of baptism, the

proper Sabbath, the question of matrimony as held by the Ephrata Cloister Brethren (followers of Conrad Beissel), and the various doctrines and practices of the Mennonites of Franconia and Lancaster Counties and the Moravian Brethren of Bethlehem, as well as the Dunkards of Germantown, and the Lutherans on the Tulpehocken. This conference was brought about by Count Zinzendorf under the doctrinal guise of being a Lutheran. But the Lutherans succeeded in securing sincere and successful superiors, Muhlenberg and Schlatter, to lead with pastors their respective branches of these German church folk forward to success, having already numbered over ten thousand without religious leadership.

Finally, in 1749, the Amish of Switzerland ordained Jacob Hertzler at the age of forty to the office of a bishop to lead the church in America. He came to their rescue in the year 1749 by settling near Hamburg, Berks Co., Pa. Christopher Beiler of Oley Valley had thus married the widow Yoder's daughter Barbara and a son Christian of the widow Yoder (a great-grandfather of Bishop Michael Yoder of Mattawana, Pa., whose labors as an inspiring leader will long be remembered) all migrated to the Hamburg region. These pioneers from Oley Valley have thousands of descendants in the Mennonite Church today. The Amish settlement has practically vanished into oblivion, excepting what has been dug up by historians. Hundreds of inhabitants throughout Berks County are bearing the name Yoder, Kauffman and Fisher as having emanated from these earliest Amish pioneers in America.

Northkill Settlement

This colony of Amish had developed into their first organized congregation in America. After 1740 all Amish immigrants and a few prior to that time, after arriving in Philadelphia, proceeded northward through the Schuylkill Valley and took up warrants near



SPRING

Do you hear her voice in the rustle
Of grasses and whispering trees,
In the twittering of birds, now mating,
In the humming of busy bees,

In the budding of fragrant flowers,
In watching their petals unfold—
Dainty snowdrop, violet and crocus,
And the sturdier marigold?

Her jewels are dewdrops like opals
As they sparkle in red rays of sun,
On bushes and vines and cobwebby trees
Whose leaves denote spring now has come.

She comes, nature's youngest of seasons,
With arms that are full of delight;
Her spirit is one of contentment
From the dawn to the mystical night.

—Fanny Byrant Wight.

the Blue Mountains and along the banks of the Northkill Creek in the vicinity of Hamburg or within the present bounds of Berne, now Upper Berne Township. By 1742 a sufficient number had located in this region to petition the Provincial Assembly for exemption from the oath in becoming naturalized, a privilege which had already been granted the Quakers and Mennonites in Pennsylvania. This petition was framed by a brilliant Amish lad at the early age of sixteen, known as Henry Zimmerman. It breathes the fervent spirit which animated them, and at the same time illustrates their principles and aims in the land of their adoption. In 1742 an act was passed in their favor.

They were also favored in 1766 by Richard and Thomas Penn, proprietors of Pennsylvania, who donated twenty acres of land to them of Berne, now Upper Berne Township, Berks County, Pa., for church, school, and graveyard purposes. A log schoolhouse was erected by the Amish on this land and the foundation wall was visible about forty-five years ago, being located at the east side of the plot. On the slope of the northwest corner is the Hertzler graveyard, where lie the remains of their first bishop in America, Jacob Hertzler. His tombstone bears the following inscription:

"Jacob Hertzler, Pioneer settler, Preacher of the Gospel, Born in Switzerland 1703, came to America 1749, died 1786. First wife died in Europe. Second wife, Catharine Ruegy, and second son, Jacob, buried here."

The burial ground or the entire twenty-acre plot is now included in the Hertzler Homestead Farm which is owned and occupied by Allen Becker.

By the year 1752 the congregation had an enrollment of the following male persons: Jacob Burkey, Jacob Burkey, Jr., Hans and Stephen Kurtz, Christopher Beiler, Jacob and John Hochstetler, Christian Fisher, Christian, Jacob and Isaac Kauffman, Christian and Samuel Koenig, Hans Lantz, Jacob and John Mast, Jacob, Christian, Daniel, and John Miller, Christian and Jacob Stutzman, Jacob and John Hochstetler, Christian, Jacob, John and Christian, Jr., Yoder, Christian, Moritz, and Hans Zug, Melchoir Detweiler, Michael, Andreas, and John Holly, Michael and Andreas Troyer, John Lapp, and Christian Harshberger.

The above pioneers are the progenitors of the greater number of Amish in the United States. The remaining descend from Europeans who came later to this country during the Napoleonic Wars.

However, from 1754 to 1764 the Delaware Indians made cruel assaults in a desperate effort to reclaim the land, or rather to murder the settlers, coming across the Blue Mountains in great numbers after they had vacated this section for some years with the intention of never returning. They were influenced to do this through the misrepresentations of the French. This gloomy period in Berks County has been termed "ten years of bloodshed." Hundreds fell victims along the Blue Mountains, south and north, and along the Susquehanna as far north as Penn's Creek. In 1757 the Hochstetler family experienced a horrible massacre, along with the burning of their house and barn. Some of the Hochstetlers were taken captive.

Their pitiful suffering exceeded that of all their Amish neighbors. Consequently this settlement was reduced in numbers, and many sought refuge in other sections throughout the province of Pennsylvania, as some families fled to the central and western parts by locating in Mifflin, Juniata, and Somerset Counties, while others simply located in other townships in Berks and in the adjoining county of Chester. This colony had thrived under the leadership of Bishop Hertzler, and it might have been perpetuated through the course of nearly two centuries if it had not been molested by fierce Indian depredations. Nearly the entire community was harassed with fears in harvest time. A militia was at times on guard so the farmers could do their work in the fields.

The Maiden Creek Valley Settlement

When the Amish pioneers came into the Maiden Creek Valley to seek another asylum of refuge from the pursuit of the redskins, they became landowners again and founded family estates and homesteads instead of villages. Their homes were their castles, large stone dwelling houses whose walls seem to refuse to surrender to the assaults of time, and their estates were their dominions. Even most of them in the second generation had their own water supply, their own mills, weaver's beams, smithy shops, cobbler's bench and saddlery, priding themselves in what they repeated and so instructively expressed:

"Selbst gesponnen, selbst gemacht,
Rein dabei, ist Bauerntracht."

They even provided their own private family burial plots. The family unit in the Maiden Creek Valley was supreme for a number of generations. Only about six graveyards are known by the writer to receive continuous caretaking, others have been ruthlessly destroyed by farmers disrespectful to these abodes of the dead.

The name "Maiden Creek" is derived from an old Indian legend which says that the maidens of the various tribes were courted by the braves on the banks of this stream. Its main tributary is the Saucony, another stream that also figured in the early history of Berks County, as many a battle was waged on its banks by the savages against some of the white settlers.

The Amish were scattered in this colony throughout the present vicinities of Leesport, Shoemakersville, Temple, and Shillington. The settlement had grown from later immigrations of their brethren in Europe such as the Schmuckers, Stoltzfus and others.

During the Revolutionary War a member of this congregation, known as Christian Schmucker, was imprisoned, with a group of other brethren from the Northkill and Tulpehocken settlements, in the old Reading jail, for refusing military service. They were sentenced to death but the execution was never carried into effect as Henry Hertzell, a Reformed pastor, had pleaded to authorities in their behalf.

The names of pastors who had served in this congregation were Jacob Schmucker, Christian Miller, and Christian Stoltzfus. Bishop Jacob Hertzler, who remained in the Northkill settlement until his death, was their

leader. His successor was Bishop Jacob Mast from the Conestoga Valley.

The Koenig or King family was quite numerous in this congregation. They are the ancestors of the Kings throughout Mennonite communities in western states, although not including the Kings of Wayne County, Ohio, who are of a later house of Kings from Switzerland.

After the death of Christian Miller in 1832, who was a much beloved minister to his flock, the settlement began to decline in numbers and spiritual life. Many staunch members moved into the Conestoga Valley near Morgantown and to Mifflin, Juniata, and Somerset Counties, Pennsylvania, while quite a number of families remained. The children of the Yoder and Koenig families became largely affiliated with the Dunkard people, who produced some very able ministers in the Brethren Church throughout Berks, Lebanon, and Lancaster Counties. The Millers, Kurtzs, Zugs, Hertzlers, Reichenbachs, and others have hundreds of descendants in the Lutheran, Reformed, and United Evangelical denominations of Berks County and throughout the nation.

Tulpehocken Settlement

Where the Mill Creek, in Berks County, joins the Tulpehocken Creek, on whose banks lived the early ancestors of the Kurtz family in America, just east of Stouchsburg where the William Penn Highway crosses the stream, is the real heart of the Tulpehocken region. Here was Lonhardt Reith's land. The later Reith (Reed) homestead built of stone, which sheltered several generations of the pioneer's descendants, is still standing. The site of the latter is marked by the cemetery in which are buried six generations of Reiths and the eldest son of Conrad Weiser (the father of whom was a well known liberator, diplomat, and interpreter among the Indians).

At the Reith homestead the Tulpehocken curves to the north, through the original Kapp's meadows, then turns to the east through the Johannes Jacob Loesch tract on the northern bank of which stream one of the original settlers, in 1723, had reared his home near a spring. Thirty years afterward, in 1753, as indicated by an engraved date stone in the gable end of the house, a large colonial stone house replaced the former log cottage.

This and the former house were frequently the lodging places of Count Zinzendorf and the early Moravian bishops and missionaries, during the period of their early work among white settlers and the Indians. The diaries and records of these zealous religious workers during the colonial period, preserved in the archives of their church at Bethlehem, Pa., are full of incidents connected with this, the historic Kurtz homestead. Bishop Jacob Mast (1738-1808) from the Conestoga Settlement near Morgantown, was a frequent visitor to this home of his daughter Anna, who was married to Adam Kurtz. The Kurtz family were also visitors with the Schantz in the Conemaugh Valley as Mrs. Kurtz was a niece to Joseph Schantz or Johns, the founder of the city of Johnstown. There was a commendable feature in evidence with the members of this church. They were very

kind and hospitable. The writer's grandmother often loved to relate how they enjoyed visiting through the Tulpehocken Valley. "The folks with whom we visited first in the valley would accompany us to the next home, and the folks of the first and second home would accompany us to the third home, and sometimes the third party would keep going on through the valley with us until the group became too large."

In 1764 the farm homestead passed into the hands of Johannes Kurtz. It comprised 206 acres and was purchased from Adam Losh (Lesh) whose father, Johan Loesch, had erected the previously mentioned house on the old homestead in 1753. This house has been visited by many distant folks as the Kurtzs are the early forbears of the Kurtz families in western Mennonite communities. The inscription on the tombstone of Johannes Kurtz in the neat little cemetery on a sloping hillside back of the homestead is quite legible. This is what it says:

"Denkmal von Johannes Kurtz, Er
war geboren in Europa in der Schweiz
und storb in April 1796 alt 74 jahre."

By his side sleeps Betty Kurtz, his wife, and a number of his descendants and relatives.

The first Amish to arrive in this region was the Lantz family. In 1677 William Penn visited the Rhine Valley. He saw the conditions there, and on receiving his grant of Pennsylvania in 1681, he wrote to Benjamin Farley recommending it as an asylum for oppressed sects. Literature about Pennsylvania flooded the country, and small bands of Germans began coming to America. The first colonists settled in Germantown in 1683. They were forty Mennonites led by Pastorius. Other small bands followed.

1709-10 was a terribly cold winter which destroyed the vines and fruit trees and caused much suffering. About fifteen thousand of these poor people went to England, living in camps in dreadful misery and destitution, many dying. Several thousand were settled in Ireland, other thousands (Catholics who refused to become Protestants) were deported to Germany, and about four or five thousand came to America. Some of these came to North Carolina, where many were massacred by the Indians, and others came to Virginia. The largest single body, however, was settled on the Hudson at West Camp (Sangerties) and East Camp in the fall of 1710.

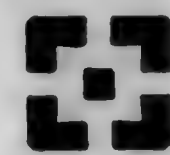
Johannes Lans, the fourth great-grandfather of the writer, was among the thousands to settle on the Hudson. They had been transported at the Queen's expense and "in this wilderness home, it was allotted them, that they should manufacture tar and raise hemp to repay freightage from Holland to England, and thence to New York. In this business they were unsuccessful. However they were released of all freightage upon them in 1713" (Rupp's History of Lancaster County).

While they were in Camp in England, five Indian chiefs who were in London to solicit aid against the French in Canada, saw the miserable condition of the Germans and

(Continued on page 125)



BIBLE STUDY



TABERNACLE STUDIES

LXI. The Day of Atonement—Leviticus 23:26-32

By the Bible Study Editor

The day of atonement was the second of the notable days of the seventh month, which seems to have been a month of the completion of events in connection with the Jewish ceremonial worship. The tenth day of the month was a most notable one in the course of these climactic events. Since the tenth day is a symbolic day, or period, or number, it has a significance in the matter of its numerical import. The tenth day would signify a completion of time, or a fullness of time. In the fullness of time, a seven-month period, the events of God's work of redemption will come to completion. In the fullness of days there came a time when the work of redemption was accomplished as it was in the completion of the work of Christ in atonement.

There may be some method by which the month and days may be applied to the length of years or periods of time leading up to the time of Christ. It is undoubtedly true that prophetic numbers have a definite interpretation. It is evident, however, that many differing views have been expressed in the endeavor to interpret these prophetic numbers. While there may be a uniform principle applied in such interpretations there has been no agreement in the location of these periods of time. There seems to be much of conjectural nature in the interpretation of numbers.

The signification of the time period is not of as great importance in any case as is the typical import of the sacrifices which were offered on the days in question. The days of the Lord are expected to be uncertain in conception of God's people. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" Matt. 12:39. Too frequently men seek the definition of prophetic years and times in order to know the day of the Lord's coming, or the time of the end. Let not the believer be betrayed into the thought that the dates and times are the essential things in the preparation of the saints for the day of the Lord. "Watch and pray," is the warning of the Lord.

The feast of the tenth day of the seventh month is described in Leviticus 16, as the manner of the High Priest's entrance into the Most Holy Place. In Numbers 29:7-11 an account is given of the sacrifices to be made in celebration of the tenth day of the seventh month. The method of celebrating the feast would necessarily include the offerings to be made in commemoration of the day and the celebration of the atonement by the High

Priest. The first day of the seventh month was celebrated without special offerings being made by the priest other than the day's offering. But in the case of the day of atonement, the ministry of the High Priest in the Most Holy Place was essential as part of the most sacred ministry of the sacred year of the people of Israel.

The tenth day of the seventh month constituted a holy day, or a Sabbath day. "Ye shall do no work in that same day" (Lev. 23:28). It was not possible that each Sabbath day should fall upon the seventh day of the week, yet the Sabbath days appointed by the law of God were just as sacred as were the days of rest appointed by God in the ten commandments—"The seventh day is the Sabbath of the Lord thy God."

"Whatsoever soul it be that shall not be afflicted in that same day, shall be cut off from among his people" (Lev. 23:29). The penalty for not abstaining from labor on the special Sabbath days was the same as that inflicted for the trespass of the weekly Sabbath day. The Sabbath day affliction consisted of abstinence from labor, from the use of fire for cooking the food, and from the usual employments, journeyings and services of the six days of labor. The acts of mercy on that day were allowed. The labors of the priests in offering even special sacrifices were not only allowed, but were required in order that the holiness of the day should be observed. "Ye shall afflict your souls, and offer an offering made by fire unto the Lord" (verse 27).

The holiness of God's Sabbath days was then celebrated in the consecration of the activities of the day to the service and worship of God, instead of the labors of the day being devoted to the personal interests of men. The idea of keeping a day holy only by resting from customary labors is scarcely a fulfillment of the spirit of God's Sabbath days. When the activities of the day lend themselves to the gratification of some human or fleshly impulse it becomes a day of pleasure for the flesh and not an affliction. That form of celebration of the day which gives every occasion for the service and worship of God, even at the expense of physical effort and self-denial, is in harmony with the Sabbatical observance of the day. That manifestation of mercy and charity which finds its fulfillment even by the act of labor or effort or expense, when such acts become an offering of devotion to the Lord whom we serve, is an offering of a sweet savour un-

to God on the Sabbath day which is devoted to Him.

The tenth day of the month, then, was a day of rest, of worship, of separation unto God, and a day of offering sacrifices in special commemoration of God's covenants, and remembrance of His mercies, and His salvation. The afflictions of the soul could only be such as brought the soul into closer fellowship with God and farther remove it from its fleshly and worldly influences. From the ninth day of the month, at evening, the day of atonement was begun, and on the tenth day of the month at evening it was concluded (verse 32).

There is no record in Leviticus of the manner of the sacrifices to be offered on the day of atonement, except the manner of offerings by the priests when the High Priest entered into the Most Holy Place. The specific instructions in the law of the priests—Leviticus—had to do with the observance of the day as a holy day. The importance of the day is thus borne witness to in the law. It was a day of coming together. The attendance at the place of service was then an indication as to the spirit of the observance of this Holy Day of the Lord. The spirit of worship is indicated by the attendance upon the call and occasion of worship as afforded to the people of the Lord.

The offerings for the tenth day of the seventh month were the same in the character and in the number of animals offered as the offerings made for the first day of the seventh month—one young bullock, one ram, and seven lambs for a burnt offering, with their meal and burnt offerings, one kid of the goats for a sin offering. See Num. 29:2-6; 7-11. There was this difference between the offerings of the first day and the tenth day. On the first day of the seventh month the usual first day of the month sacrifices were also made—the two young bullocks, one ram and seven lambs for a burnt offering, and the goat for the sin offering. See Num 28:11-15. On the first day of the month three series of offerings were made, the daily sacrifice of a lamb in the morning and evening, the sacrifices of the first day of the month, and the special sacrifice for the first day of the seventh month. It is evident that each of these series of sacrifices was kept distinct from the others, else the identity and significance of each would be lost.

The offerings of the tenth day were, as noted above, but, besides them there was also offered the sin offering of the day of atonement and the continual, or daily burnt offering. See v. 11. There were, then, three series of offerings on the tenth day of the seventh month, each distinct in character and spiritual significance.

Beginning with the daily sacrifice of the ram and of the burnt offering, the day was

ushered in as was each day of the year. From the altar of burnt offering arose the smoke of the wood, the blood, the fat, and the flesh of the lamb that had been slain. To the camp of Israel it bespoke the continuance of the presence of the Lord, the existence of the chosen priesthood, and the perpetuation of the covenants of God with His people. It witnessed to the unchanging grace of God and the unchanging methods of that grace through the daily sacrifice of the lamb of the burnt offering, the sacrifice of a sweet savour unto God, and the acceptance of that sacrifice by the great **I AM** who dwelt in the midst of His people and secured from their hands this medium of their faith and devotion; for the lamb was slain for the atonement of their sins.

The Offering for the Special Day

By referring to the offerings that were made for the first day of the seventh month (Num. 29:2) it will be seen that the offerings for the first day of the seventh month were identical with those offered for the tenth day of the seventh month. The offerings for the first day of each month were similar except in the number of bullocks for a burnt offering. The first day of the month offerings required two young bullocks. The first day of the seventh month required but one bullock besides the two offered as a first day offering, thus making three bullocks offered on the first day of the seventh month.

Why the number of bullocks should be but one for the inauguration of these special seventh month days does not seem apparent. No reason is given for such requirement. But it is evident that the Lord did not stress the power of atonement as being in the amount of blood shed for the sins of the people. The seventh month was all all months were. It began with the offering of two young bullocks. The two bullocks, the companions in the atonement, could be representative of the Son of God and those who were included with Him in the expiatory work of redemption. For we are crucified with Him. Yet, we should ever bear in mind that no man, save the Lord Jesus Christ, can be a whole burnt offering in his own virtue, for none is perfect in himself to be a whole burnt offering. In another sense the twofold bullock offering could best stress the sufficiency of the strength and power of redemption that was found in Jesus Christ, the great offering for the sins of men.

In the offering of the one bullock as a special offering for the first day of the month and for the day of atonement we can see but a repetition of the truth that the great and perfect sacrifice of God is essential to fellowship in the great purposes of God. The promise of God will come with fulfillment. Time does not change His purposes nor does it change the nature of His covenants. As the days of fulfillment approach we can be but freshly reminded that His covenants stand, and His grace is available, and His mercy is provided through the sacrifices of His appointment.

As was the first day of the seventh month in its culminating number and symbolical offerings, so also on the significant day of atonement. Shall men hope to discover much

that is new, different, and startling as the days of the Lord draw near? This is a sadly disappointing attitude to take and a very discouraging method of investigation to follow for those who are expecting the day of the Lord to be near at hand. On the tenth day of the seventh month the usual offerings are made—those that have been sacrificed each month, and the only ones that are authorized by divine revelation. A bullock, a ram, and seven lambs for a burnt offering. It is the same story throughout the ages. The old sacrificial types are but repeated. The old story is retold. The old institutions stand, and yet the days of deliverance draw nigh, and the people of the Lord are in great expectation. The world moves on, and no alarm is given by new revelations, and no alarm is felt by those who should be redeemed—the old story is but retold—the bullock, the ram and the seven lambs.

A long period follows the offering of the first day of the seventh month to the tenth day. Then follows a short period from the tenth day until the fifteenth day, which ushers in the Feast of the Tabernacles. Men waited long from the first covenant days until the offering of Christ on the cross; they may wait briefly in this dispensation until the next period of God's purpose; but the same testimony is repeated for each dispensation; the same bullock, goat, and lambs for a burnt offering.

Let the people of the Lord gather freshness from the repeated testimonies of the Lord through His successive dispensations and revelations. No greater work of love was ever revealed than this that God in heaven has provided a sufficient atonement for sin through His Son Jesus Christ, who is the bullock, ram, and seven lambs of the acceptable burnt offering which reconciles men to God. There seems to be no sensationalism with God. All of His revelations are simple, natural, dignified, marvelous in their significance, gloriously planned in their methods and expressions of truth, but that which is far better,—true in their indications of what God has already accomplished for men through the offering of His dear Son for the sins of the world.

The bullock and lambs are not new types used in ceremonial observances in the Tabernacle, they are the usual ones. The ram with his perfections alone has significance as related to Him who was chosen as the only begotten of the Father. The seven lambs, the number of perfection, point to the fullness of sacrificial benefits, as well as to the efficacy of God's atonement for the fullness of times. In every age there has been a means of grace from God and a method and opportunity of access to God on the part of those who had sinned. Access to God is possible, even though "the wages of sin is death," and "without shedding of blood is no remission." The sevenfold offering of lambs as whole burnt offering proclaims abroad the truth that all men in all ages might draw nigh to God through the blood of the everlasting covenant.

The Sin Offering

The tenth day of the seventh month bore witness to the fact of the atonement for sin by the offering of a kid of the goats as a

sin offering. This sacrifice was the usual one; except as a sin offering was required for special sins committed by priests or princes or such sins as required some specific sin offering. See Lev. 4. Again, the sins of the common people could be expiated by the death of a kid of the goats, a female. Lev. 4:28. But the sin offering on the tenth day was a kid of the goats, a male. The use of the female goat was always specified when required. The goats for sin offerings on the day of atonement were males, since they were required to typify the sin-bearer, Jesus Christ, the Son.

There was a difference in the manner of the offering of the sin offerings of the usual kind, and that was made in the day of atonement. The blood of the sin offering was touched on the horns of the altar and then poured under the altar. The flesh was consumed by the priest. The annual sin offerings were otherwise used, for the flesh was burned outside of the camp.

The tenth day offering for sin was that which the people looked upon frequently. It was a daily custom to see the kids of the goats made to be sin offerings. The memorial refreshed the mind, brought anew the fact of redemption by the blood, and the bearing of the sin by the Mediator. How much the believer of this dispensation must depend on the fact of Christ's being our Sin-bearer after the shedding of His blood! The ages have borne this testimony, and our present age has no new story to offer. It shall be the testimony of the church until He shall come who will finish His own redemptive work and in the fullness of times present His redeemed ones in glory.

(To be continued)

CARRY YOUR BIBLE

A lady was having some difficulty finding a certain street in Chicago. As she told this story to me she remarked, "Streets in Chicago have a queer way of stopping most anywhere and beginning elsewhere." This time the street seemed to stop in a barnyard (can you imagine that in Chicago?), and the boy who gave directions said: "Just walk through that barnyard, lady, and you'll find the street all right over there on the other side." "I walked through," she said, "and I must have looked very tired and hot, for as I passed a refreshment stand in a few minutes the man at the stand said to me: 'Would you like a drink of lemonade, lady?' I hesitated a moment," she said, "but his face was so kind that I quickly said, 'Yes, thank you, I'll take it.'" "As he handed me the lemonade," she continued, "he said to me: 'I saw you were carrying your Bible and my mother loved that old Book.'"

This same Christian woman told another incident connected with carrying the Bible. She was trying to cash a check where she was not known. The man at the bank said: "Haven't you anything that would identify you?" The Christian worker replied, "Why, yes, I think so. I'll look in my traveling bag." As she opened her bag the banker noticed her Bible and quickly said: "That's enough! Your Bible is identification enough; we'll cash your check for you."—Selected.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE SIN OF ADAM AND EVE.—Gen. 3:1-4:26

Lesson for April 11, 1937

Golden Text.—The soul that sinneth, it shall die.—Ezekiel 18:4.

Gen. 3:1-6.—Inquisitiveness is at the base of all increase in knowledge, but it has led many a soul into grave danger and sin. One of the things that Bible students would like to know is what the serpent looked like before the fall. Some argue with considerable show of reason or unreason that the original serpent was a monkey. Others argue equally strong in support of their theories. What good would it do us if we knew? One thing we know, and that is that Satan, the great enemy of souls, is more subtle than man or beast, and that he tempts us through the medium of the material. The bait that he uses to entice us seems very desirable but beneath the sugar-coating is deadly poison.

Better not speculate so much about the serpent, but beware of the serpent. God had forbidden our first parents to partake of the tree of the knowledge of good and evil. (What kind of fruit was it? I don't know, neither do you.) Satan asked Eve about the restriction, apparently to open the conversation. Eve's reply was an emphatic re-statement of the Lord's command. It does not appear to me that the words of Satan thus far were false, nor the answer of Eve a lie, when she added "neither shall ye touch it." It would make Eve a liar before she was a sinner, a self-evident contradiction. To retell to others in your own language that which has been told you is always proper, provided you do not misquote the thought. But with verse 4 Satan utters a deliberate lie, and in verse 5 imputes unworthy motives to God's restrictions. God does want us to become like gods, but to follow the suggestions of Satan turns us into devils. The goal was desirable, but the means employed were wrong. But didn't God lie when He said that they would die on the day of their transgression? Assuredly not. Death means other things than ceasing to breathe. Death means separation from God, it means a condition of uselessness. The sin of Adam and Eve separated them so far from God by a gulf so vast that only the death of Christ could bridge it, and in that state man is useless to God. But that day God accepted a substitute, and their physical lives were spared for a time.

Verses 7-13. Sentimentalists like to speak of the goodness of woman as compared to man, and others talk of the power of woman

over the man. If they are both right one hundred per cent then the human family should be good. The truth of the matter is that every criminal has a "moll" that leads him on, and that the mothers of the world too often walk in the footsteps of the first mother. But there are also good women who are pillars of strength to their husbands in the hour of trial. Thank God for them.

Verses 14-21. Why does man hate the snake so? The Garden experience explains it. Why does woman suffer so in childbirth? Eden is the answer. Why are there so many handicaps to overcome in the struggle for existence? Again sin explains it.

Verses 22-24. It would not be good for us to live forever or even nine hundred years. In the spiritual condition that man is in, the longer he lives the more ungodly he becomes. It is the uncertainty of even this brief life that makes men hesitate. If we turn to God we shall eat of the Tree of Life in glory. There, eternal existence is desirable.

Chapter 4:1-15. God had promised Eve that her seed should bruise the serpent's head. It seems that she hoped that her first-born might be that one. But he came into the world in the likeness of his sinful parents and lived a life of sin, envy, and hate. Sin is its own punishment. For any one to slay Cain would have been a mercy. Instead he lived in the land of Nod (trembling) and all his days and nights his brother's blood cried not alone to God, but also haunted him.

Verses 16-26. People of this world are much given to the improvement of their present condition. Therefore Tubal-cain, Jubal, and Jabal devoted themselves to inventions, music, and the establishments of homes. The godly, while not despising these, consider earth only a camping place on their journey to the city not made with hands. The lure of the present does not draw them away from the great prize of the future—being with God and being like God.

THE EFFECTS OF ALCOHOLIC BEVERAGES.—Gen. 13:13; 19:23-25; Deut. 32:31-33; Prov. 23:29-32

Lesson for April 18, 1937

Golden Text.—At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32.

Gen. 13:13. The Garden of Eden was not in the Valley of the Jordan nor at Tyre, but both of these places are compared to the Garden. And in both cases a superabundance of temporal things brought on a condition of pride, fullness of bread, and prevalence of

idleness, which culminated in a condition of sinfulness so extreme that nothing but destruction could cleanse those plague spots of vice. It was not a sign of good sense for Lot to pitch his tent towards such a wicked city. The company you select makes or ruins you and yours.

Gen. 19:23-25. Archaeologists have discovered the supposed sites of Sodom and Gomorrah, cities which were destroyed by fire. But the Bible gives us the reason for the catastrophe. The time was early morn, at the end of a night of such debauchery that the cup of iniquity which had been filling, overflowed, and then judgment fell. There is always a limit to God's patience over unrepentant sinners. No worse metaphor could be applied to a modern city than to call it Gomorrah. But a worse thing could happen—to sink to its level. This destruction is a figure of the final destruction of a godless world.

Deut. 32:31-33. The wild grapes of Palestine are bitter as gall and the rankest poison. See Isa. 5:4. But none of them are more bitter nor poisonous than the fruits of a wild life. But the fruit of the ordinary grape, when allowed to ferment is no less harmful to the user.

Prov. 23:29-32. The wise man sees six undesirable consequences resulting from drink. They are not immediate but arrive at the last. The interim may be a period of pleasure and enjoyment, but the woes at the end make you hate the path of pleasure that brought you to them.

Woe. The Hebrew may be translated "Oh," the German is "Weh." Both indicate expressions of grief or pain which have become unendurable. Trouble never drives you to drink, unless drink has first driven you into trouble. And the more often you try to drown your troubles in the cup, the greater your troubles become.

Sorrow. In the moments of soberness between seasons of debauchery the drunkard laments a wasted life, his wrecked home, his lost fortune and friends. Staying long enough at the cup will rob you of everything that makes life happy, and leaves you only the cup and the desire to seek it yet again.

Contentions. The most peaceable man becomes quarrelsome under the influence of liquor. And it stays not only during the period of inebriation, but long after the debauch is over the person remains irritable. The fighting nations of the world are the drinking nations. The one exception seems to be Turkey whose religion encourages wars of conquest to compel people to accept the religious philosophy.

Complaining. Life is all askew to the drunkard. Nothing is ever right. One of the best illustrations of their viewpoint is shown in the mutterings of a drunk as he sat on the

curb, "If Nancy doesn't have supper ready when I get home I'll raise Ned, and if she does, I won't eat it for spite." Drink, even in moderation, destroys judgment. If there were no drinking among employers and employees in the industrial world the present epidemic of strikes would hardly have come upon us.

Wounds without cause. In a woodworking shop where I was employed they had a rule forbidding the use of intoxicants during the lunch hour. One of the men violated the rule. Immediately after dinner, he pushed his hand into a saw and lost it. No cause, but drink. Where I worked in Ohio some years ago a farmer fell off his wagon on his way home from town and broke his neck. No cause but drink. Last year 38,000 people were killed in automobile accidents, and many more were injured. In many cases the cause was reckless driving induced by drink.

Redness of eyes. The bleary eye, with warped vision, the red nose, and the unsteady step are all accompaniments of drink. Lack of control of thought and action greatly increase mistakes in work and decrease human efficiency. At the last it proves that man will put an enemy into his mouth to steal away his brains and all that makes a man a man.

THE OBEDIENCE OF NOAH.—Gen. 5:28-9:29

Lesson for April 25, 1937

Golden Text.—By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.—Hebrews 11:7.

Gen. 5:28, 29. People who name their children after political leaders are politically minded, those who name their children after movie stars are pleasure minded; but those who name their children, as did Lamech and many more of the Old Testament saints, are God-minded and have hopes and aspirations of good for their children. A name should signify more than an appellation by which you can be called when wanted.

Chapter 6:1-4. Intermarriage of the good with the evil invariably results in the demoralization of the good, and the offspring, while they may achieve greatness, do not do so in the realm of right.

Chapter 6:5-8. We soon lose patience with one another. Is it surprising that God lost patience with the human family after more than two thousand years of persistent wickedness? But let us not forget that God sends judgment only upon those who are irrecoverably bad. Upon all the rest He extends His grace. Noah was saved by grace, and in all the ages of history, that has been and will be the only way by which anybody can be saved.

Chapter 6:9-22. Only those who walk with God are informed of the purposes of God. Yet God does not send judgment without warning even to the wicked. Because Noah walked with God, God could warn Noah, and through Noah, the rest of the human family. Noah heeded the warning and prepared an ark to the saving of his house. As the Lord commanded him so did he. Noah had to do more than just believe. Just believing would not have saved him from

drowning. Because he believed, he prepared. Because I believe in a coming judgment upon the world of ungodly men I also prepare myself against that day.

Chapter 7:1-24. The animals of the field and forest did not need to be driven into the ark. They came of their own accord. Chapter 6:20. The animal creation apparently always obeys God-given impulses. Only man is stubborn. While the animals came in of their own accord, after 120 years of preaching by Noah, not even his carpenters would enter the ark with him. No wonder God said that the imagination of man's heart was only evil continually. Don't you believe it? Then let your heart be searched and see how much good there will be found in it. The Deluge was apparently caused by more than just rainfall. See verse 11. While speculation is unwise, it is evident that some convulsion of nature not only caused a forty-day rainfall, but also forced the waters of the seas to overflow the land. God never lacks in resources to accomplish His purposes. When the time shall come when the elements shall melt with fervent heat, there will be no lack of fuel.

Chapter 8:1-22. The numerical increases in the animal world as the result of centuries of multiplication; the large numbers of human beings that must have peopled the earth at this time; as well as all the improvements for the use of man, were all lost within forty days. How far had they advanced in the arts and sciences, etc.? We shall not know until we arrive in the Land of Perfect Knowledge. But one thing we do know, and that is, that without God, vain is the life of man. Read Ecclesiastes.

The first thing Noah did after leaving the ark (in Hebrew the word has the meaning of coffin) was to build an altar unto the Lord who had saved him and his family from a watery grave. They should have been dead to the life that brought death to the world. By virtue of their redemption they belonged to the Lord. But the heart remained the same, and presently the sins which had incurred God's wrath and judgment are again in evidence. Now, however the judgment is not to fall as before. The Lord will lay on Him the iniquity of us all. At the Fall we have the Lamb slain for the individual, here we have it slain for the family, at Calvary we have the Lamb slain for the world. Ever since, the seasonal benefits have come upon both the good and the bad alike. Thank God for His mercy.

Chapter 9:1-28. Apparently one of the antediluvian sins was murder. Human life was held in light esteem. Now God definitely demands punishment of murderers to teach mankind that the most valuable thing on earth is a human soul. The rainbow in the cloud is the rainbow over the Throne (Ezek. 1:28), and while God sits upon the throne His mercies will rest upon His creation.

ABRAHAM, A MAN OF FAITH.—Gen. 11:27-20:18

Lesson for May 2, 1937

Golden Text.—By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed.—Heb. 11:8.

Gen. 11:26-32. In Noah, God selected a family for the preservation of the race; in Abraham, God selected a family for the preservation of the true knowledge of God. Abram did not take his father to Haran; his father took him there. Abram's father was apparently as much interested in the purposes of God for his son as the son was. Haran seems to have been a temporary stopping place on the way to Canaan where men and provisions were secured for the journey. But it was here that Terah died, and the leadership of the tribe fell upon the son.

Chapter 12:1-20. To every man there comes a call to enter a field of the Lord's own choosing for him. A willing entrance into that field will always make the life rich in blessing. To this exalted father (meaning of Abram) the opportunities of blessing were greater than to most of us, but their character was the same. This promise reached its greatest fulfillment in the Christ, the seed of Abraham.

Two of Abram's strong characteristics were reverence and worship. Wherever he went he reared an altar to the Lord. The man who leaves his religion behind him when he moves does not have much religion to leave behind. Faith and worship are vitally necessary to preservation of every life in every place.

Chapter 13:1-18. Material prosperity is an evidence of God's blessing upon any tribe or nation, but those who make material prosperity a goal to be reached do so to their own hurt. With Abram, material prosperity was only an incident; with Lot it was the end of existence. Not having set his heart upon riches, Abram could easily be magnanimous to his nephew. Having set his heart upon riches Lot could not choose otherwise than selfishly grab for that which promised the greatest material prosperity. He pitched his tent toward Sodom and presently was found within the city itself. By the time, in answer to Abram's petitions, he was delivered from that wicked city he had lost everything, even his decency and self-respect. He became the father of two nations, but as far as known he had only one descendant that was any good, Ruth, the Moabitess. But did Abram lose? No. In the long run the unselfish and magnanimous never lose. Instead of inheriting only the worst of the land, Abram and his seed were to get it all.

Chapter 14. Abram the friend of God was also a friend of man. He made friends of the people of Canaan. But he would not allow himself to be put in the role of one who receives profits from association with the ungodly. He rescued the people of Sodom for Lot's sake but would accept no remuneration. A more utter expression of contempt and disgust for the Sodomites could not have been shown. But to Melchizedek he showed reverence and gave tithes. Character is best judged by incidents like these. Had Abram occasionally gone to Sodom for an evening's entertainment his life story would have ended differently.

Chapter 15. The Lord appeared unto Abram, not always in the same way but in ways that he recognized. In this chapter the

(Continued on page 128)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. M. Editor

A Thinking Task and a Mechanical Job.—A little boy likes to see the operation of my typewriter. He is interested in the numbers to be put on the pages and the motion of the type hammers and the keys to be struck. My job is to work out by process of thought what is to be written. His presence at my side leaning on my arm works a positive hindrance to the collection of a line of thought unless I do as I am now doing—make the incident a topic for thought and thus work out what I want to say. There are two sides to the important tasks before us. **There is a mechanical side.** This side provides for the outward movement and the part that, were it not for the other, would be but a "sounding brass and a tinkling cymbal." The mechanical side provides for a program for our meetings. It provides for speakers on the program. It provides for a leader and for a song service and for other accompaniments that are seen by the eyes and heard by the ears. It is that part which I saw when a child going to meeting. I saw the people and the preacher. I heard the songs and the preacher's earnest voice. I saw the earnest face and the color mount up in his face as the earnestness grew to intensity. But as to the thought he gave, I could recall nothing, and I understood little as a child. But when I grew older and entered the other realm, the mechanical side grew negligible in comparison to what was said and done to create a line of thought in my mind that would lead me to higher things in life. **There is the thoughtful side.** And it is this side of our task in the Young People's Meeting which we would like to encourage especially, while we would not altogether ignore the other side. But with the thoughtful side in right operation we may well study how we shall proceed to bring those thoughts out in the operation of a meeting so that the thought will become effectual to the most people for their eternal good.

How often have we discovered those who still live in the mechanical! It is horrible to them if the meeting does not run smoothly. If the song leader blunders. If somebody makes a grammatical error. If people do not step out on the floor gracefully. If people make awkward gestures. If someone breaks the usual order of the meeting and brings in some new plan of doing things.

These go from the meeting with a sense of disgust or with evident disappointment because of the way the meeting was "butchered up," mechanically speaking.

Others go to meeting for the food they can get for their thought life in the things of the Lord. They hear the reading of the Word. They feel a lift in the earnest thoughts that are given by speakers who have a spiritual experience and love the things of God, though they may transgress in their language and in the grace of their motions in giving it. The song thought lifts them up even though the musical delivery is far from perfect. And they leave the meeting with a sense of satisfaction, because their souls have been fed and they have had fellowship in thoughts with fellow Christians.

I have been positively lifted up in thought by getting into a meeting where the spiritual side was such a positive reality that people broke over all conventionality to do the things that would express their thoughts and experiences in the work of the Lord. It might be good for some who have been accustomed to too precise a running machine of a meeting to step into one where they could not muster a very fine machine, but had the rich golden grain to thresh nevertheless, and turned out the golden wheat or extracted the sweet honey which satisfied the hunger and rejoiced the taste for spiritual thought.

Now dear reader, let us turn to the topics for the month and see if we can get beyond the machinery of the usual model and see deep down into the good things which are there for our thoughts. See the **Little Captive Maiden**, in surroundings far different from what her own home was, who in spite of loneliness and people of a strange tongue and religion, adjusted her sympathies and faith and opened up her tender heart to bring a message that brought enlightenment to others. Who cared whether the message came from the lips of a prophet schooled in oratory, or from a little slave girl who spoke out of the experience of the past?

Try to see God in His love and justice and how He has adjusted Himself to the needs of humanity through the ages of history, and has kept, in spite of the methods of approach and the adaptations to the understanding of the people, such unchangeable principles of love and justice that we may see Him working in our own day in the same way.

See **David** as another one of the noble-hearted young people who found the Lord with him in the fields and among the hills and rocks, just as truly as when he went into the temple of the Lord for special worship. He lived not in the mechanical, but in the spirit, and as a result left a rich heritage of thought for those of us who come after him.

Perhaps too, by this time, you can see more definitely what it means to be dwelling in the **secret place of the Most High**, where in safety and fellowship you can meet all the difficulties and problems of life with the blessed reality of God's love and grace and power being exercised for your happiness and well-being.

"Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:22-24).

NOBLE-HEARTED YOUNG PEOPLE.— THE JEWISH MAIDEN (Jr.).—

II Kings 5

Topic for April 11

MOTTO

"Thou shalt be a blessing."

MEDITATIONS ON THE TOPIC

I. The Jewish Maiden.—The Syrian raids upon Israel were permitted because of Israel's departure from God. But not all the captives whom the king of Syria took were personally guilty of all that they suffered. Sometimes God has a special mission for some innocent person in the things which they are made to suffer, and never is such suffering permitted unless God has in store some larger blessing for them which will more than recompense what they suffer.

Thus we may view the sorrows of the little maiden who was taken from home and loved ones and made the servant girl in the home of the great captain of the hosts of Syria. She was a little girl of influence with her mistress and her master. Her suggestion with reference to the healing of the leprosy was one that touched the great trial of their life and opened a door of hope that the words of the little maiden might have some truth about them which would do Naaman a great service.

Through her suggestion the king of Syria was led to seek favor of Israel, in ignorance that it was the prophet of Israel who was in such close touch with God, and that he alone, and not the king of Israel, was able to bring the benefits which Naaman sought. And when Elisha had revealed the true power of the living God to Naaman, in gratitude he became a believer and follower of the true God rather than the false worship of heathen worshippers. But not only so, but even the king of Israel and his servants and all that came in touch with Naaman and Elisha with reference to the healing of Naaman, were made to know that there is a living God in Israel. They were edified, and, no doubt, some of them were led to serve the true God thereby.

II. The Text has been discussed in a general way in the paragraph concerning the Jewish Maiden above and will not be further discussed here.

III. Suggestions for Junior Programs.—The story of the little maiden and how she did good in the land of strangers and to those who were her captors will be one of interest to the boys and girls. Use the entire story of the chapter, including the part which was played by the two kings, the captain (Naaman), and the servant Gehazi, before the events of the lesson were done with and how Elisha was interested more in teaching the truth than he was in the gifts which Naaman had brought for him.

The junior lesson needs to be clustered about the theme of the Topic.—**Noble Hearted Young People.** The nobility of the little maiden is shown in her concern for those who held her captive rather than in self-mourning over her own fate. She did not withhold her knowledge of the work of the true God, though she was among those who had no knowledge of it and served idols. It may well impress the opportunities that come to us in most unlikely places and in

most trying circumstances of life, if we are willing to let our light shine where we are.

OUTLINE STUDY

I. God Teaches Israel and the Nations.

1. By the ministry of Elisha's miracles.—II Kings 2-13.
2. A Lesson to Naaman and the King of Israel.—II Kings 5.

II. A Great Captain Healed.

1. Naaman the instrument of God to deliver Syria.—II Kings 5:1.
2. Taking captives from Israel.—II Kings 5:2.
3. The message of the little maid concerning God.—II Kings 5:3.
4. The effect of the maiden's message.—II Kings 5:4-7.
5. Opportunity of Elisha to teach Israel and Naaman.—II Kings 5:8-19.
6. Lessons to Gehazi.—II Kings 5:20-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Blessing."
2. How God Used a Little Maid.
 - a. Her captivity.
 - b. Her obedience to her mistress.
 - c. The influence of her words about the man of God.
 - d. The error of the king of Israel.
 - e. Mistaken thoughts of Naaman.
 - f. Elisha has a chance to teach them.
 - g. What Naaman learned.
 - h. What Gehazi learned.

For Seniors.

1. The Ministry of Elisha in Israel.
2. What Other Nations Learned through Israel.
3. The Lesson in Naaman's Healing.

PERSONAL THOUGHT

Let us do good to all men, and let not circumstances make us unkind and revengeful toward those who may have a share in doing us wrong.

SEED THOUGHTS

Be good my child, and let him who will be clever;
Do noble deeds, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song.—Charles Kingsley.

We cannot rekindle the morning beams of childhood; we cannot recall the noontide glory of youth; we cannot bring back the perfect day of maturity; we cannot fix the evening rays of age in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the honor of old age, and the bliss of saints.—Henry Giles.

Elisha and the little maid have a wonderful message that the world, torn with might and force and hate, needs today. Their message is, Live, and give, and serve. It is only living, and giving, and serving that will bridge the class and national and racial chasms rent by the earthquake shocks of kingdoms of blood and iron and gold.—Selected.

I expect to pass through this life but once. If therefore there be any kindness I can show, or any good thing I can do to any fellow beings, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Mrs. A. B. Hedgman.

Kindness has converted more sinners than other zeal, eloquence, or learning.—F. W. Faber.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win the perverse heart, and secure comfort.—Humphry Davy.

THE NATURE OF GOD—LOVE AND JUSTICE.—I Jno. 4:7-21; Psalms 9:1-10; Rom. 11:30-36

Topic for April 18

MOTTO

"Behold therefore the goodness and severity of God."

MEDITATIONS ON THE TOPIC

I. God's Moral Attributes — Love and Justice.—There is no conflict between the love and the justice of God. While justice often deals with evil and executes wrath upon it, the love of God, nevertheless, is so exercised that there is no one upon whom judgment falls in justice to his evil deeds but that a door of mercy has been and is open if he shows a disposition to repent and meet the conditions of saving grace. God's justice is so balanced with His truth that it would be unjust to the ones who are saved by Him to permit the wicked to continue without separation from His redeemed ones. Thus in His wrath He is exercising love toward the redeemed and making the unsaved the agent of their own doom because they choose death rather than the way of life.

Love in God, therefore, is not a weak, sickly affair that tolerates an indifference to righteousness, but a strong, holy and faithful love that reaches out to all transgressors, however deep they may have fallen into sin and defilement and lifts them up, and sets their feet upon the rock of ages, provided there is a willingness on their part to meet the God of mercy and truth on the ground of His justifying, sacrificial love. God cannot love the sinner arbitrarily without making an atonement for the sin they have in them, and requiring their proper acceptance of it with a right attitude toward their own sin and toward the mercy of God in Christ.

The justice of God is a perfect justice. It is not moved by passionate whims of a changeable character, but is based upon perfect righteousness and holiness and truth, that makes the one judged know that he is rightly dealt with. It makes us feel secure in our salvation, because we know that God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

II. The Text—I Jno. 4:7-21.—This passage sets forth the love of God which manifested itself in His activities toward the sinner before the sinner had any thought of loving God. And when the sinner becomes a recipient of the love and grace of God, that same character becomes a part of the saved one's own being and makes his love shine out as God's love has shone out toward him.

Psa. 9:1-10.—This sets forth the righteousness of God's justice. His judgments upon the wicked are sure and the vindication and blessing of the righteous are secure because God knows the standing of those who are building their hopes on truth in Him.

Rom. 11:30-35.—Here we have the mingling of God's severity and His goodness in a way beyond our understanding yet in a way that we know is right and will work for the greatest blessing to all. It reveals the dependability of God and how we ought to fear and love Him who will deal with us in justice and mercy.

III. Suggestions for Junior Programs.—

It will be a helpful exercise to count up the many evidences of God's love. Use a blackboard and tabulate them as different ones present dictate them. Then take time for a discussion of some of the more suggestive ones which show forth the love of God.

A similar list could be made to show that God deals in righteousness with all men. Sin must be justly dealt with. How can God deal justly with sin and yet justify the sinner who comes to Him in faith and true repentance? This should help us to appreciate His goodness in giving His only Son that we might live through Him. Such events

as the flood, and the punishment of presumptuous men, and the severity to the disobedient, show that God is just.

OUTLINE STUDY

I. God Is Love.

1. Passing knowledge.—Eph. 4:19.
2. Expressed toward the Son.—Matt. 3:17; 17:5; Jno. 17:24.
3. Expressed toward believers.—Jno. 16:27; 14:21-23; 17:23.
4. Expressed toward sinners.—Jno. 3:16; Rom. 5:8.
5. Expressed by the sacrifice of His Son.—I Jno. 4:9, 10.
6. Expressed in the pardon and quickening of sinners.—Eph. 2:4, 5.
7. Expressed in His dealings.—Heb. 12:5-11; 13:5, 6.

II. God is Just.

1. He is just in punishing sin.—Rom. 3:5, 6.
2. He is just in His dealing with the wicked.—Rev. 16:5, 6.
3. He is just in forgiving the sinner.—Rom. 3:21-26.
4. He is just in putting down the foes of His people.—Isa. 54:17; Psa. 37:12-15.
5. He is just in remembering to reward.—Heb. 6:10; II Tim. 4:8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love," "Justice."
2. God Is Love.
 - a. Whom God loves.
 - b. His love for the lost world.
 - c. His love for His saints.
 - d. His loving-kindness to the needy.
3. God Is Just.
 - a. He hates sin.
 - b. He punishes the wicked.
 - c. He saves the penitent for Jesus' sake.
 - d. He hinders the wicked from destroying the righteous.

For Seniors.

1. Select assignments from the Outline.

PERSONAL THOUGHT

Do we appreciate the fact that in the midst of wrath God remembers mercy? How good and full of love He is! How true and just He is! Let us reverence and adore Him.

SEED THOUGHTS

Whatever may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God. Let all the rest remain a mystery so long as the mystery of the cross of Christ gives us faith for all the rest.—Charles Kingsley.

His goodness stands, approved,
Unchanged from day to day;
I'll drop my burden at His feet,
And bear a song away.

—Philip Doddridge.

God's mercy is a holy mercy, which knows how to pardon sin, not to protect it; it is a sanctuary for the penitent, not for the presumptuous.—Bishop Reynolds.

Depth of mercy!—can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me, the chief of sinners spare?

—Charles Wesley.

At some time here or hereafter, every account must be settled, and every debt paid in full.—J. H. Vincent.

IN THE SECRET PLACE.—Psa. 91

Topic for April 25

MOTTO

"Draw nigh to God, and he will draw nigh to you."

MEDITATIONS ON THE TOPIC

I. **The Secret Place** is a place of safety in the Lord; a place of friendship where we have fellowship and share in the things that concern the Lord's plans, a place where the storms of life can rage and we can be at rest. In the Lord and under His care and in the place He has chosen there is no need of anxiety or dread.

While that secret place puts us in the inner circle of friendship, where we may taste of the sweet things concerning His fellowship, it is nevertheless a place which is not entered into by the careless and indifferent. No intruder is found in the hidden depth of the love of the Lord, but only those who deeply desire to **know Him** and are willing to forego the things that mar the nearness of fellowship. Those who are entrusted with the secret of the Lord have also let go of the things of themselves that would crowd out the sensitive presence of the Holy Spirit. "The secret of the Lord is with them that fear him; and he will shew them his covenant." Surely those who have entered into that, cannot seek the vain allurements of the world and remain under this sheltering wing in unfaltering trust. The doubting person has failed to know the Lord's faithfulness and has not let go of earthly care in sufficient measure to throw off the burden of worry and anxiety. They may have come near enough to catch the sweet glimpse of His sympathizing face and to enjoy the sound of His loving voice but have not found the luxury of entering unreservedly into His inner chamber where every care has been turned over to His management and the soul has rested itself under the luxury of obedience to His every suggestion and the expressive guidance of His loving eye. Psa. 32:8.

II. **The Text—Psa. 91.**—This Psalm mentions the secret place of dwelling with the Lord and describes the blessed privileges that are the heritage of those who so dwell. The words, **deliverance, trust, shield, cover, not afraid, keep, give, bear, set on high, answer, honour, satisfy, shew salvation**—all are terms to give a touch of the blessings that come to one who dwells in the Lord's secret place.

III. **Suggestions for Junior Programs.**—Use the Bible figures of the secret place. Show how Jesus longed to cover Jerusalem "as a hen doth gather her brood under her wings." Why did He not? Because they would not. The other figures suggested in the Suggestive Assignments can likewise be worked out vividly to the understanding of the boys and girls. But while we can reach them and make them interested in the figures of God's love and care it will perhaps be more difficult to reach the hearts of the boys and girls to get them to desire to enter into that secret presence. It is not done by outward movements but by the inward motions of a real heart experience. The threshold of such a place can not be entered by natural steps, but by spiritual surrender and trust. There must be a letting go of a trust in self and selfish things and a taking hold of God and godly things. We cannot lead to it except by prayer and consecration of ourselves to lead others to the place where we must first be ourselves.

OUTLINE STUDY

I. The Secret Place Described.

1. Where human weakness is shielded from overwhelming glory.—Ex. 33:22.

2. A refuge like wings of a mother bird.—Psa. 57:1; 63:7; 91:4.
3. A shadow from the sun and moon.—Psa. 121:5, 6.
4. A shelter like a rock from storm and heat.—Isa. 25:4, 32:2.
5. A high tower for safety.—Psa. 18:1, 2.

II. Entering the Secret Place.

1. A life hidden in Christ.—Col. 3:3; Eph. 1:4-12.
2. A cared-for life.—I Pet. 5:7.
3. A protected life.—I Jno. 5:18.
4. A life of fellowship.—I Jno. 1:6, 7; 2:5, 10, 24, 27.
5. A life of prayer.—Matt. 6:6; Dan. 6:10.
6. A life of faith.—Psa. 32:10; 34:22; 125:1; Isa. 26:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Secret."
2. The Secret Place of God.
 - a. When Moses was covered by God's hand.
 - b. God, like the mother-hen, cares for His people.
 - c. God is like a strong rock-shelter in the storm.
 - d. God is like a high tower of safety from foes.

For Seniors.

1. How God Is a Secret Place for His People.
2. Abiding in the Secret Place.

PERSONAL THOUGHT

Lord, teach us that we may abide under Thy shadow continually and receive the rich blessings of fellowship and protection.

SEED THOUGHTS

Let this analogy teach you what it means to rest in the Lord. Let your souls lie down upon the couch of His sweet will, as your bodies lie down in their beds at night. Relax every strain, and lay off every burden. Let yourself go in perfect abandonment of ease and comfort, sure that, since He holds you up, you are perfectly safe. Your part is simply to rest. His part is to sustain you; and He cannot fail.—H. W. S.

"It is necessary, then, for doctors to be obeyed, if they are to have any chance to cure their patients?" "Implicitly obeyed!" was his emphatic reply. "And that is consecration" I continued. "God must have the whole case put into His hands without reserve, and His directions must be implicitly followed." "I see it! I see it! and I will do it. God shall have His own way with me from henceforth."—H. W. S.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such sweet rest.

Thy wonderful grand will, my God,
With triumph now I make it mine,
And Love shall cry a jealous "Yes,"
To every dear command of Thine.

—Hymns of Consecration.

Our faith throws her arms around all Thou
hast told her,
And able to hold as much more can but
grieve;
She should hold Thy grand self, Lord, if
Thou wouldst reveal it.
And love makes her long to have more to
believe.—Sel.

NOBLE-HEARTED YOUNG PEOPLE

—DAVID (Jr.).—I Sam. 16

Topic for May 2

MOTTO

"Arise, anoint him: for this is he."

MEDITATIONS ON THE TOPIC

I. **David's Nobility.**—God saw into David's heart when yet a lad he faithfully cared for his father's sheep. God looked far into the future of what the noble thoughts of his heart would bring forth in his manhood. And God chose David to be anointed as the captain over His people. The Holy Spirit sealed the heart of David because of its sincere submission to His will and he became, not only God's chosen king, but a prophet and a sweet singer.

David was brave and confident that God was able to help him in every battle of life. When enemies of God undertook to scorn God's cause David trusted that God would be with him to overthrow them. God honored his faith and gave him victory in many battles. A great giant Goliath, could not stand before David because David went against him in the name of the Lord of Hosts, the God of the armies of Israel, whom the giant had defied.

David had a kindly feeling for the chosen king, Saul. He did not feel like getting him out of the way so that his time for becoming king should be hastened. He waited God's time. Although Saul hated David because of jealousy, David always returned good to Saul for the evils he did. God in due time led David to ascend the throne without doing anything evil to Saul, whom God had anointed before David, and whom He in His own time would remove.

David's faith enabled him to live long as an outcast because of Saul's rage. He looked to God in these days of loneliness when he had to flee from Saul to save his life. He wrote many beautiful psalms that expressed his trust in God during the times when dangers surrounded him.

And a noble thing David did when he fell into sin was to confess and turn again to God, who forgave him and restored to him the joy of salvation.

II. **The Text—I Sam. 16.**—This chapter tells of the high point in David's life as a lad. He was anointed in the midst of his brethren as the one whom God had chosen to be a king after the Lord had rejected Saul. We have here a noble picture of a young man of a beautiful countenance and a noble godly spirit set apart of God to a great work for the future.

III. **Suggestions for Junior Programs.**—Take up the various stories suggested in the assignments for juniors and let the boys and girls do their best with each story. Weave into their stories the great lessons of nobility that they may not be able to fully develop by their recital. It might be well to select some of David's psalms which will bring out the noble thoughts that he had of God and let some of the most capable boys and girls memorize them to be given in the meeting.

OUTLINE STUDY

I. The Noble Shepherd Boy.

1. Dutiful while others did the greater tasks.—I Sam. 16:11; 17:14, 15.
2. Courageous in defending the flock from evil.—I Sam. 17:34, 35.
3. Played for the king.—I Sam. 16:18-23.
4. Wrote a shepherd psalm.—Psa. 23.

II. Noble in Fighting the Enemies of God's People.

1. Met the giant who defied the armies of God.—I Sam. 17:36-51.
2. Delivered the people of Keilah.—I Sam. 23:1-5.
3. Was victorious over the enemies of Israel.—II Sam. 8.

III. Was Noble in Returning Good for Evil.

1. He spared Saul in the cave.—I Sam. 24:1-22.
2. He spared Saul asleep in the camp.—I Sam. 26:5-25.

3. He wrote a song of sorrow at Saul's death.—II Sam. 1:19-27.
IV. Noble in Waiting God's Time.—II Sam. 5:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "David."
2. Noble Deeds in David's Life.
 - a. David and the lambs.
 - b. David the sweet singer.
 - c. David the friend of Jonathan and Saul.
 - d. David's kindness to Saul in face of Saul's jealousy.
 - e. David trusting in God.
 - f. David becomes the king in due time.

For Seniors.

1. David as the Lord's Choice, as King.
2. David as the Lord's Prophet.
3. Lessons from the Life of David.

PERSONAL THOUGHT

God has a place for every noble youth. It may not be great as a king in the eyes of men, but it will be a great and good service in the eyes of God. Let us take care of our hearts, and God will use us as He sees best.

SEED THOUGHTS

Latest born of Jesse's race,
Wonder lights thy bashful face,
While the Prophet's gifted oil
Seals thee for a path of toil.

Go amid thy flocks awhile,
At thy doom of greatness smile;
Bold to bear God's heaviest load,
Dimly guessing at the road.—Sel.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the
paths of righteousness for His name's sake.
Yea though I walk through the valley of the
shadow of death,
I will fear no evil: for thou art with me; thy
rod and thy staff they comfort me.
Thou preparest a table before me in the
presence of mine enemies:
Thou anointest my head with oil; my cup
runneth over.
Surely goodness and mercy shall follow me
all the days of my life:
And I will dwell in the house of the Lord
forever. *Psa. 23.*

REALISM

(Continued from page 98)

separated in order to encircle the wood thrush's perch.

They soon located the wood thrush and were well pleased with the study they were able to make of him. On their way to the mountain road that led back toward the campus they spied a brown creeper.

"He doesn't seem to be worried about anything except insects, eggs, and larvae hidden in the crevices of the rough bark," whispered Lewis.

"Look how he winds his way up the tree trunk and how he uses his tail for a prop much like a black and white warbler. Color protection is about complete," continued Jay.

Just then a "Teacher, Teacher, TEACHER, TEACHER, TEACHER," drew their attention from the little brown creeper.

Then the woods was still and both listened.

"Let's find him," suggested Jay.

Lewis agreed and they started in the direction of the song. They were not to be

disappointed, for shortly they heard a rustle in the leaves. Jay pointed him out. Mr. Ovenbird flew up from the ground and cautiously hopping from limb to limb suddenly stopped and began his "teacher" song. How its notes vibrated through the woods! What a crescendo chant! He quivered with the violence of his effort.

"What an intricate and melodious song!" exclaimed Lewis.

Suddenly Lewis began to sniff the air, violently throwing his head around like a puzzled elephant in an African jungle.

"Fried bacon," he expostulated.

"I've heard of people seeing mirages of water in the desert but never heard of one smelling a mirage of bacon in the woods," laughed Jay.

"No, sir, fried bacon; which way is the wind coming?"

"There's not much breeze, but what there is seems to be coming from the direction we're going," suggested Jay. "Perhaps you have your bacon's mixed up. I think you scented philosophy—the honorable Sir Francis Bacon."

"I spell this bacon with a small 'b'," laughed Lewis setting off in the direction.

"Take it easy, Lewis, I heard voices."

Lewis knew Jay's hearing was good, and he allowed him to take the lead.

"There they are."

"Who?"

"Nita and Ruth. Right over there under that rock. Breakfast must be about ready."

"Well," said Lewis, "what an accident. Listen!"

"I can't understand why they don't come," said Ruth. "I'm sure I overheard Jay's sister telling about borrowing the binoculars for Lewis and saying where they were going."

"How did you know they would come this way?" Nita asked.

"Well, to tell the truth, Nita, Jay is pulling a little surprise on Lewis and he told me all about it last night."

Just then Lewis nudged Jay in the ribs, "So you knew all about this and never told me. Your realism is perfect! So's your bird study technique!"

"Sure, I wanted to make this a real bird hike for you," grinned Jay. "Look, they've seen a bird and started wandering off in their excitement. It's a kinglet," said Jay looking through his glasses.

Jay and Lewis hurried to the fire and pulled off the bacon to save it from burning while the girls were looking for the kinglet. They soon returned running to take the bacon off the fire only to find that Jay and Lewis were taking care of it in a very hungry fashion.

"We thought you were never coming. We imagined you were back at the college this long time," laughed Ruth.

"I thought Lewis would find every bird in the woods and make a study of each one," Jay said, teasingly.

And then he added, "But we had a fine time in God's out-of-doors, studying some of His most beautiful creatures. Pardon us for starting to eat. Hiking makes one ravenously hungry. Lewis, will you ask a blessing?"

Scottdale, Pa.

EARLIEST AMISH SETTLEMENTS

(Continued from page 117)

commiserating them one of them presented the Queen a tract of his land in Schoharie, New York, for the use and benefit of the Germans.

"About 150 of the families willing to avail themselves of the advantages of their present from the Indians to Queen Anne moved through a dense forest to Schoharie, west of Albany, and seated themselves among their Mohawk friends. Here their sufferings for a while were great. They were deprived of nearly all the necessities of life. Their neighbors, like Indians are wont not to do, laid up no stores from which they could supply the wants of their white brethren, depending entirely upon nature's storehouse" (Rupp's History).

In Schoharie they commenced building homes and improving the land. They labored for ten years, when they were dispersed. And in 1723 a portion of them traveled over three hundred miles and seated themselves at Swatara and Tulpehocken, in what are now Lebanon and Berks Counties, Pa.

After Braddock's defeat (1755), the enemy Indians roamed unmolested and fearlessly along the western lines of Virginia, Maryland, and Pennsylvania settlements, committing the most appalling outrages. The settlement at Tulpehocken was destroyed and many inhabitants slaughtered or made captives. A few of these escaped to the settlement of the "Sieben Täger" at Ephrata where they were nursed and cared for.

Johannes Lantz was among the ones who settled at Tulpehocken, and by 1752 we find him a taxable in Berne, now Upper Berne Township, in the Northkill settlement with Bishop Jacob Hertzler during the Indian depredations which existed from 1754 to 1764. His son, Hans Lantz, emigrated to the Conestoga Valley in Caernarvon Township, Lancaster Co., Pa., where he purchased a farm of 150 acres and reared a family. Later he bought one hundred acres in Heidelberg Township, Berks Co., for one of his sons, who again lived in the valley of the Tulpehocken as did his grandfather.

Bishop Hertzler had a son John who reared a family in the Tulpehocken Valley. He was a member of the Amish meeting here and is buried in the Adam Kurtz family graveyard, one and one fourth miles northwest of Womelsdorf, Pa.

The Stutzman family also lived in the Tulpehocken Valley prior to their moving westward into Somerset County, Pa. Several Yoder families and Nicholas Stoltzfus who came with his wife to America in 1766 and a few of the eldest children were also members of the Tulpehocken congregation.

Elverson, Pa.

Only melted gold is minted; only moistened clay is molded; only softened wax receives the die, only broken hearts can take and keep the impress of Heaven. If that is thy condition, wait beneath the pressure of the Holy Spirit. He shall leave the image of Christ upon thee.—Unknown.

Blessed are they that mourn: for they shall be comforted.—Jesus.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

FERTILE SOIL FOR OUR PEACE TESTIMONY

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews: but now is my kingdom not from hence.—Jesus Christ—John 18:36.

With war clouds thickening, armaments increasing, there is a growing and fertile soil for the teachings of the "Prince of Peace." Not all the interest in peace is occasioned because of fear of fighting in times of war. Much of the interest manifest in the "Peace Testimony" of the Word of God is by men who are past the danger of having to go to war, and many have no sons who would be endangered by a draft. Everywhere the writer travels, there are many who are deeply interested in the teachings of nonresistance. Before the days of the World War there was a deep interest in world peace, but it was of a different order, and was based more or less upon a humanitarian basis. Today, men are asking the question, "What was the attitude of Jesus? What did he say about it?" I heard Dr. E. Crossley Hunter say, with deep emphasis, "When I look at Jesus hanging on the cross, dying for others rather than fight to save Himself, when I see the effect that that death has had upon the world, I am done with the war business—the whole business. I say this now, and will say it if my country goes to war, regardless of the consequences. I shall not bless another war for my nation."

Sometime ago, Dr. John Stewart Holden, London, England, gave a series of lectures at the Bible Institute of Los Angeles. He is one of the outstanding thinkers and preachers of England. In the audience sat a Mennonite, who repeatedly wondered what attitude such a man might take on the question of war. So without meeting Dr. Holden personally, or stating that he was a Mennonite, Mr. H. J. Kliever, wrote a letter, in which he asked the following question, "What attitude should a Christian and the Church of Christ as such take towards war?" The answer received from this question is stimulating to the faith of others, since it was written by a man, who had no religious background opposed to war. Rather, one that glorified at least, some wars. His conclusion must have been arrived at by his close study of the Word of God. The letter follows:

Dear Mr. Kliever: Thank you for your letter which I received just before leaving Los Angeles last week. I am sorry not to have had the opportunity of a personal interview with you in regard to the matter of which you write.

My own strong conviction is that all war is anti-Christian, and that Christian men cannot consistently take part in it. If the issue should arise where a man has to choose between the call of the State and the call of Christ, I believe he should obey the Lord at whatever cost to himself. Under no circumstances can I believe a Christian is justified in slaying another for whom Christ died. To put this principle into practice involves of course, misunderstanding, suffering and possible penalty, but "We ought to obey God rather than man." May God continue to bless you in all your life and work and make you a great blessing wherever He sends you in the future.

Yours sincerely,

John Stewart Holden.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The world is rapidly arming. How about us arming for another war? A real advance in making known the "way of peace." War propagandists are everywhere pushing their deadly wares. Why not an advance all along the line for peace? Recently, when a committee composed of Quakers, Mennonites and Dunkards had an interview with President Roosevelt, declaring our attitude on the war question, he said, "Ninety-five per cent of the American people are opposed to war, and want peace; the other five per cent are a fertile field for your peace organizations to work in." This is only another evidence that the field today is fertile. It may be of interest to our readers to know that the President gave this Committee about a half hour of time. He listened to a message from each of the delegates. He chatted with them intermittently. During this interview, the President requested a private interview, unattended by private detectives or guards. He had the chairs placed near and around his desk. This confidence was surely a testimony to the effectiveness of the peace testimony of the Church. Why not send speakers, two by two, from city to city, to large radiating centers, and bear testimony, while such a testimony will be received and the soil fertile?

THE WALDENSIAIS AND EVANGELICALS UNDER ITALIAN RULE

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.—I Timothy 2:1-3.

Christians of many kinds, and especially Christians of the "nonresistant" faith, are deeply interested in the progress of the freedom of conscience, as it applies to other nations, especially in Italy at this time. The following communication is quite reliable as to the status of evangelical work in Italy:

Due to the Concordat and the close union between the Fascist Government, and the Roman Church, there is a new respect for religion in Italy. Churches are well attended. There is hardly any swearing on the streets; this used to be one of the plagues in Italy. Waldensian congregations are larger than ever. The work of the American Methodists and Baptists and the English Wesleyans have been curtailed. The activities of the Pentecostal groups and the Plymouth Brethren have been suppressed because they did not have ordained ministers. Since it is the native Italian Evangelical Church, the greatest responsibilities and the greatest opportunities of modern times have now come to the Waldenses.

A recent communication from the Universal Christian Council for Life and Work in Geneva, Switzerland, says: "The situation of the Waldensians is very critical. The law of 1929 granted them religious liberty, but everything depends on the liberal interpretation which Mussolini has hitherto given to the articles of that law. Mus-

solini seems to have a real sympathy for the Waldensians. When Mussolini will one day no more grant his protection it must be feared lest the pressure from the Vatican will become so strong as to shut up the small congregations within their own cells so that individual or group confessions of faith will be possible, but not evangelization, missions and propaganda."

During the past year several conventions have been held in different districts from the Valleys to Sicily. Their motto is, "For Christ and the Church." In their conventions the young people give testimony and study together life problems in the light of the Gospel. More than five hundred attended the two summer camps in the Alps. The final meeting, a rally, was held at Pinerolo. They paid all of their own expenses and a large part of the expenses of the Movement. The churches they visited were encouraged and the young people returned to their own parishes with new ideals and a new will to serve Christ. This year young people from the Wesleyan and Baptist churches joined with them.

The next communication has to do with Ethiopia, and is even more reliable than the first communication, because it comes from James Rohrbach, now residing at Addis Ababa, Ethiopia. Many changes are rapidly taking place in Ethiopia; the Ethiopia of the last two milleniums is no more. In a short time it will only be a matter of history. The slow, long-eared mule as the beast of burden is rapidly giving way to more modern means of transportation. Modern roads are beginning to stretch over the rolling plateaus, and up the winding valleys. Aeroplanes soar overhead constantly. A new system of schools and hospitals is being planned to give education and medical treatment to millions that never have known it before. Sleepy Ethiopia, which produced no scientists, artists, or scholars, is sitting up and watching the rapid changes with awe.

The question rises as to what part Evangelical Missions will play in the new Ethiopia. Six years ago there were some 70 missionaries in the country. Before the war there were some 150 missionaries. Since the war the number has been reduced to about 75 or 100. Very few were killed. Many returned home to their own countries. The work has been seriously hampered. All of the missionary societies have been awaiting word from Rome, as to the attitude of Mussolini and the government. Recently, this word was given by the Italian Viceregal government. The following is the English translation:

Missions may carry on their work in Italian East Africa so long as they limit themselves to religion and do nothing against the law of the state.

Protestant missionaries will always have liberty to preach without special permission so long as they confine themselves strictly to the sphere of religion.

The official decree of religious liberty includes the right of missionaries to make converts among the pagans of the country.

Missionaries who abandoned their stations due to the war or riots will be permitted to return and occupy them if in the past they have spread no anti-Italian propaganda and if their former term of occupancy has not demonstrated any unfitness to continue their work.

The Italian Government will not forget the nations who maintained an attitude of good will toward Italy during the Italo-Ethiopian conflict. If any distinction is ever made among the missionaries of different countries, certainly those

of the United States, will be favored within the limits of possibility.

It is clear that a policy of religious liberty will be followed in Italian East Africa. However, the educational and medical work will be taken over largely by the government. The work of civilization will largely be supervised by the government. The sphere of evangelization will still lie open to the churches; this, after all, is her real business. The Church is warned to stay out of the sphere of the political. Thus far, the Protestant and Catholic missionaries have worked without friction. It is hoped that this situation may continue. The Catholic Church has already made it plain that she plans a vast missionary enterprise in Ethiopia. It is also of interest to know that American missionaries will be a favored class. The Italian Government feels well disposed towards the United States. This rolls a new obligation upon American churches.

With the nation literally opened, fine roads built, the government taking over the educational and medical work, thus saving money, the door of itinerant evangelism stands wide open. The Italian government has already given the kind assurance, that such evangelism will be permitted, and the missionaries given every safeguard. While institutional work seems to have no bright future, it looks as though evangelism has. Missions and missionaries are being given the opportunity to prove their worth. May God bless the work in Ethiopia.

MENTAL AND PHYSICAL HEALTH

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—III John 2.

The Monitor is no health journal, nor medical advisor but there are times when sane and sensible advice comes from men who know and have experienced a great degree of success, consequently we quote two authorities.

Both are men who know whereof they speak, the one is Dr. E. V. McCollum, an authority on health and physical well-being. The other, Dr. Carroll, now eighty years of age, is an authority on mental well-being. Both the body and mind have much to do with our happiness, success or failure.

Dr. McCollum on Physical Well-being:

There are probably as many idiosyncrasies of digestion as there are people who suffer from them. But though we know our symptoms, we don't always know the causes. If indigestion bothers you, try to find out the root of the trouble.

Can it be your diet? Possibly, although indigestion is less often the fault of the food we eat than most people believe. A well-balanced diet, supplying a generous amount of the protective foods—milk, eggs, and leafy vegetables particularly—plenty of nourishment and plenty of bulk, should "set well" in any digestive tract, granted there is no inflamed or diseased condition requiring the attention of a doctor and a special dietary.

No; most heartburn, lump-in-throat, gas, loziness and the other accompaniments of poor digestion can be traced back—not to the unreasonable rebellion of our stomachs—but to our own nervous and emotional states, and even our mental attitude.

The digestive tract is threaded throughout with nerve connections, and will do a good job or a poor job according to the kind of nervous stimulation it receives.

Bring only the happiest subjects to the table. Leave your worries and anxieties somewhere else. And learn to laugh. Good humor is the greatest single aid to good digestion.

Spotlighting digestion is another frequent cause of trouble. The stomach and intestines, like the lungs and heart, have a predilection for privacy, and will act up under too much attention. Confirmed dyspeptics who concentrate

on their troubles, wondering whether their food will digest (and really expecting that it won't) are inviting with open arms the distress they seek to avoid.

Even worse, for them, than the discomfort of indigestion, is the inadequate nutrition that invariably results. The dyspeptic bans food after food from his diet, finally narrowing it so that the properly balanced meals are impossible. At this point, some friendly doctor should take him in hand—and find some way to make him eat. If medical advice is needed, the physician will give it.

If you would have perfect digestion, and enjoy eating as it was meant to be enjoyed, start at the beginning—don't content yourself with trying to correct symptoms.

First, be sensible about your diet.

Second, keep the whole alimentary tract in a hygienic condition.

Third, get plenty of rest—and this means relaxation as well as sleep.

Fourth, exercise, too, if it is only a daily walk. And . . .

Fifth, watch your posture! Faulty ways of sitting or standing can so cramp your organs that they simply haven't the room to work, or are not in a position to empty promptly.

In other words, follow faithfully the rules for good healthy living, and the chances are that most of your digestive troubles will vanish into thin air.

The following by Dr. Carroll, on our **Mental Well-being**:

I. BE PREPARED to live in an imperfect world, filled with imperfect people. Never become embittered by any calamity, even the death of your beloved. For these things must come.

II. START OUT to live a victorious life. Like Paul, smile in the face of every disaster. Never whine.

III. FIT YOURSELF for an occupation which you love. Then learn to work and play and pray, and live the Jesus way.

IV. GIVE YOUR BODY and mind every possible chance to get and to retain their normal vigor. Avoid all enslaving habits. Be a free man, or woman, even in this cigaret age.

V. KEEP FIT; think straight; get a competence; found a home; find faith.

VI. SET OUT TO FIND and to stress the good in the world and in the people. Recognize evil only when you can mend it. Be an inveterate optimist.

VII. PLAN TO HELP all needy folk you meet, by helping them into self-mastery. Ask little; give much; and make all the people with whom you come in contact glad they have met you.

VIII. FEAR NOTHING but sin. An honest man or woman has nothing to fear, for he or she is guilty of nothing. The worst the world can do with such a person is to hasten his death. Soon or late that comes to everyone. Fear is our most enervating foe. Perfect love casteth out all fear.

IX. BEHOLD a personal Father in all nature: His tender love in the sunshine and the flowers; His magnificent power in the tempest. Let His world teach you beauty and strength.

X. TRUST GOD in every experience of this life; and fall on eternal sleep assured that the mystery of the future is in the keeping of One who loves you with a perfect love.

"I know not where God's islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

THE PASSING OF J. GRESHAM MACHEN, A GREAT CHRISTIAN SCHOLAR

Finally, brethren, whatsoever things are . . . of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

Neither the writer nor the Christian Monitor endorses the attitudes of Dr. Machen in

toto. We would not endorse the Calvinism of his theology. However, after saying these words, we want to follow the advice of the Apostle Paul, and say a word of appreciation for the things that are "of good report." Personally, we have appreciated his deep scholarship, so marked in such books as, "The Virgin Birth of Christ."

Dr. Machen, died, after a brief illness, caused by intense work and the contracting of a cold. When such stalwart defenders of the things of God die, the whole Christian Church sustains a loss to some extent. The enemies of Christ, His atonement, and other evangelical doctrines are legion; many of them are brilliant scholars. It is to be appreciated when men like J. Gresham Machen take such uncompromising positions on teachings we all believe and count precious. Young people admire ability, they appreciate scholarship. This man combined both.

During the last fifteen years Dr. Machen endured a bitterness of personal attack equalled by few examples in the present-day Church. He felt that Princeton University had already been stolen from the Church, and made into an enemy of the Gospel, and he wanted to save Princeton Seminary from the same fate. For this he resigned a lucrative job, gave up an easy future and had to endure abuse of every sort. However, to the last his stalwart character stood up under the test. In spite of many attacks against him, Mr. Machen is said to have remained kind and gentle, using words perfectly proper and within the bounds of the courteous language of a Christian gentleman. So often in the defense of the faith, men speak the truth, but not in love.

Of interest to the Mennonite Church is the fact that Dr. Gresham Machen was opposed to the teaching that the Sermon on the Mount is legal ground and was suspended by the dispensation of grace. He took the position that the whole New Testament belonged to the Gospel age.

As such men fall in the battle, may the Lord raise up others.

BOOK REVIEW

(Continued from page 113)

In order to give you a better conception of the book, allow me to give you a brief synopsis of the book. Chapter one is the introductory chapter. It gives a strong justification for establishing and supporting city missions. It is entitled, "Mennonite Missions in the City." Facts and figures are given that ought to startle us and move us to action if we have not yet seen the need and the opportunities in the cities. Quoting from W. S. Athearn, the author says, "There are in the United States 53,197,850 children and youths under twenty-five years of age. Of this number, 36,878,950 receive no religious instruction from any agency, either Catholic, Protestant, or Jewish. Only 16,318,800 children do receive religious nurture."

Chapter two tells of the beginnings of city mission work in the Mennonite Church, speaking especially of the work in Chicago. Then in chapters three to ten are given the history, work, problems, and workers of the

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following city missions: Lancaster, Pa. (two missions, one for colored); Philadelphia, Pa. (two missions, one for colored); Columbia, Pa.; Reading, Pa.; Washington, D. C.; Marietta, Pa.; Coatesville, Pa.; Welsh Mountain Mission and Samaritan Home, New Holland, Pa.; Tampa, Fla.; York, Pa.; Fort Wayne, Ind.; Canton, Ohio; Kansas City, Kans.; Toronto, Ont.; Altoona, Pa.; Lima, Ohio; Los Angeles, Calif.; Knoxville, Tenn.; Norristown, Pa.; Peoria, Ill.; Wichita, Kans.; Portland, Ore.; Detroit, Mich.; Iowa City, Ia.; Hutchinson, Kans.; and Hannibal, Mo.

Chapter eleven deals with the following charitable homes of the Mennonite Church: Orphans' Home, West Liberty, Ohio; Mennonite Children's Home, Millersville, Pa.; Mennonite Children's Home, Kansas City, Kansas; Eastern Mennonite Home, Souder-

ton, Pa.; Mennonite Home, Lancaster, Pa.; Home for the Aged, Eureka, Ill.; and Mennonite Old People's Home, Maugansville, Md. Chapter twelve tells of the mission Sunday Schools of the Church. The last chapter, thirteen, is the review chapter.

The book contains about 230 pages. It is bound in durable paper covers. The price is 50 cents each; dozen or more copies 40 cents each. Cloth binding: 75 cents each; dozen or more copies 65 cents each.

It is published and sold by the Mennonite Publishing House, Scottdale, Pa. Canton, Ohio.

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Female, Age between forty and sixty years, to assist with general duties in convalescent home. **RUTH'S HAVEN, Bally, Pa.**

Christian Monitor, April, 1937

NUGGETS FROM OUR S. S. LESSONS

(Continued from page 121)

Lord appeared in visions and dreams. Abram was still childless, but when God promised him seed as the stars for multitude he believed God, and it was accounted to him for righteousness. Abram did not doubt God. And when God revealed the distant future Abram still believed.

Chapter 16. Did Abram and Sarah doubt God, when they undertook to have a child by the handmaiden? No, but they tried to help God solve the problem. In so doing they made sore problems for themselves and for the descendants of Isaac. It is hard for us to bide God's time when He seems to delay unnecessarily. Abram and Sarah are not the only servants of the Lord who have studied out methods to help along God's work that seemed good but did not have the guidance of God upon them.

Chapter 17. "After many days shall they be visited" (Isa. 24:22). The promises of God are yea and amen, but can I wait for their fulfillment? Abraham waited and then he laughed. It was the laughter of victorious faith, and the covenant was sealed—that self-same day.

Lancaster, Pa.

The Christian message still remains the greatest in human history. It goes to the roots of all our human troubles.—Jan Christian Smuts.

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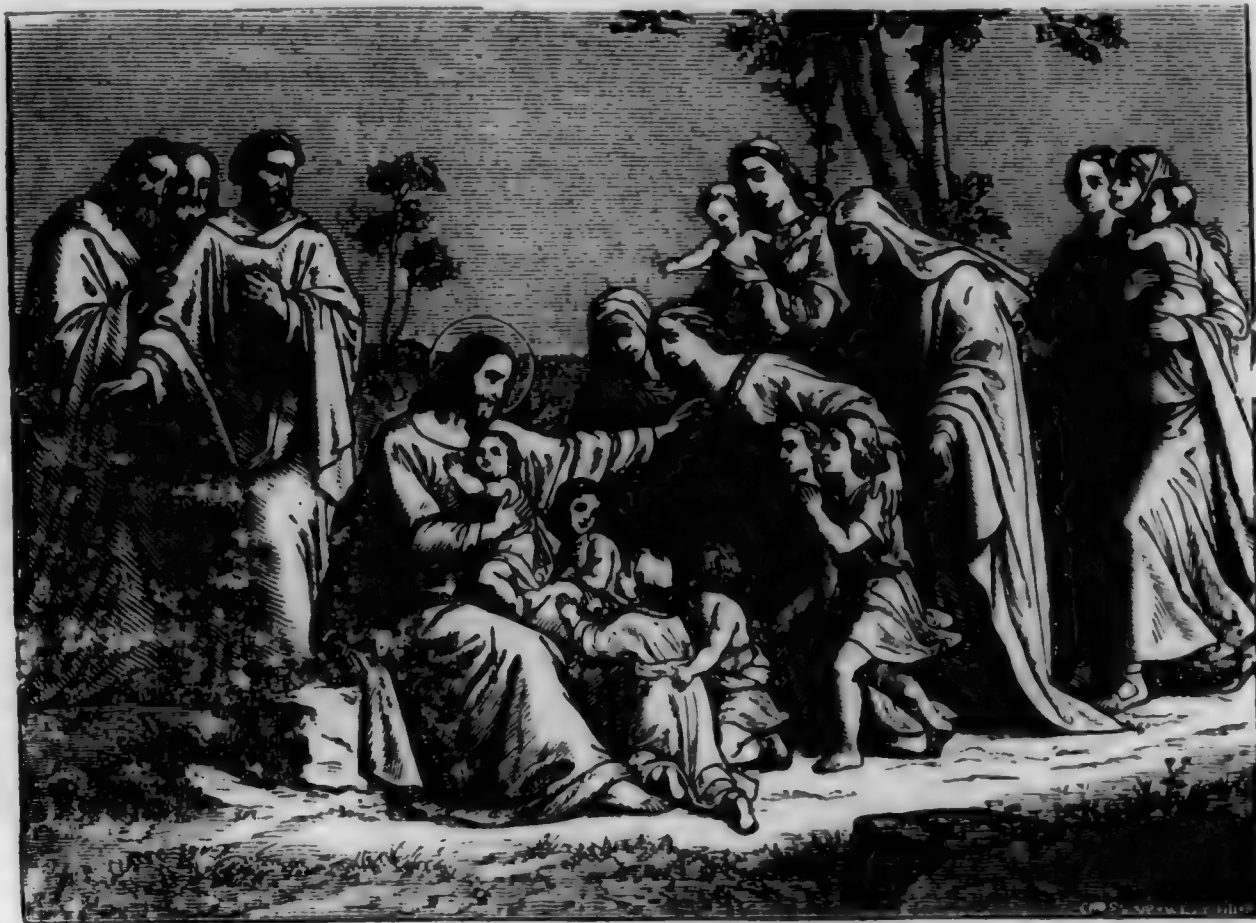
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MAY, 1937



Mothers Bringing Their Children to Jesus

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GRANDMOTHER'S ROCKER

By Nadine S. Roth



YOU know I have just been thinking of a good plan."

Frieda Hoffman raised her eyes from the pan of apples she was paring as if to see what the speaker's plan was. The proposer of the plan wished her sister would not look at her, for it made her plan so much harder to propound, as if it would not be hard enough anyway.

"You know," she began, "I heard, yesterday, of the nicest home for elderly ladies. It is sort of a private place in the outskirts of Pottstown; they say the grounds are lovely, and there is everything an old lady could wish to make her happy. It would be just the place for Grammy. The rent Hiram Stoltzfus pays her for the use of this ground would keep her there very nicely, and we would be free to work, go to college, meet people, and make something of ourselves." Frances ended a little breathlessly, for she had hurried rather uncomfortably through her speech that she had rehearsed so carefully all morning, but she had not had the courage to encounter her sister's eyes (which had at first opened wide in surprise, then mirrored a look of pain, and at last rested reproachfully upon her) in her rehearsals.

"Why, Frances Hoffman! How can you even think of sending Grammy to an old people's home after all that she has done for us?"

"Don't put it that way," protested Frances, "You don't understand. This place is so lovely and homelike that she should not be lonely. She would have the nicest time visiting with those other elderly ladies. She surely would not mind going—at least not very much—if we could make her understand what it would mean to us to be free to make our way in the world."

But Frieda was sure she would mind. "She would be very unhappy away from the old home place and all the dear familiar things, and we would be unhappy without her. No, no, Frances, I will stay and take care of her, and you may go to college."

"And have all the people talking about that selfish Frances Hoffman? I guess not—"

"Wouldn't they talk just as much if we put her in a home?" interrupted Frieda.

"We could easily point out the fact that she needed too much care. You know they could give her much better and more scientific care than we can."

"But it would not be her own folks or in her own home, and she would be unhappy. No, I couldn't think of it; I love Grammy and the dear home place and all the dear familiar things. I am going to stay here with her just as long as I can," said Frieda.

"But, Frieda, it would be different if we could keep the place. As it is, the farm and everything else will change hands as soon as Grandma is gone, because our great-great-ancestor decided that the property must always remain in the possession of a Stoltzfus and put an entail on it. It really belongs

to Hiram Stoltzfus now; but he is so kind as to let Grammy have it as long as she lives."

"Well, anyway some of the things Grammy and I love so well haven't any entail on them—there is the old rocker—"

"But what is that old rocking chair worth?" asked Frances scornfully.

"What it may be worth to someone else I do not know, but Grammy loves it, and I hope always to keep it for a remembrance. Can't you still see her taking one of us on each knee and rocking and singing us to sleep? And when we grew too big for that, we sat on our little footstools and leaned against her knees to listen to her stories, or else we did the talking and poured out our troubles, plans, and aspirations into her sympathetic ears. I would not part with that old rocker for a great deal."

"But, Frieda, loving those old things and reminding ourselves of the days gone by, will never get us anywhere; you know what it will mean to us to stay here for, say another ten years, (and Grammy may easily live that much longer); we'd be old then, and our opportunities in life would be gone. Now if we would put her into that home—"

Frieda interrupted with, "But Grammy did not put us into a home when Mother died,



SPRING

The rain drips drearily, the air is chill,
The world looks dull, for skies are leaden gray;

I sit indoors, but somehow am not gloomy—
For in my thoughts I'm living o'er a day,

A day of beauty, spent enjoying Nature,
When skies, I'm sure, were never quite as blue;

The mountains were a wee bit more majestic
And from the tops we found so clear a view.

We loitered down an avenue of hemlock
Through which the sun was trying hard to peep,

It cast a host of golden dappled shadows—
A picture that my memory will keep.

I stood and looked far down a spreading valley;

Quite close nearby I heard a robin call . . .
My senses worshiped at the shrine of Beauty
I humbly thanked the Maker for it all!

So, though it rains today, I am not dreary,
The rains will budding trees and flowers bring;

And there will come more days of sparkling beauty—

For Life is sweet, God is good, and it is
SPRING!

—Grace Harner Poffenberger.

and I suppose a pair of twin babies interfered with her ambitions too."

"I know," conceded Frances, "and I do appreciate all she did for us then, but she really would not want our lives ruined to take care of her now. Don't you see, we just must do something for our own futures?"

"Perhaps, perhaps, but—" Frieda was not used to arguing with her sister.

"Perhaps what?" Frances was ready to take advantage of her sister's hesitation. But she had misjudged Frieda.

"Perhaps, if we do what we know we should do, regardless of how it looks to us—perhaps, then, God will see to it that our lives will not be ruined." Frieda hadn't meant perhaps at all, but she never could say what she really meant. Anyhow, deep down inside she was willing to try it. To her it was an experiment in trust.

"Every one says 'heaven helps those who help themselves,'" was Frances' ready retort.

"But the Bible does not say so."

Frances was again put on the defensive, "It is not as if we were planning to do anything wicked. Grammy would be well cared for, and we would go to see her often and send her nice presents. Lots of folks—and good folks too—do it nowadays—with even their parents."

"That is true, but it would hurt Grammy dreadfully, and she would never be happy."

"But, Frieda, you know as well as I do that she would not be happy either to have us stay when we didn't want to."

"Well I do want to stay here with her as long as I have her. If I can make her last days happy, I want to do it gladly. You may go if you wish."

"I told you once I would not go and leave you here," began Frances impatiently.

"But there is no use of both of our lives being ruined, as you think they will be."

"Let us forget all about it then." Frances saw that she could not persuade her sister and tried to be superior about it.

But the peaceful air of the farm kitchen had become tense, and neither girl felt happy.

"If only you would go," insisted Frieda unsatisfied.

"Frieda, once for all, I am not going without you. If you insist on spoiling our future outlook, we will let it be so."

"Oh, I wish you would not say that. I really want you to go and I stay—and—and I just can't go, no matter what the consequences are. I—I feel sure the Lord would not want me to, but it would be all right for you, if you feel about it as you do." Frieda was almost in tears.

"I said, 'Let's forget it.' Especially if you are going to get all worked up about it," said Frances, ungraciously.

Nor were the twins the only ones to whom the argument caused pain. Grandmother had arisen from her chair and shuffled toward the kitchen to get a glass of buttermilk, as she knew Frances was churning, when she was halted by Frieda's reproachful, "Why Frances Hoffman! how can you even think of sending Grammy to an old people's home, after all that she has done for us?"

(Continued on page 139)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXIX

SCOTSDALE, PA., MAY, 1937

No. 5

LAURELS FOR MOTHER

By Stella Kauffman



RALPH'S door opened unceremoniously and Neil Nelson came in whistling. "About ready for dinner, Ralph?" he asked watching his friend putting the finishing touches on his getting dressed. It was only a few minutes until they should be on the way to the West dining hall for their evening meal. But Ralph Seymour shook his head in a not too happy manner.

"What's up, Ralph?" Neil asked, sensing something unusual in the air. "John isn't worse, is he?"

"No, he isn't any worse, I guess, but Mother is coming to take care of him, and I have to go after her. She's coming on the train as far as Williamsburg, and I'm to meet her there at seven."

"Then you can't go to hear the Delphian choir tonight, can you?" Neil asked, remembering their double date.

"That's it, our plans are all spoiled. I just got Mother's telegram at four and I called Marge right away. I think Vic will take her now. Why don't you see him? You and Loretta could go with them in his car. I'm taking Leslie's bus."

"Well, I'll see Vic, but we'll probably have to walk now. Don't forget Friday night next week, Ralph. You can't let me down on that. It's the big night of the year, you know."

Neil spoke of their plans to go into Dalton to the music festival. They had looked forward to it for weeks and their dates had been made long since.

"Don't worry about that," Ralph assured him. "It's almost two weeks till then. John will probably come out of this soon enough. If that doctor could just make up his mind what's wrong with him and do something about it. Goodness knows, Mother can't stay very long."

No, she wouldn't be staying long. She would be anxious to get back to the farm. For a moment Ralph thought of the moist, black turrows of soil lying over the swelling curves of the Ohio farm. It had been several years since his mother had actually done most of the plowing, but she must be there to supervise the planting and cook for the tired hands. Ever since her husband had died that spring when John was thirteen and Ralph was ten, she had worked feverishly in the fields during the day and in the house at night.

Like a familiar picture, the memory of his mother's weather-roughened face with its firm mouth and its strong nose, rose before

him. But the picture did not seem lovely to Ralph as he thought of it now. He remembered her hair, always windblown, and her hands that were always red from work in the field and the house; no, his mother certainly wasn't beautiful.

Ralph knew no boy should ever be ashamed of his mother, and yet there it was, and try as he might he could not help but imagine what Neil would think, or Marge, when they saw her. Marge's mother had been the perfect hostess at the times he had been to dinner at the Hamilton home. She had sat at the end of the table serving her guests with graceful, white hands. Under the light of the crystal chandelier her white hair shone as it fell in well-groomed waves. Neil, of course, had no mother, but his father was always well dressed and neat. What would Marjorie and Neil, his best college friends, think when they saw his mother?

On the thirty-mile drive to Williamsburg, Ralph kept trying to push these thoughts from his mind. Maybe Marge would not even meet his mother, and perhaps Neil wouldn't notice her appearance. She would be at the hospital, and just as soon as John was at all better, she'd be leaving again.

There was something he would have to tell his mother, too, while she was here. He had had it on his mind since February, when Neil's father had learned he was expected to go to Mexico City for the summer. Neil had immediately planned to spend his vacation with his father and had asked Ralph to go with him. They would find something to exist on, and it would be a great adventure. Neil was not unused to living in unusual places with his father, who was an agent for the United Truck line. Since his mother had died he had shifted about from city to city until he was ready for college.

But Ralph knew that his mother needed him at home during the harvesting season, and it wouldn't be easy to ask her to go to Mexico. He didn't know much about his mother's finances, but he knew it cost more than a little to keep both John and himself in college. Besides their tuition and liv-

ing expenses, his mother had to hire men to do the work they were now able to do when they were on the farm. But perhaps just this summer wouldn't mean so much more. Besides, next year, if he could persuade his mother, he would go to the university near home where his expenses would be much less.

At the station Ralph was surprised to find his mother wearing a new blue suit and carrying a new traveling bag. At the first sight of her familiar figure getting off the train, his heart leaped and he was almost glad to have her kiss him. But then he noticed she was wearing the same old bonnet, and her hands were rough in his and gloveless.

Although it was unusual for Rachel Seymour to go traveling it was characteristic of her that she was calm and unexcited, as she rode with Ralph back to Madison. She asked first, of course, about John, but Ralph could tell her very little about his brother. Dr. Hilton was to have a conference today with another doctor, but he hadn't heard the result of their consultation as yet.

When Ralph had told his mother all there was to tell of John, he found himself wondering what to talk about next. He had not remembered that it was so difficult to talk to her. The Mexico plan kept coming up in his mind, but he wasn't ready to talk of that, yet. Finally he found refuge in asking about the farm and the spring work.

Mrs. Seymour sensed some of her son's embarrassed uneasiness, but if she guessed there was something on his mind she did not allow it to trouble her now. Between Ralph's questions about the chickens, the celery beds, and the hired help, she asked questions about classes, his professors, and his friends.

At the Madison Hospital they encountered Dr. Hilton in the second-floor corridor on their way to John's room. Ralph introduced his mother to the doctor, who shook her hand with a serious look on his face.

"We're ready to say your son has a case of typhoid fever, Mrs. Seymour. As you know, I consulted with Dr. Warner today, and he is certain about it. We haven't been able to trace down any possible source of the germ yet, but then you know John actually started with this almost two weeks ago, and it's hard to tell just where he might have picked it up."

They found John lying with his face to the wall, apparently asleep. But when they closed the door softly after them, he turned. In the dim light John did not recognize his mother immediately, but when he realized it was she he lifted up both his hands to draw her close to him.

"Mother! You came! All the way from



home! Oh, I knew you would if you knew how much I wanted you."

"My son, of course, I came. Sarah Bell and the men can take care of things at home. I'm going to take care of you."

"Did you see the doctor?" John asked, and his mother nodded for answer. "He told you it is typhoid?"

"Yes, John, but don't you worry about that. He said the most important thing in a typhoid case is nursing, and you're going to have to have the best of that," his mother assured him smilingly.

But in spite of Rachel Seymour's careful nursing of her son, she had to see him grow weaker and suffer a great deal in the next week. At times there were such pains in the pit of his stomach, that he would draw his body up almost in a knot. The disease had been well under way before it was discovered and rightly treated, and it was doubly cruel now in its early stages. Besides, it had developed into cerebral typhoid, affecting the patient's nasal passages. Often John would become delirious and talk along in an empty, meaningless way.

Ralph realized now that John had been much sicker from the first than he had ever thought. He had not been in bed more than a few days until he was wishing for his mother. Ralph had thought it babyish of him then. Neither of the boys had had any real sickness since the measles and mumps stage, and mother had seemed like an angel of mercy then, of course. But it seemed foolish for John to think of having Mother come all the way from home to nurse him over the influenza, as the doctor had first pronounced it.

Two days before the Dalton music festival, Ralph went to the doctor to learn the worst about John's condition. If John was seriously ill, of course he would not count on going to Dalton, but if the doctor thought it was all right for him to go, he surely wanted to know.

"Until the crisis, in another week, we can't tell what may happen," the doctor told him.

"Then he is very sick, Dr. Hilton?" Ralph asked. Actually the disappointment this information meant stung more keenly because his pleasure was spoiled.

"Yes, Ralph," he said. "We just have to wait and see how he gets along. I'll declare your mother's a better nurse than any of our trained nurses. She is doing more to help John than any one else ever could. But she should allow the other nurses to relieve her more often. Maybe you could get her to go out sometimes. A walk would be just the thing for her. There she is now."

Dr. Hilton and Ralph had been standing in the corridor. Mrs. Seymour had just come from John's room, where a nurse was to relieve her for a few hours.

"Mrs. Seymour, put on your wrap and go walking with your son. You need some sunshine, you know, and it's an afternoon made to order," Dr. Hilton advised.

"Do you think I should leave the hospital, Doctor Hilton? I feel more like resting than walking."

"But a walk would do you more good. There, Mrs. Seymour, take a doctor's advice and run along."

Out on the street, where the sunlight was dazzling, Mrs. Seymour breathed deep of the vibrant April air. She was used to hard and long hours of work, but much of it was out-of-doors in the cool of spring and fall, the heat of summer and the cold of winter. These last days in the close atmosphere of the hospital, scented with drugs and sick-room odors, were much more tiring to her.

"O Ralph," she asked almost eagerly, "will we have time to walk out to the campus? You know I have never seen it!"

"It takes me about fifteen minutes to walk it," Ralph offered, not at all enthusiastically.

"Let's then," his mother urged, glad now to be walking again in the crispness of the out-of-doors.

Of course, as Ralph had feared, they met Marjorie with some of the other girls he knew out near the campus. For a moment Ralph thought they would pass quickly as they spoke, and he would not need to introduce his mother. But the girls stopped to ask about John, and he could not get out of introducing his mother to all of them.

But if Mrs. Seymour noticed that her son seemed more than embarrassed, she ignored it. As they walked on she smiled teasingly at him, "You know, Marge was the nicest one of them all."

"Why didn't you tell me your mother was here?" Marjorie asked that evening when Ralph was telling her what the doctor had said. She was disappointed that they could not plan to go to the music festival. "But" said she, "I understand, Ralph. I wouldn't want you to go with John so sick. And just as soon as he can have visitors, I want to come down and see him, and meet your mother again. Faith Randolph, poor girl, can hardly stand it that she can't see John every day. They left her in for just a few minutes yesterday, and he was delirious almost all the time."

Neil Nelson was anxious to meet his mother too. "You don't know what it means to have a mother until you don't have any. I know I'm going to like your mother a lot, old fellow," Neil had said.

It was not long until John had passed the



THE MOTHER'S HYMN

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank Thee for the ties that bind
The mother to the child she bears.

We thank Thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clear, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to Thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.
—William Cullen Bryant.

crisis favorably, but even then his mother stayed near him constantly. "I'm staying right here until you're well," she told John, and he had smiled, deeply grateful. "For once, some one else can look after the baby chicks and set out the celery and do everything else that's to be done. I'm staying here until I can take you along home with me."

It was quite certain now that John could not finish his semester's work in college. Maybe during the summer he could write the necessary term papers, and get ready to take special examinations in the fall. But this summer he would need to take things easy.

When the doctor told them that John must not exert himself and keep out of the summer's heat, Ralph reluctantly decided not to mention going to Mexico City to his mother. He knew she could not afford to have him leave with John unable to help in the fields.

"O Ralph, it won't be half as much fun being in Mexico without you," Neil told him disappointedly, "but I know how you must feel. Of course, you wouldn't want to ask your mother when you know she needs you so much. You must be anxious to get back to the farm and do things."

But Ralph got very little satisfaction out of sacrificing his summer's plans for the good of the family. It had always been John who planned to run the farm for his mother, and Ralph who wanted to get away from it. For Ralph college meant learning a profession that would free him from the farm. Rachel Seymour was satisfied that her older son was content to stay on the home acres. But she had sent him away to college the year Ralph was a high-school senior. She insisted that both should go to college before they settle down to their lifework. She had insisted, too, that they go to the small church college rather than the university near by, even when she knew it would mean more of a sacrifice for her. She felt that the gain in spiritual values would repay her for any sacrifice she could make. Because Ralph knew how she felt, it would be difficult to ask her to enter the university engineering course in the fall, but he was anxious to begin his professional work there.

As May came and the days passed, John slowly began to gain strength. Faith Randolph came more often now to sit by him, and when she did his mother would go out quietly to rest. The nurses and Doctor Hilton had noticed that her ruddy complexion had disappeared and that she had lost weight rapidly the last few weeks. Ralph had noticed it too, but only after the doctor had mentioned it to him. He told Doctor Hilton they need not worry about his mother; she had never been sick for a single day that he knew of.

Marjorie came down one afternoon when Ralph was with John and his mother. Ralph had been embarrassed, but Marge had brought her knitting with her and soon she was telling his mother about that.

Afterwards she had told him, "Your mother's a dear, and all the nurses are in love with her. Anne Biggs told me so—she's the one with the red hair."

Neil, too, had said, in his characteristic

manner, "Your mother's a brick. But she looks like she's almost sick herself."

But Ralph had told him she was made of iron; it would take a great deal more to wear her out.

He thought so until he found her in a heap on the corridor floor outside of John's door.

"Mother, Mother!" he had exclaimed hoarsely as he tried to lift her to her feet.

But she had already fainted away to unconsciousness. What should he do, where could he take her? Not back to John's room. Oh, if only a nurse would come. There was Miss Way!

"My mother—she's fainted. What can I do with her?"

"Here's an empty room. Bring her in here on the bed. We'll bring her out of it, then I'll see if I can find a doctor."

It seemed hours to Ralph till his mother's eyelids fluttered and at last opened. Dr. Hilton came by and ordered her to bed at once for a rest. "She's worn herself out caring for John, but now that he's out of danger, she'll have to relax."

After seeing her tucked in her bed, Ralph left her, and seeing that Faith was with John he went back to the campus and his own room. Lying on his bed, looking across the green of the campus lawn, he did not know when he fell asleep.

It all seemed too vivid for a dream. Once again he felt the shock of finding her there in a crumpled heap on the floor. He felt her limp body in his arms, saw her white face as he and the nurse worked over her.

The doctor shook his head. "I'm afraid—I'm afraid—" he mumbled, shaking his head.

"Will she die?" Ralph asked in a whisper, but the doctor only looked at him, as if accusing him.

Then she was dying—dying. He stood looking down at her, heartsick and ashamed. Then a feeling of desperation swept over him. He couldn't let her go, she couldn't die like this. "O God, let her live, I must tell her I love her—I love her! Mother! Mother!"

He woke with a wretched heartache and with tears on his face. When he first realized that it had been a dream, he drew a breath of thankfulness, but in the next minute he thought wildly, "But it may be true; it may be true!"

Suddenly he knew that he must go to his mother. Now, this very minute she might be dying.

When he walked in the hospital door, his brow was wet with perspiration. He met Dr. Hilton in the hall and could scarcely wait to ask him his questions.

"Tell me, Dr. Hilton, is Mother seriously ill?" he asked anxiously.

"Why, not at all, Ralph. Just tired out, is all. She has a strong physique and with a rest, she'll be good as new."

A feeling of infinite relief swept over Ralph. "Oh, that's wonderful, Dr. Hilton." Then the vividness of his dream came over him again, and he felt again his shame. Yes, he must tell her now, before he lost courage, how much he loved her.

He turned quickly and started up the hall. "I'm going to see her right now," he told the doctor, "I've got something very important—"

"But she's sleeping, Ralph! Wait till she wakes up."

"Oh, yes, of course. All right, I'll wait in John's room."

He found his brother's room slightly open and stepped inside. He was still dazed, but when he saw who was with John he was again surprised.

"Why, Marge! Neil!" he exclaimed. Then seeing their packages he said, "Why you two look like Merry Christmas. You know very well John can't eat, and he's smothered in flowers already. What can be the meaning of all that?"

"But these aren't for John," Neil told him. "These are for your mother for Mother's Day. Flowers from Marjorie, and candy from me."

For a moment Ralph could only feel ashamed that he had so nearly forgotten tomorrow was Mother's Day. But it was still not too late! Of course not! "Well, my dear friends," he began recklessly exaggerating, "you aren't getting ahead of John and me. I'm going out for a tub of assorted chocolates and a carload of roses!"

Goshen, Ind.

OBBE PHILIPS

By John Horsch

In this article the author presents an interesting account of the life of one of the noted early coworkers of Menno Simons.

Menno Simons' most notable coworkers in the earlier years of his ministry were Obbe Philips and his brother Dirck Philips. The Philips brothers rendered the cause of the early evangelical Anabaptist Brethren inestimable service. Obbe Philips was the principal leader in their first organization in the Netherlands. Within a few years, however, Menno Simons became the outstanding leader in the brotherhood.

Not long after Menno's ordination Obbe Philips' interest began to lag and he finally withdrew from the brotherhood. The assumption of various writers that he again united with the Roman Catholic Church is contrary to fact. He became the leader of a faction of dissenters who refrained from practicing the ordinances, and hence escaped from persecution. The faction headed by Obbe Philips was very small. Menno Simons stated in 1554 that there were not ten persons of the same persuasion as Obbe.

Before Obbe Philips' withdrawal from the church he adopted a compromising view regarding the church. He defended the opinion that to organize a church, besides the existing Roman Catholic Church, required a definite, special call, a distinct divine authorization which neither he nor any of his contemporaries possessed. A similar view, he it noted in passing, was entertained by Caspar Schwenckfeld who consequently advocated **stillstand** (standstill) as concerns the organization of a New Testament church and the Scriptural observance of the ordinances. Obbe Philips, at the time when he forsook the Mennonite Church, held a similar view, and hence asserted that, in organizing the first evangelical Anabaptist brotherhood in the Netherlands, he had acted without due authorization.

Menno Simons, with Dirck Philips and the other church leaders, on the contrary, saw clearly that, under the circumstances existing at that time, the question of the way and manner of the ordination was secondary. They realized that at the time when Obbe Philips became the leader and organizer of the evangelical Anabaptists in the Netherlands, it was necessary that some one take the initiative and effect the organization of a church. Christ's promise, given in connection

with His instructions regarding church authority and discipline is, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). A special permission or miraculous call was not required for taking the steps necessary for making a beginning in the observance of all that the Word commands. If the Brethren at that time had known of the existence of the evangelical Anabaptist brotherhood in Switzerland and South Germany, it would have been in place for them to seek ordination by one of their bishops.

After his withdrawal from the brotherhood, Obbe Philips asserted that neither his first call as a minister, which came to him through doctrinally unsound, fanatical Anabaptists, nor his second call through the brotherhood which was afterward named Mennonites, had the divine approval. As a matter of fact, as concerns his first call, Obbe was led to recognize that those who had given him this call were radically unsound in doctrine and practice, hence he naturally repudiated their ordination. However when afterwards he forsook the Mennonite brotherhood, he did not accuse the Mennonites of great fundamental error, though he differed from them on the need of practicing the ordinances.

The Mennonites, needless to say, held the practice of the ordinances to be essential. They believed the reasons which Obbe Philips gave for setting aside the commands of the Lord, to be merely excuses. Menno Simons remarked that Obbe had become a Demas. II Tim. 4:10. Of Schwenckfeld it is known that he adopted the policy of standstill partly for the sake of avoiding the persecution. The available source material is insufficient to determine whether similar considerations had anything to do with Obbe Philips' withdrawal from the brotherhood. When Gellius Faber in 1554 made mention of Obbe Philips in connection with Menno Simons and Dirck Philips, Menno replied that Obbe "had received his dismissal from us" and that he was not of the same brotherhood with them.

Obbe Philips' book "Bekentnisse" (Confessions), which he wrote after his withdrawal from the Mennonite Church, indicates that he was a forceful, able writer.

Scottsdale, Pa.

"BEHOLD THY MOTHER"

By Margery Coffman

Never before or since was a mother in such an agonizing, heart-breaking position as was Mary, when her eldest son, her first-born, was dying on the cross. To some He was only another criminal; to a few, He was a beloved Leader and Friend; to many He was a dying Benefactor, while to a large group, He was a hated rival. But to Mary He was something different—her eldest son, her first-born, the precious Babe about whom her sweetest dreams had been woven, her fondest plans formed. What a loving son He had been always! And now in His own extremity His love for her was demonstrated in a most thoughtful way. During His agony, He remembered her need—who would care for His mother when He had gone? So He placed upon John, the beloved, the high commission to care for His aging mother. To Mary He said, "Behold thy son!" To John, "Behold thy mother!" We are happy to read that John responded to the love that called upon his own love to manifest itself then. "And from that hour that disciple took her unto his own home."

This is a tenderly beautiful incident, and we would like to use Jesus' thoughtful words to provoke our own hearts to thoughtfulness of our mothers.

"Behold thy mother!" Look at her—the woman who gave you birth, nurtured your infant body, and guided your childish feet into safe paths. Not being of Roman persuasion we find it impossible to read into Mary's character the all-perfection the Roman church grants her. She was human, and weak and helpless, as we all have been many times. She made the same mistakes in caring for her little ones as other mothers have. Perhaps she scolded her children; no doubt she punished them when she felt they deserved it; certainly she had many a time misunderstood her eldest boy. Have not all mothers done the same? Yet Jesus loved her, despite her imperfections, and Mary loved her son so dearly that she felt His sufferings as a knife thrust through her own broken heart. None of us mothers will ever be forced to suffer such exquisite torture as Mary suffered. None of our sons will be called upon to suffer such dire agony as her Son suffered. But we may agonize for our dear ones none the less, and mothers' hearts still break for the pain they are helpless to ease!

"Behold thy mother!" She is as imperfect as Mary was; her lot has been just as hard, as far as life is concerned. She is older, her hair grayer, her beauty more faded, her footsteps slower than when you first saw the light. But she is still thy mother! And even as Christ recognized, though almost at the end of His physical endurance, His responsibility toward Mary, so are we responsible for our attitude towards our mothers. It mattered very little to Mary who looked after her; somehow she would have been provided for. But what a warm flush of comfort swept over her tired heart when Jesus in this particular manner showed His concern for her welfare. "Behold thy son!"

"Behold thy mother!" Mary would never cease to draw comfort from the memory of those words. It was not so much that John might be able to care for her nicely, but that Jesus, her dying son, thought of her! Our mothers are made after the same pattern. As far as their love for us is concerned, they are risen above material circumstances, and whatever the token of our concern for them we give, it is the fact that love has prompted it, that warms the mother heart.

Mother's Day was originally a beautiful idea, but like so many other days in our calendar has become so grossly commercialized that it is now almost ridiculous. It was a tender thought that prompted setting aside a special day wherein to show our love for Mother. But why stop at that? The extravagant bunch of flowers once a year that mother knows you can ill afford, will mean far less to her than the weekly letter you promised to write when you left home. And if you are among those blessed with the privilege of living at home still under mother's care, do you know a word of praise now and then for her cooking, a compliment to her pink cheeks and bright eye, will please her far more than a box of chocolates on Mother's Day! She is your mother three hundred and sixty-five days in the year, and a shower of gifts one day out of the year does not gloss over the other three hundred and sixty-four days of neglect!

There are so many kinds of mothers, and what a wealth there is in just that simple word! It is the visible and physical link between humanity, the created, and the Creator Himself. It is the band that has kept home life intact through all the tumult of this restless century. The peculiar forces of economic distress during these past years

SWORD THRUSTS

By Margery Coffman

O Mary, mother of Christ our Lord,
Mothers all, we're kin to thee.
Mothers of every tribe and race,
Mothers all over the earth's scarred face,
Who worship thy Son on the Tree!

Mary, mother of Christ our Lord,
Did not thy torn heart bleed
As you watched Him hanging before you
there,
And you could not meet His need?

Mary, mother of Christ our Lord,
My little sons are young and gay,
Will my heart ever tremble and ache,
Will my heart ever tremble and break
For them, as yours did on that day?

What if a cross waits for them at the end,
And a sacrifice for humanity's woe?
For my little boys, so precious to me,
Will I be willing to let them go?

O Mary, mother of Christ our Lord,—
My precious ones, so little and sweet?
"Better a cross than a tarnished crown,
Better a spear than God's dark frown.
Let them kneel at the Savior's feet!"

Vineland, Ont.

have caused much upheaval in family life. Our sympathy goes out to all those middle-aged mothers and fathers, to all those families who have been forced to "double up" to stem the tide of financial difficulties. A young and boisterous family growing up is hard on older folk, much as they love them. It seems unfair to ask them again to endure the trying difficulties incident to the care of growing children, when that part of their own task has been completed. On the other hand, older folk with their decided notions, irritate the younger. Only the spirit of Christ can keep the surface unruffled, and only the love of God will adjust these difficulties, to keep home life the lovely ideal it ought to be.

Do you know the Japanese (or is it Chinese?) symbol for trouble? It is a roof, with two women under it! What a condemning conception of the character of womankind! Surely Christian love, friendly tolerance, and a careful division of labor could solve the problem. We have the example of Naomi and Ruth to prove the possibility of amiable relationship continuing between women even after marriage, though sorrow and poverty had laid harsh hands upon them. We who have the grace of God in our hearts ought to be able to disagree and still love; to be criticized and still hold no grudge; to make mistakes, and to be forgiven. Christ was most uncompromising in His condemnation of the hypocritical Pharisee, but when one repented, He hastened to forgive! "Behold thy mother!" Is she called upon to share her home with you, or you with her, as the case may be? Consider her well. She has lived and toiled many years more than you, and the most loving consideration you can give is her just due.

This middle class holds the greatest number of our mothers, so to them we must devote the most consideration. For them we introduce into our Mother's Day terminology a new term—the word tolerance. These days we hear much use of that term in connection with our youth, being warned either to be tolerant, or not to be tolerant of its waywardness. We sing another tune: tolerance for those of our number who are still in middle life, who are neither old enough to be laid aside, nor young enough to enter into all the activities of youth. They are the conservative members of the church, the keepers of the home. They prefer cultivation of the present plot of ground to moving on to new fields. They begin to seek results rather than reform. Their philosophy of life is fixed, strongly so, their character is formed and no longer easily adjusted to other people's opinions. It is a natural condition, this. The plant has attained its full growth. It is mature. Youth can not understand it, being immature. Old age does not care to understand it, being full of years, docilely waiting for rest.

It is at this age that most of our mothers stand. Their views of life are not our views. A decade in these swift-flowing years has rung in a great many changes. Half a century has seen modes and methods (aye, and morals, too!) turned topsy-turvy. Is it a wonder our mothers' ideas do not always coincide with our own? And who are we in the face of her experience, to dare to

that we are right and she is wrong? Tolerate her ideas on life, on method, or manners, on custom, aye, more than that, respect them, for they are the fruits of a wider experience than yours, and the fanning milk of time has left only the best on top.

"Behold thy mother!" Shall we leave this message without a word for those young mothers who are so eagerly watching the opening buds unfold under their care? Mother's Day is for them, too, and of all the great throng of mothers, theirs is the most responsible task. Our mother's work is over, as far as our character is directly concerned, though her influence over us never wanes. Theirs is just begun. Mother, to you we may alter our text and use the other words, "Behold thy son!" So deal with his tender personality that in years to come he may be able to behold his mother and say from the depths of a loving heart, "God bless you, mother mine!"

"Behold thy mother!" To some hearts these words may bring a pang of sorrow, for they may not again see their loved one here on earth. Of these beloved mothers, we cherished the most tender thoughts; thoughts of one who made life so full of love and happiness; whose absence leaves an empty ache in hearts where once was fullness of love and joy. It were best to keep reverent silence about them here, lest the precious jewel of memory be exposed to the vulgarity of hollow words. We loved them; they are gone. We love them still, and what a heavenly balm it is to know that imperfect memory will one day be perfect sight!

Hearts ache for the appreciation we ought to have shown while she was still with us, for the loving deeds and words she deserved while she was here to enjoy them. But regret must not cause us to feel that there is left to us no opportunity for paying tribute to her mother love. The traditions she has left behind can be fulfilled in her children's lives as they carry on here without her. We bring honor to her memory by performing no unworthy act to sully the name she bore. Bring honor to your mother's God, and she will be glorified therein. Mary would be simply the wife of Joseph were it not for the glory her Son gave to His Father. Through Him, she received reflected glory. Whistler's mother would have died an unfamiliar woman had her son not portrayed her face and figure so lovingly that now the whole world loves her likeness. Mother never dies when she leaves behind her Christian children to render that service to Christ that she, dear, busy heart, so often felt unable to perform.

Of sacrifice nothing has been said, though the tender sacrifice of mother love is a popular theme for Mother's Day. This is why we are silent on that score. Mothers do not sacrifice. They love. That which to the uninitiated observer seems a sacrifice on the mother's part, is the natural expression of her maternal heart. Your true mother does not go about bemoaning her days of sacrifice; the time she has spent on the needs of her children; the hours she has watched at the bedside of her sick one; the precious days of her life that were spent at her baby's command. Not she! Those days were the days when her womanhood fulfilled its purpose,

when her life was fullest, when her link with her Creator was closer. Try to get a mother away from the bedside of her sick baby, if she feels he needs her there! No! Talk to me not of sacrifice. Tell me of your mother's love, and I'll tell you what you owe her! (She never will!)

It is to those mothers who are around the age of Mary when her Son died on the cross, that this message is affectionately and sincerely dedicated. Their sons and daughters are of age, doubtless some of them are fathers and mothers themselves. These are the mothers whose family responsibilities are easing up somewhat. Mary's Son had the advantage over your children, mothers. He understood every impulse, every thought,

no matter how mistaken, of His mother's loving heart. We are not possessed of such supernatural powers of insight, so we must ask forgiveness when we cause you pain unwittingly. The wisdom of years has not yet tempered our vision as it has yours, but we love you none the less, and our anxiety for your welfare is just as constant as far as our lesser power allows, as Christ's was for Mary. In Christ's concern and love for His mother is portrayed the love of Christian sons and daughters the world over. As Christian sons and daughters, we may point to Mary as typical of our own mothers with the same abundant love and capacity for sorrow, and say one to another, "Behold thy mother!"

Beamsville, Ont.

MINISTERS TO BE EXECUTED

One can hardly realize the severity of the religious persecution which is at present raging among the Mennonites of Russia, as the accompanying articles show. May the Lord give our persecuted brethren grace and strength to stand true to the faith.

Mennonites of South Russia are still walking the Bolshevik treadmill of persecution, vilification, imprisonment and death as is seen in the following excerpt from a letter which relatives of theirs in Canada received recently.

Because of the danger involved in sending such a letter, the name of the writer remained confidential with his relatives, to whom it was written in the German language.

"And now one more report of another tragedy which we experienced in the past few weeks. Here in the town of Pj. thirty-two men, from among our brethren in the faith, were tried and sentenced. They had been arrested at various times during the past year. The whole matter with which they are charged is a lie and falsehood. Isaiah 28: 15. The accusers have made lies their refuge, also was there no lack of false witnesses; furthermore, others were forced to verify some of these false statements.

CHRISTIANITY IN PRESENT-DAY RUSSIA

By John Horsch

Following is a selection from the recent book "Church and State on the European Continent" by Adolf Keller, a Protestant minister of Geneva, Switzerland. There is every reason to believe that this is the most impartial and reliable book available on this subject. Under the title, "The Martyr Church in Russia" the author says in part:

"What could a church do which has lost her leader, the larger part of her clergy, the majority of her church buildings, her theological schools, her administration? She could suffer, pray, and die. Silent suffering and martyrdom became a new voice of the church. It has heard. Although the end of the church has arrived, from an external point of view, spiritual life has not come to an end; Christ is alive; prayer is glowing; small groups are meeting secretly very often, as in the first Christian era; the Bible is read where it is still available; hundreds of Christians fill the gaps in the ranks of the clergy and offer themselves for secret ordination and consecration. Propaganda is forbidden, but confession is allowed; and, in spite of many dangers, there are still thousands in many towns and villages who have not bowed their heads to the Baal of a new secular faith and have the courage to defy proscription by continuing to attend Christian worship."

"Now four of those mentioned above have been sentenced to death, while the rest are to be sent into exile, from three to eight years. The court was in session over a week, which one person from each group of relatives was permitted to attend. Throughout the trial the judges acted shamefully, as eye-witnesses have reported.

"Those condemned to death are H. Janz, Elder of Landskrone, the Rev. Is. Poetker, Joh. Koop of Suworowskaja and Nik. Reimer. The ministers are accused of having agitated against the government, which was absolutely never the case.

"No matter how painful and distressing this situation may be, I rejoice, nevertheless, that the arrested men had the courage to confess their faith before the court and calmly stepped forward to testify of the truth and to deny the false and unjust accusations.

"As the sentence was read . . . and comforted them with a word of friendly encouragement. Likewise Elder Janz made several long talks and gave testimony of that which we hold precious and sacred, stating that in spite of these persecutions we will remain steadfast in our faith and religious confession. May the Lord grant these witnesses of His much strength and help. Until today the sentence has not yet been put into effect. The accused were permitted to appeal their case, but are held in the prison at T., where they await the things which are to come.

"May the Lord in His grace save us from all distressful experiences also in the future. I often feel that the persecution of those scattered here and there is at the door, and that there may be further implications because of the above occurrence. Judas was among the disciples of the Lord, and he is still there today."

The above letter appeared in a recent issue of "Christlicher Bundesbote."

Among those condemned to death, Elder H. Janz is one of the prominent leaders of the South Russian Mennonites. For a number of years he was minister of the Landskrone, Morgenau and Alexanderwohl congregations, which have a combined membership of approximately 2000 persons. He is well known by several American representatives who visited the Russian settlements since the World War.

The final outcome of this extraordinary incident, in which persecuted Mennonites again make a plea for their faith in the face of death, is awaited with deep concern here as well as in Mennonite circles in Canada and Russia.—Mennonite Weekly Review.

CHRISTIAN MONITOR PULPIT

SAVED FROM FIRE

By Harvey E. Shank

TEXT: And others save with fear, pulling them out of the fire.—Jude 23.

This is a general epistle, not written to any particular person, but to the sanctified by God and preserved in Jesus Christ and called.

The purpose for writing it is stated in verse 3. As Jude wrote of the common salvation, it was needful to exhort to contend earnestly for the faith once delivered to the saints. For certain men crept in unawares. It is possible for folks to slip into the visible church, even with the best of care, who are not saved. Officials should be careful so that this may be avoided, for it is injurious to those who get in and also for the church. These certain men had turned the grace of God into lasciviousness, and denied the only Lord God, and our Lord Jesus Christ. Verse 4.

A warning is given against following them, by citing instances of those who suffered in the past. Those who were delivered out of Egyptian bondage by a mighty deliverance, were afterward destroyed because they believed not; and angels which fell were reserved in everlasting chains under darkness unto the judgment of the great day. Likewise Sodom and Gomorrah, giving themselves to fornication, were destroyed.

Even though they were sanctified, yet there were spots in their feasts of charity. It was foretold that mockers would come in the last days. Jude, therefore, in verses 20, 21, gives four cornerposts of the Christian life: (1) Building up yourselves on the most holy faith. (2) Praying in the Holy Ghost. (3) Keep yourselves in the love of God. (4) Looking for the mercy of Jesus unto eternal life.

He tells us that of some having compassion—tenderness, love, sympathy, etc.—these are easily helped into the kingdom, but of others making a difference these must be told of judgment, of the terrors of sin and of hell, and are saved with fear, pulling them out of the fire.

We want to think of the similarity of fire in verse 23 and sin in a number of ways. Fire is sometimes used to refer to God, the Word, the Holy Spirit, love of God, etc. Sin, like fire, is mysterious. Certain elements unite and we have fire. It has been said that a log rotting in the forest is burning up and gives off as much heat as if it had burned in a few hours, but it was done so slowly as to be unnoticed.

Sin, like fire, may exist either active or latent—latent in children and in those living the victorious life; active in all others. There is always a possibility of its becoming active in all. Because of the fall, the sin element is present in all mankind. We notice in Rom.

4:22 that the faith of Abraham was imputed to him for righteousness; and in Rom. 4:8, "Blessed is the man to whom the Lord will not impute sin." We notice the mercy and grace of God in this that we are not held accountable or guilty before God because of the sins of others, but we all allow this sin principle within us to become active, and so all actually sin. But it is the righteousness of the Lord imputed unto us that saves. We are saved by grace.

It is sin that separates from God. It destroyed the fellowship of our first parents with God in the Garden of Eden, and every human being since has been separated from God by his own actual sins; but fellowship can again be restored by faith in Christ our Lord. It is much better to come to the Lord before going so far in sin. It is a law of God that whatsoever we sow we must reap. It is true that some very wicked people have had a wonderful experience and have been able to encourage and help many. We would encourage all such, for some are marvelously saved and kept, but multitudes of those who start to serve the Lord go back to the old life again. The devil has them so fast with evil habits that it is hard to get away. Christ is able to deliver, but many will not deny themselves and take up the cross and follow Him. The way seems too narrow and rough and steep, but this is the way to heaven.

Sin, like fire, has power to attract. I don't know whether anything attracts a greater crowd than a fire. Last summer a stable burned in Pond Bank. Folks said there never before was so big a crowd in the village. Roads were congested for a mile away. It is a common thing for a crowd to follow a fire engine. Sinful places are just so; liquor stores, gambling places, playhouses, etc. Have you noticed in nearly all towns that lights are blinking and shining in dazzling colors outside houses of sin? They have wit to amuse, beauty to attract, music to please, drink for the thirsty, revelry for the reckless. Thousands are allured by these inducements.

One outstanding danger is the saloon back in disguise. It is more dangerous than ever because more attractive, and its customers are not only men but also the mothers of coming generations. Oh, what a shame! What a crime! Cigarette-smoking, drinking girls—mothers of the next generation! Many of these roadhouses have bright lights in front, then the drinking room, the dance floor, and houses of ill fame. Those who know vouch for the truth of this. I think we should not patronize these places for gasoline or anything else. Three hundred and fifty of the world's leading scientists agreed on the

following four facts about alcoholic drinks:

1. Alcohol is no food.
2. Alcohol is no stimulant.
3. Alcohol is a habit-forming drug.
4. Alcohol is a race poison.

There are many institutions because of the last fact. A young husband and his wife came before a juvenile judge with their little babe, an imbecile, in their arms. When told the cause was alcohol, they said, "Oh, why didn't somebody tell us?"

Sin is like fire because of the way it destroys.

1. It destroys without regard to worth. It destroys the mansions of the rich or the hovels of the poor, the most costly furniture or that which is old and worthless. It leaves nothing but ruins and ashes, a desolate and sad-looking place.

So sin is no respecter of persons but destroys the young or the old. It will, if given a chance, take fine, innocent, pure young men or women and leave them wrecks along the way. If not counteracted by another power there is no limit to the ruin it makes. And what a sad and disgusting sight is a wrecked and ruined soul!

2. It will destroy all if not stopped. It does not burn only half a house or haystack or barn, but it can consume blocks in cities and is very hard to check. Just so sin, if not stopped or counteracted by the grace of God. Through this grace a new life is placed within that counteracts and overcomes the law of sin and death that was active in us. Rom. 8:2 will bring complete and total ruin. When people start to sin they do not see the end. To drink a little, steal a little, swear a little, etc., is always dangerous. Prov. 6:27, 28, "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" It is safest to stay away from sin as far as possible.

3. It will destroy quickly, "Behold, how great a matter a little fire kindleth." If means of grace is neglected, how quickly sin destroys! Sin, like fire, spreads readily. Many acres of forests or blocks of cities have been destroyed before the fire could be subdued.

Many times one young man or woman ventures on forbidden ground and others readily follow. The enemy usually has those whom he uses to lead others into sin. We are responsible for our influence. "For none of us liveth to himself." "Ye are the light of the world." If the light be darkness how great is that darkness! Let each one consider whether he would want others to follow him.

Sin, like fire, can be resisted and put out. Chemicals and water will put out fire, or sometimes surrounding buildings are blown down to stop it. The church is God's fire company to salvage and pull souls out of the fire.

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Editorials

Jottings

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). When the Prophet Samuel spoke these words to King Saul he was trying to impress upon him the outstanding place which obedience has in the life of every one who professes to serve the Lord. Jesus stressed the same great principle. People need not try to fool themselves into believing that they are His followers if they are disobedient. Notice His words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

* * *

"The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour" (II Sam. 22:2, 3). This was the testimony of David, the sweet singer of Israel. No wonder he was willing to trust the Lord in the many trying experiences of his life! If we can get an appreciation and realization of what He means to us in His various capacities we will trust Him too. As a Rock He is our sure foundation, from which nothing can move us; as our Fortress He is our protection in time of the attack of the enemy; as our Deliverer, He rescues us from the bondage of sin; as our Savior He saves us fully and completely by His atoning blood. What matchless blessings come to us through the Lord our God!

* * *

The Smoke Nuisance.—We often hear this spoken of when referring to the soot and grime that hang over our cities and towns, especially the industrial centers. Steps are constantly being either taken or discussed in order that this nuisance may be abated. But there is another smoke nuisance that is even more serious—one which is constantly spreading farther and farther until it affects the lives of millions of men and women and boys and girls in our country. Attractive advertisements on billboards and in newspapers and magazines make it appear to be a source of great satisfaction and even an aid to health, instead of a pernicious and wasteful habit. Statistics show that over \$2,000,000,000 are spent in the United States annually for tobacco, of which staggering sum the smokers pay the greater part. What a shame that our nation should spend such a fabulous sum of money for the gratification of the perverted desires of nicotine addicts, while worthy causes are constantly hampered for lack of funds. It is interesting to note that the same statistics show that in one year about \$50,000,000 were given to foreign missions, or only one fortieth of the amount spent for tobacco. It is time that something should be done to abate this smoke nuisance also.

* * *

Mother's Day.—The month of May each year brings us this national holiday, which serves the good purpose of turning our minds toward our mothers and what they have done or are doing for us. Few of us mean to be unappreciative or neglectful, but unless we are watchful we may become so. We are inclined to take things as a matter of course, and among them are the many blessings that come to us through a kind Heavenly Father and loving human parents. In the case of mother we usually find her so kind and self-sacrificing that often unconsciously sons and daughters impose upon her unnecessary tasks and burdens. And so if it causes us to stop and think how we may lighten the burdens of our mothers, and in a practical as well as in a sentimental way show to her our love and appreciation, Mother's Day will serve a good purpose in our lives. And to those of us whose mothers have passed on to the Great

Beyond, if Mother's Day awakens tender memories that enoble our hearts and lives, if it stirs us to emulate the good traits in our mothers' characters, if it leads us to serve more faithfully and devotedly our mother's God, if it leads us to a greater appreciation of heaven and its glories and beauties, it will likewise serve for us a beneficent purpose.

Junior Investment and Savings Funds

In times past the Lord has blessed this work among children and young people in a remarkable way. Not only have these means helped to foster the missionary spirit among this group in stimulating interest in our mission work and teaching to give to the Lord's cause, but they have been the instrument through which thousands of dollars have been contributed annually for such needy causes as the support of our missionaries' children and the maintenance of our children's homes. The amount contributed last year through the Savings Boxes was \$4,299.11, while the Junior Earnings amounted to \$4,846.67, which is indeed a great help in the support of the causes to which it was applied.

During the Easter season special efforts were made to distribute savings boxes and to encourage boys and girls and young people to take out quarters for investment. Many have no doubt responded. But since Easter came quite early this year perhaps some were not ready to decide about their investments. And in the meantime they may have forgotten about the matter or have neglected to attend to it. For that reason we are calling attention to the matter at this time. Sunday-school officers and teachers should check over their classes of children and young people again to see if all have boxes and if there are any who would like to have quarters but have not yet given their orders for them. Parents should co-operate with the Sunday school to see that the money taken out is carefully invested and otherwise taken care of. The Mission Board will appreciate this help, missionary interest among the young people will be stimulated, and the cause of the Lord will be enhanced.

God's Ministering Spirits

This is the title for the Young People's Meeting topic for May 23. It is a most interesting subject, and a helpful one too, for God has not revealed the fact of the existence of these ministering spirits to us in His Word for naught. He wants us to know about them and their work in behalf of us who are His children. God's Word makes it plain that man is not the highest creation of God. Angels are greater in power and might (II Pet. 2:11) than man, and they "excel in strength" (Psa. 103:20). They are spiritual beings who have the power of passing from heaven to earth to perform the bidding of God and to minister to His people.

There are many things about angels that excite our curiosity but which we have no means of knowing. But God has revealed many truths concerning them to us in His Word and this topic gives an excellent opportunity for us to make a fuller study of them than we ordinarily do. The Scriptures contain many instances of the work of angels in behalf of the saints. They appeared in visible form to Abraham, to Gideon, to Joseph and Mary, to the shepherds, to Peter, to Paul, and many others, including the Lord Jesus Himself. They seem to have a special ministry with regard to children, and undoubtedly minister to all believers in many ways in which they are at the time unconscious. They protect, defend, deliver, strengthen, and cheer the people of God. They are especially interested in the conversion of sinners and rejoice whenever a lost soul comes to Christ. They are also concerned about the work of the Church. I Tim. 5:21; I Cor. 4:9. They have a special relation to the prayer life of sisters who observe the ordinance of the devotional covering. I Cor. 11:10. And finally, they will accompany the Lord at His return and play a large part in the homecoming of the righteous and the execution of the wrath of God upon the wicked. Some day, then, if we are faithful, we shall know all about these beings and have the privilege of living with them through all eternity.

Christian Life

WHAT BOOKS SHOULD I READ?

By Sadie A. Hartzler

We are glad to present to our readers this constructive article on a very practical and timely subject.

Books are keys, gates, paths, friends! So Emilie Poulssen says in one of her poems. The questions come: Which doors shall we enter? Which gates shall we throw open wide? What paths shall we follow? What friends shall we make? Some door keys should be thrown away; some gates nailed shut; some paths plowed under; some friends shunned.

In considering this subject Bible reading will not be discussed. That is understood. There is no substitute for Bible reading. If we have time for nothing more, that is greatly enough.

Bro. Weber in his book, "Ideals for Earnest Youth," gives the story of a young woman who said, "If I couldn't date or go to shows, I'd die."

The wise reply was, "Why don't you read for life's sake?"

What shall I read, then, for life's sake? Let life include the whole person: moral, religious, physical, and intellectual. The extent of the influence of reading is pictured in the following excerpt: "Youth should read those things which will set off their person when the bloom is gone and will lay up timely provisions for manhood and old age." We can't all have pretty faces, but we can all have good ones; we can't all be wealthy, but we can all be rich. Good reading will result in good faces and in such riches that pocketbooks cannot hold.

For life's sake we must read books that make us love life, because they make us see life full of lovely things. There is a lovely side to anything legitimate, is there not? People have their lovely sides, and so have fields and gardens and kitchens and work of every kind. We can read things that will make us like the soapsuds in a dishpan!

We need also to read that which will give us contentment. The reason much fiction is bad is that it makes the reader discontented with the things he has because he is not able financially or socially to have what the books picture. Grace Noll Crowell writes poems of simple, homey things. She says in one poem that she is glad she is not rich because then she would not have the pleasure every now and then of having in her kitchen a new thing that may have cost only a nickel or a dime or a dollar. Should not that help the average housewife to feel in her little domain a sense of contentment? There are riches in being poor. One person I read recently gives to reading the place of bringing back to people a consciousness that after all money-getting lacks much of the finer things of life. America has been robbed of its taste for those finer realities. Such a thing as putting the proper value on home, work, family, simple living, and contentment has al-

most become a lost art. There are books that will help us restore the art.

For life's sake we need to read the things that will give us zest for our work. There are so many things that can be done, so many reasons for doing, and so much happiness in doing. Although we may read something we already know, we are given new confidence just to hear some one else say it. It is, moreover, usually said in a different way. We go back to our work better equipped. Some books give us wings. I have read some like that in connection with my work. I hope I am a better teacher for having had the flight.

Closely related to this is the kind of reading we may do that will make us glad for responsibility. Humanly we get tired—we ride the oars. But a book can give us something that will make us glad to get hold of them again and row against the current.

A teacher said to me once, "If I didn't read things like this"—she meant devotional books and books holding up high ideals of life—"I'd dry up." For Christian people just such books should hold a large place in our libraries. By all means we must keep green our ideals, our principles, our standards. We must do it for life's sake! Life becomes sordid and gloomy enough; pessimism walks at our heels; things tend downward. These keep us looking and striving upward; these send us to our knees because we realize our own weakness in carrying out what we know is best. And we must beware, BEWARE, of the book that keeps us off our knees.

For life's sake let us read things that make us think. The trouble with a lot of fiction is that we need do no thinking while we read



I ADORE

By Elenore Estelle Glassburn

If God knows—
What difference does it make
If others misconstrue
And they mistake
A while my noblest motives and desires
To be ignoble, worthless and despised?
If at their cruel words
I falter, stumble, fall,
I rise again
And forward go,
For with my Lord
I know
I can ignore
The piercing, bleeding wounds
Caused by those who hate.
I take it to my Lord
And there adore
The One who cares for me
And learn to love Him more.
Freeport, Kans.

it, and it gives us nothing worthwhile to carry away. The books we read can bring us things to think about while we are doing the routine.

Then there are the things that broaden our horizon. We need to look outside of the circle in which we live. Probably we do not know much about the people in other lands, and our pocketbooks won't allow us to go to visit them. For the very small price of a book or a magazine we can see them in their environment and see them act on their stage of life. We need to read history and travel. This might be the place to mention keeping up with current events through some good weekly magazine. We can do God's work better by knowing the situation of the world in which our work is to be done.

Maybe you are waiting for some more practical suggestions. What should I read? My first suggestion for Mennonite young people is to read the church papers. A Mennonite home without the Gospel Herald is a paradox. How can we be interested in work of which we have no knowledge? We need to know our own doctrines and our own history. The reason some people are discontented with our church is that they know so little of her past, written in the blood of martyr ancestors. Then, as mentioned before, read devotional books. J. R. Miller, Andrew Murray, F. B. Meyer, S. D. Gordon, and others have left us a heritage of books that are invaluable.

Going to things more secular let us ask ourselves, "What are our interests?" Farmers, teachers, housekeepers, nurses, and almost any worker these days have a journal or magazine to fit their needs. We need to know about our work as it is carried on by others. Although we shall not be able to carry out nearly all we read about, we shall get a broader view by learning what can be done and is being done in our field. And over and over useful suggestions will be given that will make work a real enjoyment.

In all our reading we should not neglect poetry. It is the expression of man's highest and best. Recently I was interested in a lecture on reading used as part of a correspondence course designed for business men. "Read poetry," it said, and said it with emphasis.

There is also the great field of biography. I wish every young person in the Mennonite church before he is sixteen could and would read at least a half dozen missionary biographies. There are numbers of other worthwhile ones, too. To know other people's fears and joys, struggles and achievements, builds up in us forces that will make us stronger men and women.

Read fiction? There is a place for it. There are some things to be made sure of, however. "Life is neither a tragedy nor a farce. Men are not all knaves or heroes; women are neither angels nor furies." We must avoid that which gives us the wrong view of life and of life's ideals. C. Alphonso Smith writes, "Great fiction is a laboratory course in human nature." There is much "great fiction" that has been approved. What we read should give us the feeling of having acquired something, not the feeling of having been robbed. Fiction reading may be largely for pleasure, but there is such a thing as profitable

pleasure. Some people have reading appetites as perverted as a man's appetite for food would be perverted if, when he is asked out to dinner, he went to the back porch and ate from the garbage can instead of going to the dining room. That is not making the case too strong. It is every bit as bad as that. In conclusion, let us read the worthwhile.

We shall never be able to get more than a fraction of that. "Master a few good books. Life is short and books are many. Instead of having your mind a garret crowded with rubbish, make it a parlor with rich furniture, beautifully arranged, in which you would not be ashamed to have the whole world enter." Harrisonburg, Va.

METHODS OF BIBLE STUDY

Testimonies of Various People

"Luther," says Mr. Steward, "used to teach his children to read the Bible in the following way: First, to read through one book carefully, then to study chapter by chapter, and then verse by verse, and lastly, word by word; for he said, it is like a person shaking a fruit tree. First, shaking the tree and gathering up the fruit which falls to the ground; and then shaking each branch, and afterward each twig of the branch, and last of all looking under each leaf to see that no fruit remains."

"Never close the book until you feel that you are carrying away your portion of meat from that hand which satisfieth the desire of every living thing. It is well sometimes to stop reading and seriously ask, What does the Holy Spirit mean me to learn by this? What bearing should this have on my life? How can I work this into the fabric of my character?"—Rev. F. B. Meyer.

"When you read your Bible be sure you hunt for something. Read this same chapter over and over again till you understand it. We would add, make yourself thoroughly familiar with St. Paul's epistles. They are the key to all the Holy Scriptures."—Anon.

"For some time it may be profitable to read almost exclusively the portions of the Bible which you can turn to immediate account. Critical matters must be left to critics. It is so in science. A man does not necessarily know his own physiology, yet he eats and drinks and in various ways cultivates his strength. Do you the same with the Bible. Leave scholarly questions to scholarly minds, and remember that God requires from you to do justly, love mercy, and walk humbly with Himself. It will be easy to find enough in the Bible for the soul to live upon if the soul really wants to live."—Anon.

"1. Read the Bible from end to the beginning. Read from Christ to Moses. If we were reading for merely literary purposes, should reverse the process. Fill the mind thoroughly with the spirit of Christ—'let the word of Christ dwell in you richly'—then go back with all Christ's light to help you through the twilight and occasional darkness of the earlier reading. By neglecting this process many have lost what little faith they had.

"2. Read the Bible from beginning to the end. You now have the light in hand. You know to what issue all is tending. You can mark the evolution phase by phase."—Dr. Joseph Parker.

"The common-sense way of studying an ordinary book is to read it, and keep on reading it until it is mastered. And surely the Bible is an ordinary book, in the sense that it was intended for ordinary people, to be read

and apprehended by the average common run of mankind."—John Gray.

"While reading for devotion you should look for passages according with your spiritual needs. A person as wisely might go into a restaurant without regard to his appetite, and call for articles of food at random, or tell the waiter to bring anything he pleases; or into the drug store and drink from the first bottle of medicine, as to use the Bible for devotional purposes in the way that many do. They know that they ought to read the Bible, and without thought they read either by course or at random. Far better would it be to spend the time searching for what the soul feels the need of, if it were only one verse, than to read thirty merely for the purpose of going through so much Bible."—N. Y. Christian Advocate.

"In an article in the Golden Rule Mr. Moody suggests that the simplest way to mark one's Bible is to underline the words, or to make a stroke along side the verse." Another good way is to go over the printed letters with your pen, and make them thicker. The word will then stand out like heavier type. When any word or phrase is often repeated in a book or chapter, put consecutive numbers in the margin over against each text. Put a cross in the margin against things not generally observed. Never mark anything because you saw it in the Bible of some one else. If it does not come home to you, if you do not understand it, do not put it down. Never try to pass a nugget without trying to understand it. Then mark it down.

"There is still another way. The Bible is to furnish us daily bread. We need a portion for each day. Though we may read several chapters in the morning, it is well for us to have a single verse, or a brief passage to take into our thought for the day's pondering. For example, my verse yesterday was, 'Tarry ye here, and watch with me.' Through all the hours, as I went about my tests, my mind turned again and again to this word of Christ. I thought of what it meant first in the heart of Jesus, as He craved the sympathy of His friends as He agonized in the garden. This gave me a sweet suggestion about the humanity of Jesus. Then I thought of what He means by it now when He asks us to watch with Him. Again, I thought of the need our friends oftentimes have of our waking sympathy, and that there is a time when, if at all, this sympathy must be shown; that when this time is past, if we have only slept we may as well sleep on. A word taken thus every day and meditated upon through the busy hours, and when we are on our beds, cannot but give its rich spiritual help and nourishment to the soul."—J. R. Miller.

GRANDMOTHER'S ROCKER

(Continued from page 130)

The poor old lady sank weakly into the nearest chair. It was the first intimation she had had that she might be considered a burden by her granddaughters, and she was too stunned to move for a while. Finally she arose and returned to her chair as quietly as possible, for she did not want them to know she had heard. She sank into her old rocker, feeling much older and much more feeble than when she had left it to go into the kitchen, and she began to rock back and forth, looking absently at the picture on the opposite wall. Presently she began to mumble to herself as she rocked; it seemed as if she addressed the old chair, finding there the comfort of an old friend. "You and I are old—old and useless—we have outlived our day—you will stay when I am gone (I hope it won't be long; I—I don't want to tie the girls down and be a burden to them)—I had hoped you would be cherished for old-time's sake—at least by Frieda; perhaps you will be. I had always thought she would rock her own babies in you as I rocked her and Frances and their mother before them, but times have changed, I guess.

"So they will stay, Frieda because she wants to—I am glad of that. (May the Lord reward her dear, loyal heart; I never can). And Frances because she feels she must. Poor girl, I must not ask her to do too much for me, and I must think and try to make it worth her while. Let's see, there are the cows and the hens, and some of this furniture will sell for quite a bit, but not the kitchen things, or you. You—you are too old—like me—to be worth much." The last ended tremulously and Grandmother continued to rock in silence, till Frieda brought her the buttermilk which she knew her grandmother appreciated.

Grandmother Stoltzfus lived throughout the summer and well into the next winter. She grew more and more feeble, and needed more care than ever. Both of her granddaughters did the best they could for her, although Frieda did it a little more graciously. Frances chafed somewhat at being tied down so. Frieda seemed to be always thinking of some extra little thing to do to make life more pleasant for her grandmother. This the little old lady seemed to sense, for she asked many more favors of Frieda.

Then the girl's grandmother peacefully closed her eyes in her last sleep one January night. The girls found her will in the old family Bible, as she had said they would. They had thought her mind slightly wandering when she spoke of a will, but promised to look just to please her. Together they read: "Sell the cows (they will more than take care of my burying expenses). Frances shall have the rest of the cow money; she shall also have the hens. She can sell them if she wants to; perhaps they will help pay for her education, so that her life need not be ruined."

Frances turned color guiltily, "How do you suppose she found out? Poor Grammy! How it must have pained her to know how I felt—that—that I did not want to stay with

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MISSIONS

THE CHURCH'S GREAT RESPONSIBILITY OF SPREADING THE GOOD NEWS

By Wm. G. Detweiler

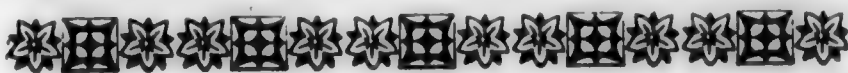
"We do not well: this day is a day of good tidings, and we hold our peace." In order to appreciate the words of this verse, we need to get the context of the verse. It was in the days of wicked King Ahab, the king of the ten tribes of Israel. King Ahab had lived and reigned in a godless fashion, and the people followed him to do evil. Because of their sin, the Lord allowed the Syrian army to come up against and besiege the capital city, Samaria. So long did the siege continue that the shortage of food became so acute in the city that the inhabitants ate even unclean things. One day the king was passing along the wall of the city when he saw two women having a quarrel. The one woman called upon the king for help. He soon learned the cause of their quarrel. These two women had agreed to kill and eat their own sons. So the one woman's son was killed, boiled, and eaten. Then the other woman broke her part of the agreement, and would not permit her son to be eaten. Hence the argument. This gives us a picture what we need in order to understand fully the above text.

Outside this same city's walls sat four lepers. They were not allowed inside the city of Samaria because of their disease. One day, as the famine continued, they said to each other, "Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." Then the sacred account continues of how these four lepers went to the Syrian camp. They did the wisest thing. They knew that this was about the only chance left for their lives, and even if the Syrians would kill them, then they would be dead, which would sooner or later be their condition if they remained with their people.

As they came to the Syrian camp they found everything very quiet. This surprised them. The camp of the enemy was deserted. They could not understand this. The Lord had made the Syrian host to hear a noise which they had thought was another army coming up against them; hence they fled. This was why the camp was found deserted. These four men went into one tent, and found food and drink and silver and gold and raiment, and then they hid it. Then they went into another tent, and into another tent, finding much food and other necessary and valuable things. But then they stopped to think: What about their brethren in the city of Samaria who were starving for want of bread? Hence they spoke the words of our text: "We do not well: this day is a day of good tidings, and we hold our peace."

Friends, all of you will agree with these men, that, had they kept this good news of plenty for the needs of the starving and famished, they would not have done well. They would have been very selfish. Indeed, they realized that they themselves were in danger if they remained there in this condition. Now let us take some spiritual lessons from this for ourselves.

The great lesson that I see in this for us is: We Christians have the good news that the world needs. Well may the Christian church say today: "We do not well: this is a day of good tidings, and we hold our peace." Before Jesus ascended to glory, He gave the



I UNDERSTAND

(Psalm 50:15)

Hast thou been hungry, child of Mine?
I, too, have needed bread;
For forty days I tasted naught
Till by the angels fed.
Hast thou been thirsty? On the cross
I suffered thirst for thee;
I've promised to supply thy need,
My child, come unto Me.

Perhaps thy way is weary oft,
Thy feet grow tired and lame;
I wearied when I reached the well,
I suffered just the same;
And when I bore the heavy cross
I fainted 'neath the load;
And so I've promised rest to all
Who walk the weary road.

Doth Satan sometimes buffet thee,
And tempt thy soul to sin?
Do faith and hope and love grow weak?
Are doubts and fears within?
Remember I was tempted thrice
By this same foe of thine,
But he could not resist the Word
Nor conquer pow'r divine.

When thou art sad and tears fall fast,
My heart goes out to thee,
For I wept o'er Jerusalem—
The place so dear to Me;
And when I came to Lazarus' tomb
I wept—my heart was sore;
I'll comfort thee when thou dost weep
Till sorrows all are o'er.

Art thou discouraged in thy work?
Doth ministry seem vain?
I ministered midst unbelief,
Midst those with greed of gain;
They would not hearken to my voice,
But scoffed with one accord;
Your labor never is in vain
If done unto the Lord.

Have courage, then, My faithful one,
I suffered all the way,
Thy sensitive and loving heart
I understand today;
Whate'er thy grief, whate'er thy care,
Just bring it unto Me;
Yea, in the day of trouble, call,
I will deliver thee.

—Selected.

disciples the orders to take the Gospel to all the world, to teach all nations, to preach the Gospel to every creature. About nineteen hundred years have passed since then, and yet today there are more people without the knowledge of the Gospel than ever before in the Christian era. Why this condition? Who is to be blamed for this condition? Is it the fault of Christ? No, it is not, for He gave the orders to the church, gave the church all the things needful to carry out the orders, and yet the orders were not obeyed. Who is to be blamed? Christ gave His life for the sins of the world. He did His part, and now He has committed to the church the message of reconciliation.

The church is accountable for the fact that there are today millions upon millions who have never heard the name of Jesus. Are they themselves to be blamed? Personally, I have a conviction that the greatest sin of which the Christian church is guilty today is her failure to carry out the Great Commission, the command to take the Gospel to every creature. This is, I repeat, in my mind the greatest sin of the Christian church today. We have the good tidings: we have the news of salvation. The Gospel is good news, good tidings. If we keep the Gospel to ourselves we need to confess that we do not well. If those four lepers would have been guilty had they kept the good news to themselves, if they could have been accused of being selfish had they endeavored to collect all the food and clothing and silver and gold for themselves and let their brethren in the city starve, how much more guilty and selfish before God must the Christian today be who is unconcerned about taking the Gospel to every creature?

I am reminded in this connection of the words of Charles Spurgeon, who once said that the question of the salvation of the heathen was also the question of the Christian and that it concerned the eternal welfare of the Christian just as much as that of the heathen. What he meant was this, that if the Christian does not take the Gospel to all the world, if he is unfaithful in taking the Gospel to those who know it not, then he himself may lose his own soul. I wonder, friends, how some of us who call ourselves Christians will face God if we are unconcerned whether or not the world will hear of Jesus, the only hope of salvation. I remember that a few years ago a man came to our door. My wife spoke to him about his soul's salvation. The man said in reply something like this: "If you Christians believed that there was a place like hell as the Bible speaks of it, you would do more to keep people from going there." Say, friends, that is an awful challenge. We have the Good News. We do not well if we keep it to ourselves. We have too long kept that Gospel from the many who know it not.

It is said that the present world's population is close to two billion. Of this vast number statistics tell us that only about one out of every three makes a profession of being Christian. Think of it: when God looks down from heaven, He sees a world where two out of every three people do not even call themselves Christians. On the other hand, how many of these one-third are really born-again,

faithful Christians God alone knows, but we know from the Bible and from our own observations that not all of the one-third are really Christians. Christian brother, Christian sister, how will you face God with these awful facts? You cannot claim ignorance before God. You have the Gospel, the Good News. If you are keeping it to yourself, you do not well, and you will have to answer before God. Yes, I want to forestall your objection: You, whoever you are, if you are a Christian, God wants you to be a missionary, He wants you to be a witness, He wants you to tell the story of salvation to others. Space will not allow us to go into the discussion of how we can witness. Only let me say this: If you feel that you ought to tell others of Jesus, you ask God to give you an opportunity, and He will do it, if you want to do it.

This stirs deeply, when I think of the coldness and the indifference of the Christian church today. All around us are souls dying without Jesus; all around us are souls without the knowledge of the Gospel. Yes, I believe that. I believe that in the state of Ohio, in the city of Canton, there are many who do not know the Gospel message. They may have a head knowledge of Jesus, but they do not know the Gospel. They do not realize their sinfulness without Him; they do not know His willingness and His ability to save and to keep.

Brother, sister, what have you done? What are you doing for lost souls? To how many have you spoken about Jesus? Have you spoken to some lost soul within the last week about Jesus and salvation? Have you done it within the last year? Say, tell me, have you ever spoken to a lost soul about Jesus? Have you a prayer list? Are you definitely praying for lost souls, praying for them day after day, week after week, month after month, just hanging on to God in prayer in their behalf until they find Christ? Allow me to say again, that in view of the fact that Christ gave His life for the whole world, or as Paul says, "for all"; in view of the fact that today there are more without the knowledge of the Gospel than ever before, and in view of the fact that these many millions are on their way to hell while we as Christians sit idly by—in view of these things, I repeat that in my belief the greatest sin of the church today is her failure to carry out the Great Commission. All around you are men and women who need to be spoken to about their souls.

Let me tell you a story that I have frequently used in giving missionary messages and lessons. An old Christian and his wife were waiting for the time when they would be called out of this world to meet their precious Savior and Lord. For years they had served Him, and now in the sunset of their lives they were waiting. One night this old Christian and his wife went to bed as usual. During the night the old Christian had a dream. In his dream he went to heaven; there he saw the One who died for him. He was supremely happy in heaven. As the months and years went by, he saw his friends and loved ones come to heaven also. But there was one man whom he had known on earth whom he failed to see. He searched heaven for this man, but could not find him.

One day he went to Jesus, and said to Jesus something like this, "Tell me, Jesus, why is the village blacksmith not here?" This blacksmith, by the way, was considered a bad man; people probably hesitated to speak to him about his soul, thinking that he was too hardened and bad. In reply to the old Christian's question, Jesus said, "The reason he is not here is because nobody ever asked him to come." Then the old Christian awoke. Early the next morning he called his wife who prepared him breakfast. After breakfast he hitched up his horse and went down town to see the blacksmith. The smith was surprised to see this old man so early. The Christian soon told him why he had come. He said, "I had a wonderful dream last night. I dreamed that I went to heaven, and I was supremely happy. As I was there as the years passed I saw this one and that one come to heaven. My wife came, my neighbors came, and many others whom I had known on earth came. But then I thought of you. I looked for you, but I could not find you. I searched heaven for you, but I could not find you. One time I stepped up to Jesus, and said, 'Jesus, tell me, why has the blacksmith not come?' And then with a frown on His face He told me that the reason you were missing was because no one had ever invited you to come. That is why I came to see you this morning. I came to invite you to Jesus. Won't you come to Jesus, and then you won't be missing in heaven?" Thus he pleaded with the blacksmith. And the smith yielded; he gave his heart to Christ.

Christian, is there one like that in your community? Is there some one who is waiting for your invitation? Have you given the invitation? Have you done your part? Are you pure from the blood of all men? We ought to be on fire for God. May the Lord stir us up that we might see our responsibility before God. I fear that many a Christian will be held responsible for the fate of lost souls. Lost souls, if you read this, will you not now accept my invitation to come to Jesus? Will you give your heart to Jesus, so that no one will need to search heaven in vain for you? May the Lord help you, lost soul, to come. May the Lord help us as Christians to go and bring the message to the lost all about us. God bless you.

Canton, Ohio.

GRANDMOTHER'S ROCKER

(Continued from page 139)

her. I wonder if that was the reason she so often looked at me as if she were ready to cry. I can still see her. Oh, if I only hadn't been so selfish!"

"Let's finish the will," Frieda thought Frances might forget a little of her remorse if she read on.

"Frances shall also have the furniture, except the kitchen things and the old rocking chair. The bedding and linen shall be divided equally." Thus Grandmother Stoltzfus bequeathed her few belongings.

"Why, why it seems I am to have all the valuable things—for my education I guess. I feel too mean. Why did she do it? O Frieda,

if I only had never said what I did about sending her away! I'm afraid she knew—poor, poor, Grammy."

"There now," comforted Frieda. "Don't cry—you were good to her and in a way did more than I—that is, sacrificed more, because I wanted to stay."

"B-but you wanted to go to school as badly as I."

"I wanted more to stay with Grammy."

"You always want to—to—I mean, you try more nearly to love His will for you—because it is His will. I am somehow so rebellious. Perhaps you love it more because you trust Him more perfectly. I hope some day your trust will be richly repaid."

"It will be," Frieda was serenely sure of that.

"Well, I'm going to divide my things with you," said Frances loyally. "Grammy didn't leave you much except the old rocker. Poor dear. She probably thought she was leaving you the best."

"She has left me very much, and you must not think of dividing your things with me. Grammy wanted you to have them, and I could not let you give part to me." And no amount of persuasion could make Frieda change her mind.

After the funeral, they divided the things in accordance with the will, and made arrangements to either store or sell all of Grandmother Stoltzfus' things. It was a rather heart-rending job for both. Especially to Frieda whose heart had twined itself around each dear familiar object. She bore up quite bravely till it came to the old rocker. As she raised the cushion, it was too much for her, and she sank down on the floor and buried her head in the pillow. There was paper of some kind inside that cushion. Frieda opened it. When Frances came a little later in answer to the queer gasping cry of her sister, she saw Frieda seated on the floor. Scattered over her lap and on the floor beside her were green paper bills—more money than either girl had ever seen before. There were numerous one and two dollar bills, quite a few fives, some tens, and a few twenties.

"Grammy's savings for the last twenty years!" exclaimed Frances. "But why didn't she mention them in the will?"

For an answer Frieda pointed to the long envelope that had contained the money. On the outside was written in Grandmother Stoltzfus' old-fashioned hand, "This goes with the old rocking chair."

"Well, bless her heart—what a lovely way for her to reward you for your love to her and it for her sake. I guess underneath it all was your trust that brought you this." And Frances was unspeakably glad that things had turned out so well for her sister.

Sin is not superficial; it penetrates to the roots of a man's heart. It finds an entrance into the secret recesses of the soul; it dyes red the fibers of our nature; it makes a dark stain of guilt in our consciences. Only the Blood of Jesus can wash it away.—T. H. Atkinson.

Educational

THE DISH THAT INDUCED ESAU TO SELL HIS BIRTHRIGHT

By Anis Charles Haddad

This article supplements the Sunday-school lesson for May 26, "The Weakness of Esau."

At what age Jacob's youthful imagination was fired by glowing tales of the glorious inheritance which had been promised to his father and his seed after him, we know not. Certain it is, however, that lightly as his brother Esau might esteem such a birthright, Jacob's highest aspirations were early excited to possess it. He longed to be Isaac's acknowledged heir, but Isaac had no such thought. Before his birth, two sons had been assured to Isaac and Rebekah, and of those twins, the Sovereign Ruler decreed that "the elder shall serve the younger" (Gen. 25:23). Probably Jacob's mother had told him this strange saying—a prophecy which his father apparently had not understood, or thought himself at liberty to set aside. At any rate Jacob's mind was familiarized with visions of coming glory, and of an inheritance of transcendent magnitude to be transmitted through his father's heirs. Had he not heard again and again with ever-increasing interest, amid the profound solitude of that blissful tent life, how that his own father had been saved by God's direct interposition from impending death, and how the Lord had called a second time to Abraham out of heaven? Gen. 22:16-28.

The character of Jacob was a duplicate of that of his mother. As her pet, she trained him, perhaps unconsciously, in her own faults, and he was clearly an apt scholar. The sister of Laban, a man full of craft and deceit, was not likely to be very open or straightforward. To overreach a husband like Isaac, for the injury of one of her two sons, was as heartless as it was ignoble. The wonder is that, with such a mother, Jacob was, in the end, even as worthy as he proved himself. His being a plain man, living in tents, points to the contrast between the wild unsettledness of his brother and his own quiet nature, and so does his life as a shepherd, with his flocks and tents, a life greatly honored among the ancient Hebrews.

We read in the Holy Bible that one day Esau came home from hunting, faint with hunger, and found Jacob quietly making some soup. The sight of a mess of lentils which to this day is a favorite dish in Syria, Lebanon, and even Egypt, induced him, unaccustomed and unable as he was to control the desires of the moment, to barter away his birthright for this "red pottage." "Give me some of that red, red" said he, wild and starved, and hardly knowing what it was. What would any loving brother have done—

what would any true-hearted boy have said? We know what Jacob said and did. "Yes, I will give you," he said, "if you will let me have the blessing for it." He calls it "the birthright," but it was the same thing. "Well," said Esau, "I am half dead, the birthright will do me no good; take it." Very foolishly and wicked of Esau we know, for the blessing was God's, and to sell it for a little food was profane. But was it not a cruel and selfish thing of Jacob to lead him to commit this sin for the sake of securing God's gift to himself?

In Genesis is set forth this story of Esau's selling his birthright to Jacob for food with which to satisfy his hunger. The Biblical tale is so well known that one is apt to pass it by without gleaning from it the full meaning, or



Gathering Lentils Gives Great Joy to the Sturdy Villagers

finding how far it is applicable to present problems.

There are many Esaus in the world today, who because they have not realized the value of their birthright are exchanging it for material, so-called, satisfaction. What is the true meaning of birthright? If one accepts the word "birth" as meaning human generation, the answer is limited to certain privileges connected with one's family and nationality, privileges which, as seen in the case of many today, may be completely swept away without hope of redress. We Christians, however, believe the fact that man is the son of God, spiritually born and that therefore all men may be "heirs of God," and "joint-heirs with Christ," as Paul declared.

How many today are claiming their birthright as children of the King of kings? From the prevalence of distress, want, and woe in the world it would seem that many, very many, are not claiming that birthright.

Let us suppose that one in extreme poverty were told that through some mistake in his identity he was not the person he had always

believed himself to be, and that instead of possessing parents who had nothing to give him, he was the son of a king and heir to all that the king had. Would he refuse to believe the news? Having regarded himself so long and so completely as poor, would he find it possible immediately to adjust himself to the change of thought and accept the wonderful tidings as true? Would he continue to believe himself poor in spite of the fact that those who were in possession of the truth continued to assure him that all he had to do was to claim and accept that which belonged to him by right?

Are the poor men, the sad, struggling, sick, and fearful men of today, refusing to accept their birthright as children of God? Is the one who trusts in material riches, having never tasted the joys of the Spirit, afraid to loose his grasp on the things he imagines to be real, thinking the divine promises of which he has been told are too illusory? The modern Esau, yearning after the fleshpots of the world, may deliberately turn his back on the abundance of good waiting him, in order to indulge in so-called pleasurable beliefs.

* * *

One of the most savory dishes of the East is that which had such fatal influence upon Esau. It is still a favorite dish among the

poorer classes in the East. Lentils are soaked and boiled in as much water as they will absorb. Small parings of onions are fried in oil till they are slightly singed, and added. Cracked wheat or rice is often cooked along with the lentils. When it is being cooked the smell is very demonstrative, and its appetizing relish always makes a very strong appeal to the hungry. Jacob's mess of pottage, probably from its being called "that red," the delicious Eastern preparation of red lentil soup, represented to the hungry, reckless Esau as substantial a dish as our roast beef!

Just below us is a field in which lentils are not yet ripe, and another yonder where they are gathering them. Lentils are still grown in great quantities in Egypt, and largely in Palestine, where one might think them peas, at an early stage of their growth. You notice that they do not grow more than six or eight inches high, and that they have tendrils and pods. They are pulled like flax and not cut with the sickle. When green, the plant resembles an incipient pea vine, only the leaves are differently arranged, smaller and more delicate—somewhat like those of the mimosa or sensitive plant.

European children born in Palestine are passionately fond of lentil porridge. If people of the West knew the value of lentils as food, they should, I am persuaded, frequently have them dished up, in some form or other.

Lentils must have been known to the ancient Egyptians. It is certain that they were known to the patriarchs, as Esau's red pottage was made of them. Ezekiel also was commanded to make bread of lentils, mixed

(Continued on page 156)

HISTORY OF THE HEREFORD CONGREGATION AT BALLY, PA.

By Amy Histan Gehman and Mary Latshaw Bower

We herewith present a sketch of the history of one of the oldest Mennonite congregations of eastern Pennsylvania. Not all details of the history can be given because of limited space, but a more detailed sketch in pamphlet form may be obtained for a nominal price from one of the authors, Mary Latshaw Bower, 51 S. Reading Ave., Boyertown, Pa. This article is of more than local interest because of the work which descendants of the early settlers at Bally have done or are doing in other parts of the church.

The Hereford Mennonite congregation, one of the oldest three permanent Mennonite settlements, is situated in the extreme western limit of the first Mennonite Conference District, the Franconia Conference, to which it and the younger congregation, the Colebrookdale in Boyertown belong. The Franconia Conference meets semiannually on the first Thursday in May and in October. Franconia is named for Franconia in Germany, where Francis Daniel Pastorius was born September 26, 1651. He was a leader of the Pietist movement in Germantown.

The membership of these joint congregations, Hereford and Boyertown, was 119 communicants in 1936. All ordinations, baptismal, and communion services are conducted at the Hereford church in Bally for both congregations, the members of both, having the right to vote in official matters of the church. Annual communion services are held in May with preparatory services on previous Saturday afternoon. Harvest home services are held annually in both churches. The following is the preaching arrangement: On one Sunday morning, there are Sunday school and preaching services at Bally, with song service and preaching in the evening at Boyertown; on the following Sunday morning, only Sunday school is held at Boyertown, on the third Sunday morning, there are Sunday school and preaching services at Bally, and on the fourth Sunday morning, there are Sunday school and preaching services at Boyertown.

The origin of the Hereford Mennonite congregation, named for the township in which it was established, dates back to 1716, when the Mennonites began their early settlements in this vicinity. The early settlers still cherished and nurtured the religions of the forefathers for several successive generations, the Mennonite (1716), Reformed (1727), Lutheran (1731), Schwenkfelder (1734), and Catholic (1741). While records show that the Mennonites antedate the other religious societies in this section yet their membership may have been fewer in number.

We learn that in about 1729 or 1730 two Mennonite ministers had come into the region on foot, it is said, from Philadelphia—Hans Jacob Bechtel, who settled on a farm at

Ringling Rocks, near Pottstown; and Daniel Longenecker, who lived in New Providence, Montgomery County. Both founded a meeting and opened a burial ground in the southeastern section of the present borough of Pottstown. Tradition states that Bechtel and Longenecker were the earliest ministering brethren serving in Hereford Township.

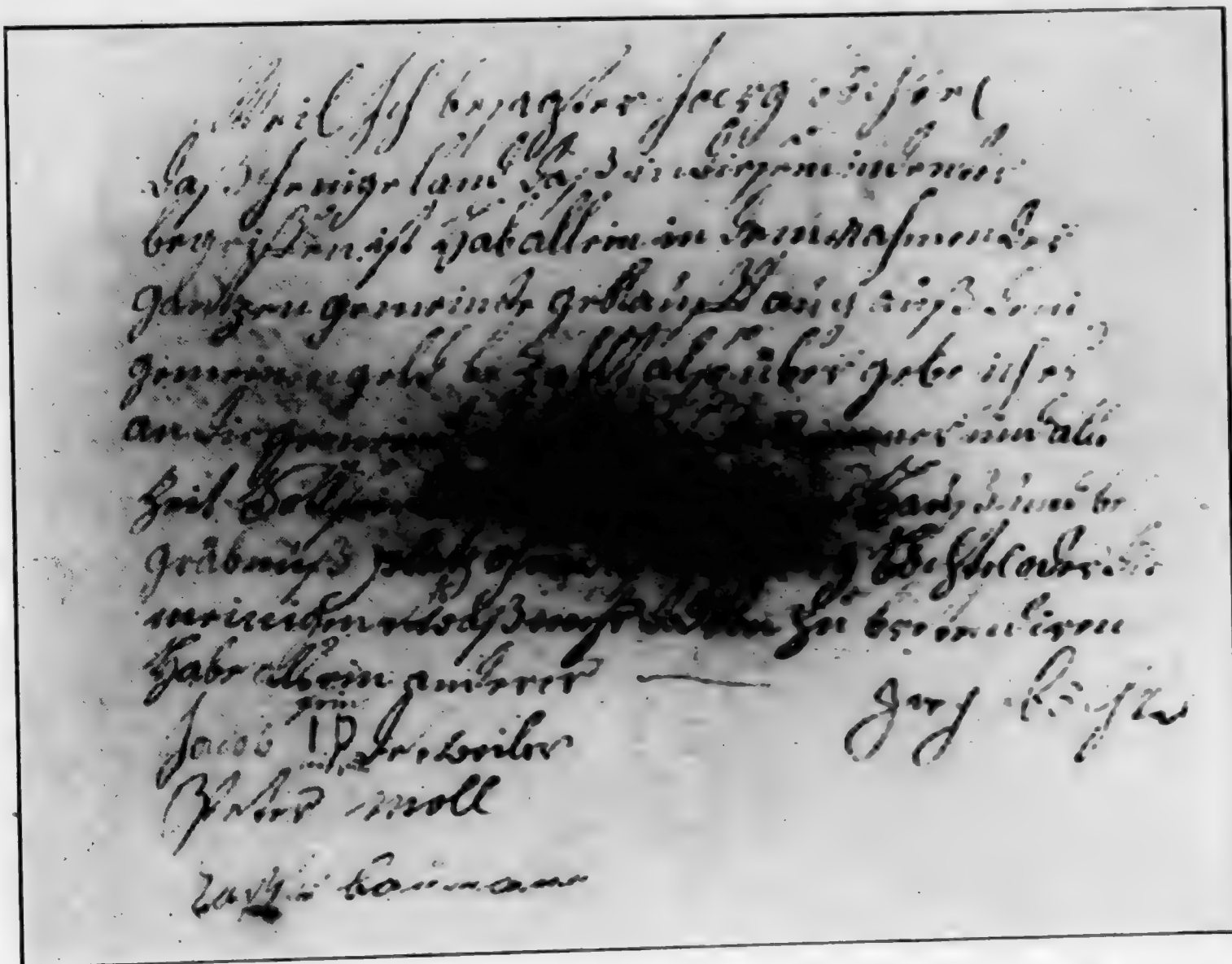
The occasion for the organization came about, no doubt, when the meeting place of the worshipers, probably in the homes of the settlers, proved inadequate to accommodate the increasing number of members, who attended as families, carrying the name of Stauffer, Bechtel, Moll, Beidler, and Latshaw, settlers here prior to 1730. They were

Philadelphia, after a voyage of 70 days, arriving on August 24, 1728. One year after George came, Johann Peter Moll, a Mennonite minister (who, it is said, was Bechtel's brother-in-law and a lifelong friend), arrived on the ship "Mortonhouse" on August 19, 1729. This ship list numbers 75 Palatines, but with their families the passenger list numbered 180.

Bechtel and Moll became joint landowners (the former's tract is now occupied or tenanted by Paul E. Longacre), and they were associates in the ministry at the Hereford Mennonite Congregation. Serious contentions came their way early in their ministerial career, for we learn that the property of the meetinghouse and graveyard had not been reserved outright for the Mennonites. This property was located on a tract of land which Ulrich Beidler owned. Unfortunately for the little struggling congregation, Beidler, a Mennonite, became an offending member and was excommunicated from the congregation. He, thereupon, sold his tract of 121 acres, mentioned above, on which the meetinghouse stood, to Henry Neale, a Catholic gentleman in Philadelphia on March 1, 1747. The congregation was thus probably deprived of the use of their house of worship.

Eight years later, however, by indenture dated April 11, 1755, "George Bechtel of Hereford Township, Berks County, weaver," bought the small piece of land, incidentally for the Mennonite congregation, on which the meetinghouse and graveyard were located, from Robert Harding, a Catholic priest in Philadelphia. This "certain piece of land had its Beginning at a stone in the line of Jacob Steouffer's land, thence extending by the same land North West thirteen perches to a Post, thence extending the three following courses and distances by the said Robert Harding's land viz: North East thirteen perches to a Post, thence South East thirteen perches to a Post, thence South West thirteen

perches to a Place of Beginning—Containing One acre and nine perches, it being part of one hundred and twenty-one acres of land which Ulrich Peidler of Colebrook Dale in the County of Philada—yeoman, and Barbara his wife, did by Indenture of the first day of March one thousand seven hundred and forty seven, grant and confirm unto Henry Neale, of the said City, Gent., in fee, and it is now lawfully vested in the said Robert Harding." The consideration sum was two pounds, ten shillings, lawful money of Pennsylvania. This indenture to George Bechtel, his heirs or assigns, is recorded in the courthouse in Reading, Pa., Book A., Vol. 46, page 265. At the signing and sealing of this deed of conveyance appeared Theodore Schneider, a Jesuit priest and Bavarian missionary of the



Writ of Conveyance from George Bechtel to the Hereford Congregation. The Translation is Given in the Article

zealous and strong enough to erect a small log building to be used as a house of worship and schoolhouse. It is said that this first meetinghouse was built in 1732 under the pastorate of George Bechtel, the first resident minister, who also became a bishop sometime before his death. It appears that George Bechtel (16—1759) was an exile Christian and a minister of the Mennonite Church in his homeland in Germany, who came to this region upon the solicitation of the ministering brethren, Longenecker and Bechtel. George Bechtel was a native of Mannheim, went to Rotterdam; where he took passage on the ship, "Mortonhouse," crossed the North Sea to Deal, England, thence as by date of clearance on June 15, 1728, with 208 passengers on board, they set sail for America, reaching the port of Phil-

Roman Catholic church, and William Ward as witnesses.

On the reverse side of this historic indenture we find the writ of conveyance from George Bechtel, minister, to the Mennonite congregation, it having reimbursed him with money contributed by the members for the meetinghouse and burial ground. Thus George Bechtel disentitled himself and his heirs and assigns from all pretense to claim this property forever.

The Inscription

Weil ich, besagter George Bechtel, dasjenige Land das in diesem Indentor begriffen ist, hab allein in dem Namen der ganzen Gemeinde gekauft, auch aus dem Gemeindegeld bezahlt, also übergebe ich es an die Gemeind also dass es für immer und allezeit soll sein für ein Vorsamungshaus und Begräbnisplatz ohne dass ich, George Bechtel oder die Meinigen etwas mehr davon zu brentendiren habe als ein anderer.

George Bechtel.
sein
Jacob I D Detweiler.
markt
Peter Moll.
Casper Bauman.

Translated literally, this inscription reads thus,

"While I, the aforesaid George Bechtel, have bought the land included in this indenture alone in the name of the whole congregation and which was paid for with money contributed by this congregation, I also hereby convey it to the congregation, also it shall always and forever be used as a meeting house and burial ground, thus I nor any of my heirs or assigns shall pretend to lay claim to it forever. It is your common property.

his
Jacob I D Detweiler
markt
Peter Moll
Casper Bauman.

The Hereford Mennonite congregation made several purchases of land adjoining this original plot of ground as follows: On June 4, 1825, Jacob Stauffer and wife, Elizabeth, sold to the Hereford Congregation of Mennonites, one acre and nine perches in Hereford Township for \$73.37½, lawful money of Pennsylvania, Abraham Gehman and Gerhard Bechtel, serving as trustees for the congregation. This tract was released on April 17, 1789, by Maria Stauffer and Henry Moyer and his wife, Salome, to Jacob Stauffer. By indenture, dated March 26, 1839, between Reuben K. Stauffer, and Abraham Gehman and Gerhard Bechtel, the last two named trustees for the Hereford Mennonite congregation, an additional tract of one acre and one perch, was purchased for the congregation for \$70.43. John Stauffer was the surveyor.

On June 30, 1855, by deed of conveyance from John Melchoir and his wife, Sarah, the Hereford Mennonite congregation acquired 33⅓ perches of land, under the trusteeship of Henry Diehl and Abraham Ehst, for \$10.46.

By indenture, dated September 13, 1899, Nicholas Melchoir and wife, Mary, sold to the Hereford congregation of Mennonites, in the name of Abraham Ehst and Abraham S. Gehman, trustees for the congregation, a tract of land containing 8¾ square perches, for which, the consideration sum of \$20 was paid. This plot was surveyed on August 14, 1899, by David S. Gehman, born 1851, who was also a schoolteacher and is the oldest surviving member of this congregation (1936). These writs of conveyance are recorded in the courthouse in Reading, Pa. The congregation now owns more than three acres of land.

Just when the first Hereford Mennonite meetinghouse was built has not been definitely ascertained. It is asserted that services were held here as early as 1725, with Daniel Long-

backs, and the pulpit was an ordinary table. Later however, the benches were made more comfortable and the pulpit raised a step above the floor. A ten-plate wood stove was used in each room for heating purposes. There were two entrances to the building.

This ancient building remained standing for 144 years, or until September 13, 1899, when the last service was held in it and it was torn down to make place for the new structure which is built of stone and plastered, size 40 by 50 feet, it having been set several feet farther back from the main highway from the spot where the old house stood. The building committee comprised John M. Ehst, minister, of Clayton; Enos S. Gehman, deacon, of Bally; and Samuel E. Bauer, of New Berlinville. The officiating ministers at this time were Andrew S. Mack, bishop, and John

M. Ehst. The building was erected at a cost of \$2,396.38, paid for in full by donations from members of the Hereford congregation of Mennonites. The first services were held in the new building on December 24 and 25, 1899. The Hereford Mennonite church with its adjoining cemetery and grove of trees, is located on the main highway, Route No. 100, between Pottstown and Allentown, or about one and a half miles from the P. R. R. station at Barto, Pa.



The Hereford Meetinghouse in Former Times (1755-1790 to 1899)

enecker and Hans Jacob Bechtel serving as ministers. Ulrich Beidler bought his tract of 121 acres of land from Caspar Wistar, a maker of brass buttons, in 1730, and sometime previous to 1747, when Beidler sold this piece of land to Henry Neale, a meetinghouse had been built and a graveyard established, title to which, had not been secured by the congregation, unfortunately. Tradition states that the first house was built of logs in 1732 under the pastorate of George Bechtel, the resident minister. It appears in 1755, when the congregation became possessors of their beloved meetinghouse and the surrounding grove and the burial plot adjoining, that the small building proved to be inadequate to accommodate the growing congregation, so the old meetinghouse was torn down and replaced by a larger house. This new sanctuary was a low log structure with walls made of planks for long preservation, weatherboarded and whitewashed. It presented a quaint appearance with its joists upon which the roof rested, extending across the sides of the building, with pent eaves along the gable ends, corresponding to those on the sides. It was somewhat larger than the ordinary schoolhouse of those days. An addition was built to this at its northern end in 1790. This was used as a schoolroom for many years. Folding doors were placed between this room and the main room for use in church services. At first, the seats were plain benches, without

The cemetery adjoining the church was established at the time of the organization of the early congregation, probably in 1732. The true history of this colony of believers centers not only around its homesteads and its house of worship but also around this burial plot, for we know that death here will not be the end of the loved ones laid to rest in this graveyard. We look forward to the coming again of Christ and the resurrection of the dead. This venerable and sacred place deserves to be kept in the fine order, as we find it now. In 1930 a fund was established by members of the congregation and persons related to families who are buried here. The interest of said fund is to be used for the perpetual care of this cemetery and its surroundings. Members may remove or die, but this fund will provide for the necessary care of God's acre, where slumber the early settlers and their kin, who in turn, from one generation to another, undertook the task of carrying on the duties of the human family. The plots for burial are free of any charge.

Ministry

When a bishop, minister or deacon dies or a vacancy occurs in any of these offices, his successor is chosen by lot. A bishop is chosen from amongst the ministers officiating in his appointed section of the conference district. A minister is called from among the deacon or deacons, and lay members of his congregation, while a deacon is chosen from the lay members. We are greatly in-

debted to a former member of this congregation, Abraham Swartly Ehst—(1817-1910), who preserved historical data on the Hereford church and its ministry. The ministry, which served the Hereford-Boyertown Mennonite congregations follows, and it is worthy of note that nearly all of the loyal workers in the church now, are descendants of former active church laborers. The earliest records show that the ministers

1. **Hans Jacob Bechtel**, who arrived in America about 1720 and died in 1739 and

2. **Daniel Longenecker**, who arrived probably with Bechtel, served from about 1725 to 1728. Hans Jacob Bechtel owned a farm of 300 acres, now known as the Ringing Rocks Park about two miles northeast of Pottstown. He had a wife, Eliza, and four children, Samuel, George, Martin, Fronika, who married Christian Moyer. The three sons served in the ministry of the Mennonite church. George and Martin were preachers for the East Coventry congregation. Jacob was naturalized in Berks County in 1730. Later he wrote his will, on August 22, 1739.

Daniel Longenecker¹⁰ was a minister and bishop, collaborator with Bechtel, and they were representatives to the Convention of the Friends in Germantown in September, 1727. He was naturalized at the same time with Bechtel in 1730. Daniel settled at Mingo near Phoenixville, Pa., having secured a grant of land of 230 acres from the Penns on May 1, 1733. He had a wife Elizabeth and six children, three sons of whom served in the Mennonite church. He died in 1756. David, the oldest son, served in the Schuylkill Valley in 1750. He had wife, Barbara, and four sons. John, brother to David, also served in the same section in 1772, while Peter Longenecker was a minister of the Gospel in the Mennonite church near Manton, Pa. Peter married Elizabeth Naftzinger and they had nine children.

Christian, a nephew of Daniel Longenecker, the emigrant, and son of Ulrich Longenecker, a bookbinder in Switzerland, came to America in 1729 and died in 1759. He labored in the Mennonite congregation in Donegal Township, Lancaster County. Catharine, a granddaughter of Daniel the emigrant, married Jacob Bechtel, a Mennonite minister in Northampton County. Records show that Jacob Bechtel and wife, Catharine, lived in Springfield Township, Bucks County then later moved to Canada, where we find in the history of the Pennsylvania Germans¹⁴ of Waterloo County, Ontario, that in 1801, in the second year of the colony's history, seven families from Pennsylvania joined the few pioneers who went earlier, and that in this company was Jacob Bechtel, the first Mennonite preacher of Waterloo. The late Tillman M. Erb, who resided in Hesston, Kansas, was a minister and bishop of the Mennonite church, also a member of this clan. Levi L. Ebersole, born 1840, was a minister in the Mennonite church in Elizabethtown, Pa. Fanny, sister to Levi, born 1841, married Martin Rutt, a Mennonite minister, ordained in 1871 and arose to the office of bishop in 1880. He had charge over the Bosslers, Goods, Rissers, and Stauffers churches in Lancaster County. Henry

Ebersole Longacre, born 1853, was ordained a Mennonite minister on February 19, 1880, serving the Chestnut Hill congregation in Lancaster County. Isaac Ziegler Longacre, born February 20, 1803, was appointed as deacon for the Lower Providence Mennonite Church. John Shantz Longacre, Barto, Pa., is the present trustee and secretary for the Boyertown Mennonite Church since 1931 and is holding the office of Mission Director since May, 1924. These are descendants of Daniel Longenecker, the emigrant, also, the president of the Eastern Mennonite School, Harrisonburg, Va., John Longacre Stauffer, ordained bishop in 1914, and Rudy his brother, of Wooster, Ohio, a Mennonite minister of the Gospel (1928), are lineal descendants of the seventh generation of Daniel, a pioneer of the Christian faith. Jacob Clayton Kolb, ordained a Mennonite minister of the Vincent congregation married Emma Longacre, another member of this clan.

The next officiating minister was

3. **Hans George Bechtel**, who, we learn from a letter, written from Holland, dated May 20, 1727, was a minister in the Palatinate before coming to America. With his name, we find the following listed as ministers, Peter Kolb, brother to Martin Kolb (1680-1761), who came to America and settled in Germantown in 1707, Hans Burkholder, Johannes Daklein, Ulrich Hackman, and Hans Jacob Hiestand, while in the Lower Palatinate, the names of Heinrich Kindig and Michael Kriebel are given. George Bechtel's name appears first on the ship list of passengers on the "Mortonhouse," and on the oath of allegiance to the Crown of England, which he signed on the day following his arrival on August 24, 1728. The large German Family Bible of George Bechtel is still in existence. At present, it is in the possession of Aaron L. Bauer of Pottstown. Quoting from biography of George Bechtel by Jesse F. Bechtel of Boyertown, who is a great-grandson, born 1852, and the last surviving member of the fourth generation, we find the following note, had been written in German on the flyleaf of the old Bible: "Diese Biebel ist gedruckt in Deutschland in Jahr 1720. In Jahr 1730 ist sie George Bechtel von seinem Vater von Deutschland nach Amerika geschickt worden. Zwischen dem Jahren 1750 und 1760 bekam sie Gerhard Bechtel."

4. **Peter Moll** and George Bechtel, mentioned above, were joint landowners and jointly associated in the ministry at the Hereford congregation for thirty years and died on the same day. David Schultze, an early Schwenkfelder and a noted surveyor, wrote in his diary:

"1759—March 19—George Bechtel and Peter Moll, the two Mennonite preachers, died twelve hours apart and were buried on the 21st inst.

"Especially blessed are they
Who depart in joy
Through the Vale of tears
There digging a well,
Teaching! so that many may be saved."

Their burial plots are not known. They may be simply marked with the brown field stones, containing no inscription, found near the church building, which would be in keeping with the sentiment, expressed in

Bechtel's last years that he did not wish to have any honors shown him for his services rendered. George had a wife, Maria, and seven children: John, who became a Mennonite minister; Gerhard; Abraham; Anna, who married Abraham Latschar; Jacob; George; and Isaac Bechtel. Isaac, the youngest, settled in Bechtelsville, the village having been named for his family. The house is still standing, in which Isaac lived and reared his family of seven sons and seven daughters. John B. Bechtel (1807-1889) minister, was a grandson of George, while Jacob B. Mensch (1835-1912), Mennonite minister at Skippack church, was also a member of this Bechtel clan of the fourth generation.

John Bauer Latshaw, a great-grandson of George Bechtel, was born April 4, 1804, and died February 11, 1878. He married Mary Shubert Boyer, born December 4, 1802, and died June 7, 1882. They had seven children and resided near Kenilworth, Chester County. He served in the "Manatant" region for forty-four years. He was first ordained as minister for the East Coventry Mennonite church and later as bishop over the churches in this district. As bishop, he came to the Hereford congregation, about fourteen miles distant, to administer the communion service each year in the spring. It may be interesting to recite the story here as told in his family that on one of the last yearly trips made across the Schuylkill River near Kenilworth, as they were fording the river at the accustomed place, when nearing the middle of the stream, which was very much swollen by the high water, due to a great spring freshet early in May, that their carriage began to swim on the water. They had a trusty horse and with prayers on their lips to God, they crossed over in safety, thanking God for His attending care and blessing.

5. **John Bechtel** was next chosen minister and later filled the office of bishop, succeeding his father, George, the emigrant. He resided on a farm near Clayton in Hereford Township. He died in 1795. It was during his pastorate in 1790 that an addition was built to the old building and, no doubt, he was the first minister to serve the Boyertown congregation when they built their meetinghouse about 1790. They had four children.

6. **John Boyer**, uncle to Mary, mentioned above, followed next, having been ordained to the ministry in 1795. The Boyer family in America numbers about 100,000 descendants. John belongs to the family line of John Henry Beyer, who migrated with Huguenots from Schoharie, New York, in 1723, to the Tulpehocken region in Berks County. John Boyer was born January 10, 1762, probably in Hereford Township, and married Susanna Ziegler Bauer. She was born March 2, 1767; died October 1, 1830. They had ten children, all born in Douglas Township, Montgomery County, where they lived until 1814, when they moved to Harmony, Butler County. There he purchased a 1200-acre farm for \$17,000. He preached in Harmony and in 1825 the Mennonites there built a stone church near Harmony. He labored here as minister and bishop until his death on June 1, 1828. He is buried in the adjoining cemetery. The ministerial work is abandoned

here, except for an annual service held in May. "This is a lost pulpit," but the church and cemetery are preserved through a trust fund.

Following John Boyer came

7. **Abraham Bechtel**, born November 26, 1749; died March 22, 1815. He served until his death. He married Margaretha Clemens, born September 22, 1753; died February 7, 1841. They had six children, one of whom was John C. Bechtel (1779-1843), who became a minister and bishop of the Hereford Mennonite Church.

Next the work of the ministry rested upon

8. **Henry Shelly Funk**,¹³ born March 25, 1787; died December 12, 1826. He was a son of Jacob S. Funk (1761-1817), a minister of the Vincent Mennonite Church, a grandson of Henry M. Funk, of Rockingham Co., Va., a minister of the Mennonite Church, who later preached for the "Funkites." He was a great-grandson of the emigrant, Bishop Henry Funk, who died in 1760, having arrived in America in 1719, settling at Indian Creek, Franconia Township. Henry S. Funk was ordained as minister for the Hereford congregation, married Mary Hoch of Hereford, and they had six children. Fanny S. Funk, who was a sister to Henry S. Funk and married Benjamin Halteman, was a great-grandmother to Bishop Noah H. Mack, of New Holland, Pa. In the Funk family, we find the talent for music and literary ability quite prominent as well as fitness for the work of the ministry and earnest missionary zeal for the spreading of the Gospel of God.

Then came

9. **John Clemens Bechtel**, son of Abraham mentioned above, who was born September 9, 1779, and died May 2, 1843. He married Elizabeth High, born February 5, 1789; died August 24, 1873. They had six children. He was ordained in 1816 and called to the office of bishop in 1830, serving until the time of his death.

Following Bechtel came

10. **John Ziegler Gehman** (1793-1882), minister, having been ordained to this office in 1827. He served the church in this capacity for fifty-five years, or until the time of his death, the longest term of any of God's servants, laboring in His vineyard here. Tradition states that at the time when John was voted for as a candidate in the lot for the ministry that Philip Hoch was also a candidate, but Philip refused to take his place when the lot was cast. John was holder of the book, containing the paper and ordained but he never thought that he was God's choice. In his diary under date of May 5, 1831, we read: "Rode to Franconia to Conference." He was not a fluent speaker and after his successor, Andrew S. Mack, was ordained in 1863, he rarely ever preached. Sometimes he would read aloud and slowly, a sermon from Denner's "Book of Sermons." Again in his diary, written in German script, dating from April 4, 1829, to May 3, 1882,

we find this notation on May 21, 1871,—"Sunday, ministers gone, I read a sermon." The early Gehman settlers in America came from Switzerland, later from Germany, seeking civil and religious liberty, driven thither because of persecution, for they were Mennonites in religious faith. Tradition states that three Gehman brothers arrived in America, the third being Hans, who settled in Lancaster County. The passenger list of the good ship, Samuel,⁷ with Hugh Percy as commander from Rotterdam, arrived at the port of Philadelphia on August 11, 1732, with 106 Palatines and their families, making in all 279 persons. This colonial record gives the names of "Chretien Geeman, 24," "Benedigt Geeman, 20," and "Anna Gemanin, 23," as passengers of sixteen years of age and upwards. Other familiar family names of our church, found on this list are Oberholtzer, Gerhart, Eby, Ziegler, Miller, Stauffer, Gochenauer, and Alderfer.

Christian Gehman, the emigrant, who settled in Hereford Township, had two sons, Abraham and John. Abraham had a son, Samuel Gehman, a Mennonite minister, at Rock Hill (1795). John Gehman (1741-1806), son of Christian, was a minister of the Gospel in the Mennonite church in Upper Milford, Bucks County, and married Anna Stauffer (1738-1817) of Colebrookdale. They had three children, Abraham, Elizabeth, and

three children, Abraham, the father of Mary Hiestand Gehman, who married Reuben S. Eschbach, of Barto, a deacon for the Hereford congregation also the father of David Longacre Gehman, who was of the lineage of Daniel Longenecker, the pioneer minister, and the late minister of the Doylestown Mennonite congregation; Barbara Latshaw Gehman, wife of Christian G. Clemmer, of Bally, minister for the Hereford Mennonite congregation from 1842 to 1847, and John Latshaw Gehman, a deacon, ordained for our congregation on June 5, 1858. The latter, John L. Gehman (1819-1892) married for his first wife Susanna Stauffer, and they had one child, Susanna, who married John Moyer Ehst (1844-1923) minister of the Hereford congregation. The latter were the parents of the presiding deacon in the Hereford church, Abraham G. Ehst. For his second wife, John L. Gehman married Elizabeth Stauffer, sister to his first wife and they had five children, two of whom, Abraham and Enos, followed in his calling, that of deacon for the Hereford congregation of Mennonites. In the family of the latter, Abraham S. Gehman, deacon, we have a native son, John Good Gehman, born 1897, of Quakertown, Pa., serving in the ministry of the Mennonite church for the Swamp congregation, having been ordained on October 21, 1919. He is an electrical engineer. The latter's brother,

Daniel G. Gehman (1877-1907), was a printer in Bally, married Lizzie Proctor Gehman, daughter of the late David L. Gehman, pastor of the Doylestown Mennonite congregation and they had three sons. The eldest is Ernest G. Gehman, born 1901, an instructor of Language at Eastern Mennonite School, Harrisonburg, Va.

Following in the footsteps of John Z. Gehman, we find his son-in-law

11. **Christian G. Clemmer**, to be his successor, having been ordained on Nov. 17, 1842. He served until May, 1847, when he severed his connection with

the Hereford Mennonite congregation to join the New Mennonites. He was a son of George Clemmer (1786-1864) and Anna Geissinger (1787-1872), natives of Sellersville, Pa. Christian was born near Clayton in Hereford Township on the Clemmer farm, formerly the Gehman homestead, on February 8, 1813, and died on March 9, 1883. He married Barbara Latshaw Gehman (1815-1894), and they had five children. The Clemmer family is one of the oldest of the Mennonite families in Pennsylvania. The emigrant, Henry Clemmer,² came to America on the ship, "Alexandria Ann" with 46 passengers, landing at the port of Philadelphia, on September 5, 1730. The name is also spelled Klemmer, Cleimer, and Clymer. He settled in Franconia Township.

12. **John B. Bechtel** who resided about four miles from Boyertown, was ordained in November, 1848, as successor to Christian G.



The Hereford Mennonite Church in Bally, Pa. Built in 1899

John. The latter, John Gehman, was the father of five children, one of whom, was Solomon, a preacher for the Detwiler Mennonite congregation in Waterloo County, Ontario. Abraham S. Gehman (1767-1851), son of John and Anna Stauffer Gehman, married Barbara Ziegler, (1767-1843), and they had one child, John, who became the minister for the Hereford congregation mentioned above. John Ziegler Gehman was born June 28, 1793, and died July 3, 1882. He married Maria Moyer Latshaw (1786-1881), a great-granddaughter of Frantz (John Francis) Latshaw, the emigrant, who was also a passenger on the same ship, "Mortonhouse," with the pioneer preacher, George Bechtel in 1728. The Latshaw emigration arose in the Latschen Thal, Switzerland and moved to the Palatinate, to Alsace, to Holland, and thence to America.

John Z. Gehman and his wife, Maria, had

Clemmer, above, in the ministry of our Hereford church and served for forty-one years, or until his death. He was born March 7, 1807, and died June 5, 1889, a son of Abraham C. and Esther Bechtel, a grandson of Abraham, the Mennonite minister mentioned above (1815). John married Mary Longacre (1814-1898), of the lineage of Daniel Longenecker, the emigrant. They had eight children, one son, Henry, (1846-1932), who married Fanny Good of Vincent, the latter being the parents of Henry G. Bechtel, minister of the Gospel in the Mennonite congregation, serving at Vincent, Chester County, for which congregation he was ordained in 1914.

John B. Bechtel and wife, Mary, also had a daughter, Susan L. Bechtel, born 1848, who is the oldest surviving member of the Boyertown Mennonite congregation. She married Henry Y. Johnson (1847-1917), who was a trustee for the Boyertown congregation for many years.

The call came next to

13. **Andrew Stauffer Mack**, who was ordained by Jacob Kolb of the Plain congregation as successor to John Z. Gehman on September 15, 1863, and later the church elevated him to the office of bishop on November 6, 1875, his years of service in the Lord's vineyard numbering fifty-one. He was a fervent and earnest speaker, and for a number of years, he was the senior bishop in the Franconia conference, over which he presided for some time as moderator. He showed great concern for the prosperity of the Church, making his master stroke, when addressing the preliminary meeting on November 11, 1897, at the Pike church near Elida, Ohio. It was at this meeting when the great question was to be decided as to whether or not there should be a General Conference. It was at this critical moment when Andrew Mack gave an earnest address in German, making it clear to all that the attitude of the eastern conferences was not hostile to the General Conference movement; then the full strength of the vote fell in favor of a General Conference.

Andrew S. Mack was born October 16, 1836, died October 29, 1917. His wife was Elizabeth Bechtel Halteman, born March 24, 1842; died January 2, 1924. They had six children. The work of the ministry in the Mennonite Church was extended and strengthened by the labors of their two sons, Noah and Jesse H. Mack. Noah H. Mack, born, 1861, was ordained as minister in 1900 at Groffdale, Lancaster County and later in 1919, was called to the bishopric of the Mennonite church at Weaverland, Lancaster County. He married Elizabeth Frances Sensenig and they reside in New Holland, Pa. He taught in the public schools for twenty-two years, was superintendent for a number of years, of the Welsh Mountain Industrial Mission, which was started in 1898, and for eight years was instructor for special Bible terms in Eastern Mennonite School, Harrisonburg, Virginia, which work he resigned in 1933. His brother, Jesse H. Mack, born September 25, 1865, died October 17, 1934, had married Mary High Mensch (1863-1935), of the lineage of the emigrant George Bechtel. Jesse was ordained in the ministry

of the Mennonite church for the Providence congregation. They had six children, one of whom carrying his father's name, Jesse M. Mack, Jr., born 1904, of Yerkes, Penna., was ordained as minister of the Providence Mennonite Church on January 29, 1935. He is married to Sarah R. Detwiler and they have three children. Another son is Elmer M. Mack, born 1890, Collegeville, Pa., who is married to Sallie H. Kratz. They have two children, Noah and Mary. He was ordained as deacon for the Providence Mennonite congregation in 1933. Noah K. Mack, born 1911, married Muriel Etta Taylor of Malvern, Pa. He graduated from Hahnemann Medical College, class of 1936, and they are under appointment for medical missionary labors in Africa for the Mennonite Church.

Sketches of more recently ordained ministers cannot be given in detail here. They are John Moyer Ehst, ordained June 3, 1886; died May 14, 1923. John Siebert Kriebel, ordained October 25, 1917. Elias Wasser Kulp, ordained May 17, 1923.

Warren G. Bean of Creamery, Pa., is the presiding bishop over these two congregations, the Hereford and the Boyertown Mennonite churches.

Deacons

The deacons who have served or are still serving the congregation are: **Philip Hoch** (1755-1828); **Henry Stauffer** (1779-18—); **John S. Bechtel** (1786-1868); **John Bauman** (1801-1883); **John Hoch Funk** (1824-1884); **John Latshaw Gehman** (1819-1892); **John Ludy Gabel** (1837-1887); **Samuel High Landis** (1819-1880); **Reuben S. Eschbach** (1839-1901); **Abraham S. Gehman** (1849-1905); **Enos S. Gehman** (1855-1918); **Abraham G. Ehst**, ordained May 29, 1919, and now serving the congregation.

Language

The German language was used exclusively until about 1900 in our joint congregations when the English language came into use, though our presiding deacon continues to read the Scripture lesson in German and a German hymn follows in the morning service. The following hymnbooks have been used in our church services: **Die Kleine Geistliche Harfe** (1820), **Der Christliche Sänger**, by Cassell (1855), **Psalms, Hymns, and Spiritual Songs** by Funk (1859), **Hymns and Tunes** (1890), and the **Church and Sunday School Hymnal** (1902).

Sunday School

The Sunday school was organized in 1899, abandoned for a few years, again conducted in 1913 and continues to the present time. The same officers serve for both congregations. The superintendents have been Enos S. Gehman, Henry S. Mack, and John S. Longacre. Young People's Meetings are conducted on Sunday evenings at the homes of the members. Both congregations are actively interested in the general mission work of the Church and in particular, the Reading, Norristown, and Pottstown missions, come under our supervision. At the latter mission, regular sewing circle work is being carried on once a month.

"Now unto him that is able to do exceeding abundantly above all that we ask or think,

according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:20, 21).

A Word of Appreciation

The contributors of this sketch acknowledge indebtedness gratefully to the following persons, who so kindly gave assistance with this work and those who furnished valuable data for the compilation of "The History of the Hereford Mennonite Church in Bally, Pennsylvania": David and Bertha Gehman, Bally; John D. Souder, Telford; John C. Wenger, Telford; Jesse F. Bechtel, Boyertown; William G. Gehman, Bally; Mrs. Joseph Beidler, Bally; and Henry L. Bower, Boyertown, Penna. Other sources of information, for which we are also grateful, are given credit in the list of reference books as follows, indicated by numbers in the manuscript.

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6. **Schwenkfelder Library**, Pennsburg, Pa., Courtesy of Dr. E. E. S. Johnson.
7. **Pennsylvania-German Pioneers**, Strassburger, Vol. I., 1934.
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9. **Stoudt, Life of Col. John Siegfried**, 1914.
10. **Longacre Family History**, Published by Committee, April, 1899.
11. **Heatwole, Mennonite Handbook of Information**, 1925.
12. **Croll, Annals of the Oley Valley in Berks Co., Pa.**, 1926.
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Boyertown, Pa.

ETHEL'S QUESTION

A little girl, four years old, inquired of her mother one moonlight night:

"Mamma, is the moon God's light?"

The lamp had just been put out, and the timid little girl was afraid of the dark; but she saw the bright moon out of the window, and so she asked the question.

"Yes, Ethel; God's light is always burning," replied her mother.

"Will God blow out His light and go to sleep, too?"

"No, my child; His light never goes out."

Then the timid little girl gave an answer which thrilled her mother's heart:

"Well, mamma, while God is awake I am not afraid!"

One of the comforting statements of God's Word is,

"He that keepeth thee will not slumber."

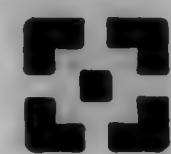
What a wonderful God we have.

He loves to have us love and believe His Word and trust Him fully.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:12).—Faithful Words.



BIBLE STUDY



TABERNACLE STUDIES

LXII. The Day of Atonement—Leviticus 23:26-32; Numbers 29:11; Leviticus 16

By the Bible Study Editor

We have already noted the character of the tenth day of the seventh month, as to the nature of the offerings that were required to be made. There were three kinds of offerings made on this tenth day. The first, was the usual daily sacrifice of the burnt offering. The second was a group of offerings significant of the tenth day, and introducing the great atonement sacrifices. The third group was the atonement offerings which were sacrificed only on this day, and on this day only was it permissible for the high priest to enter into the most holy place of the Tabernacle.

We have noted the ministry of the priests as they offered the sacrifices of the tenth day. There was no special ministry of the high priest required for any of those offerings. All of the sacrifices of the year could have been ministered by any of the sons of Aaron. They were but shadows of the great Day of Atonement and its principle sacrifices.

It is not unusual for the people of God to have memorial services and ministries. From the Passover sacrifice to the Day of Atonement all of the offerings, looked forward to the time when the altars would be purged from the remembrance of sins. The Passover feast reverted to the day when the Lord had delivered His people from their bondage. It was not especially associated with the Tabernacle, because it came before the services of the tent were inaugurated. It had a significance in that it looked forward to the time when the sacrifice of God's Son would deliver His people from their sins. Each of the later ceremonies in the tent of the Lord pointed forward to the Day of Atonement.

In our present worship we also have the suggestions of a memorial for that which was accomplished for us in the days that are now past. "This do in remembrance of me." "This cup is the new testament in my blood." We certainly must look back to see the suffering Savior bearing the burden of our sins and shedding His blood on the cross to make atonement for our guilt.

Why should we look back only, when we realize that the great day of our deliverance is still before us? Is it not possible for us to have a feast of memorial for that which is promised us and which we know will one day be fulfilled? Faith has its twofold vision. By faith we may go back to the laying of the foundations of the world. And by faith we may look forward to the day of eternal glory. Until we shall have arrived to the fullness

of time, unto the seventh month of the completion of the events of redemption, our faith looks forward and our feasts celebrate the coming to pass of that glorious event.

Who may count the number of offerings which were made on the altar of the court of the Tabernacle in the course of the year? Every sacrifice to the tens of thousands was brought before that altar, and its fat and blood were brought into contact with it in some fashion. But there was no expiation of the guilt that was thus contacted with the altar. Nor could those sins be purged,—the altar could not be purged from those sins, until the tenth day of the seventh month, when the sacrifice of atonement had been made. Lev. 16:29-34.

Be Not Weary in Well-doing

We have noted that at the time of the ushering in of the new month and on the special day of the seventh month and tenth day, numerous burnt offerings were required, but only one sin offering was made. It was essential that the Lord should show His own delight in the sacrifice of the altar. The burnt offerings were His portion of the sacrifices. The sin offering belonged to the people—the Lord's burnt offerings, the people's sin offerings. Isaiah suggested that the Lord was weary of the continual burnt offerings and peace offerings, because they had not been offered in faith. Yet the Lord showed His continual respect for the altar by the numerous sacrifices of "sweet savour" which He required. Shall Christ ever lose His honor as the Well Beloved Son in the presence of His Father? How constantly the Lord has kept before His people the fact of His delight in the Son, for the Son is the whole burnt offering of God. The world would soon lose its interest in bringing the sin offering unto God without the constant presentation of the perfect burnt offering. From Genesis to Revelation the delightful burnt offering of the Son of God is presented to the world. The New Testament would be without its appeal for the confession of sin and the forgiveness of sin without the beauty and glory and perfection of the burnt offering of God's Son. There is no other appeal to bring the sin offering unto the altar without the appeal of Jesus Christ of the New Testament. God has magnified the burnt offering that we might be encouraged to continue in the faith of the sacrifice for our sins.

In numerous ways God has shown His interests in the manner of redemption through the blood of the atonement, and especially in the redemption that would be made by the great Sin Bearer—the Son of His promise. When Israel forsook the sacrifices of the burnt offering there was a consequent falling away from the sin offerings. When Israel turned from the testimony of sacrifice for sin the nation fell under the condemnation of God, and His judgments followed. Today the great business of the Church is to magnify Jesus Christ the Lamb of God who is first, the beloved Son of God's burnt offering. When the testimony of the Church turns from the theme of Christ as the Son of God, there is a consequent falling away from the faith in the sin offering, and men do not seek peace through the Lamb of God. As a result of this failure on the part of men the world is rushing on to its distressing judgments, as Israel did of old.

Let the Church continue in her well-doing by witnessing to the story of Christ, the acceptable burnt offering Lamb of God. It is the inspiration of the Gospel to bring men to Christ and to accept Him as the atonement for sin. There will be no day of atonement and of redemption to which we may look forward by faith unless we proclaim the Lamb of God.

The Remembrance of Sin

The Epistle to the Hebrews contains a passage which recalls the nature of the sacrifices under the Law. Heb. 10:1-4. The sacrifices could not take away sin, although the law stated that the offering on the Day of Atonement "Shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year" (Lev. 16:34). But the year having been concluded, there began another year of the remembrance of sin. On the day following the atonement the morning and evening sacrifices were continued, and the sin offerings as well as peace offerings were again brought to the altars, and the blood was shed and sprinkled as formerly.

The blood of the burnt offering was sprinkled on the altar. Lev. 7:1-6. The blood of the peace offerings was sprinkled on the altar. Lev. 3. The blood of the sin offering was touched upon the horns of the altar. Lev. 4. And where the nature of the sin was such as to require it, the blood was sprinkled in the holy place and touched on the horns of the altar of incense. Lev. 4:6, 7. Such blood was poured under the altar of burnt offering as was the case with the usual sin offering blood. Thus was sin judged by death, and the memorial of it was brought before God upon His altars. It was not possible that sin could be expiated by the death of bulls and calves and lambs and goats. Nor could it be atoned

for, outside of the most holy place. Sin could be held in remembrance and the judgment of sin by death could be testified to, but there could be no purging away of the sin and guilt until the Day of Atonement was come and the high priest should enter into the presence of God with the blood required for the reconciling of the people unto God.

Sins were remembered continually before God until the day of reckoning on the Day of Atonement. God can and does remember sins that are not atoned for. There will be a day of opening of books, and the dead shall be judged by the things that are written in the books. But another book shall be opened, the book of life, and such were saved from the lake of fire. Rev. 20:12, 15. The unreconciled people were judged for their sins, were remembered, but no atonement had been accepted by them. The book of life contained the names of those whose sins had been atoned for by the Lamb who had died for the sins of the world. Sins atoned for are not remembered. Unatoned sins will be remembered until the atonement is accepted. "The wages of sin is death." "The gift of God is eternal life."

The Atonement Offerings

The offerings of this day had been considered under a previous study, and it is not the purpose to review fully the nature of the sacrifices of this day. Rather let us notice the significance of the day as related to the events of the seventh month, and the tenth day of the month.

The goat, a kid of the goats, had been offered by the priests after the burnt offering had been made. The priests and their sons consumed together the flesh of this kid of the goats, for it was a sin offering. It was not the atonement offering, and thus but remembered the sins of the people instead of atoning for them. But this tenth day was called the Day of Atonement. The ceremonial of atonement followed the introductory sacrifices, of which the kid of the goats for a sin offering was a part. The altar had been kindled by the morning sacrifice of the lamb. It had been fed by the burnt offering of the young bullock, the ram and the seven lambs. The day had advanced somewhat until the fire had been fed with these sweet savour offerings. Then followed the kid sin offering sacrifice, which the priests prepared for their food after offering the blood as a sin offering with blood touched on the horns of the altar and poured out under the altar. Then followed the great sacrifice of the year,—the Day of Atonement.

Continuing in the Faith

We dare not overlook the close association of the daily testimony of the believer's faith, the prophetic testimony of the special witnesses of his faith, and the fulfillment of his faith. As believers in the testimony of redemption we are but continuing the witness of all the past ages. Our daily faith is the story of all ages. We have nothing new to bring. Nor should we tire of the repetition of the story of the crucified one. There is no sweeter story for all men than the story of Jesus, the Son of God and the Lamb slain for the sins of the world. We have no occa-

sion to cease this testimony, for there is no other message that can or will save us or the world. It behooves us to continue this message up to the fullness of times. If we are now in the seventh month, or even approaching it, we shall continue it for the service of the shadow of good things tells us that we shall offer the morning sacrifice as usual.

Today men are proclaiming that we are almost at the door of the tenth day of the seventh month. Be that as it may, we have the same testimony as that of the first day of the first month, or the same as the morning sacrifice of the day of the Passover. We have no other message for men on the day when the Lord shall come but the message of the Son of God our Savior by the sacrifice of His blood. The daily burnt offering will be as acceptable unto God on that day as on all other days.

Let men say, "The Lord is at the door." Let them say that the High Priest is ready to make the sacrifice that shall take away the reproach of sin and purge the remembrance of all sin from the presence of God for us. We shall but proclaim anew that the Lamb of God is still the well-beloved Son. We shall but emphasize the fact with renewed offerings of the tenth day and proclaim anew that Jesus is the sin offering for all men, even on the day of His coming in redemption.

Continuing in the faith means the continuing in the testimony of the Gospel until the appearing of the Lord in glory. Those who told their hands in despair because of the sin of the world, the coldness of the Church, and the apostasy of many believers, are forgetting that they, too, will have no testimony on the day of the Lord unless they continue in the active propagation of the burnt offerings and the sin offering of the Day of Atonement.

The day of grace is the same on the tenth day as on the first day of the seventh month. The priests serving in the tabernacle on the tenth day ate the sacrifice of the sin offering in testimony that the tenth day was at hand. They breakfasted, so to speak, on the testimony of the sin offering and before the dinner hour the high priest had made the great offering for sin in the most holy place and had come forth with his uplifted hands to bless the people because their sins had all been atoned for and the peace of God was fully with them.

It is the believer's privilege to proclaim the approaching day of redemption, but it is our duty to hold fast to the faith and to be faithful in proclaiming to the world the message of salvation in Christ, up to the day and the hour of His coming. We have no other duty, and no other message will save men. The message of His coming will not save sinners. It may alarm them, but they need the message of the burnt offering and the sin offering to bring them to the knowledge of salvation. Let us keep the faith.

Fulfillment of the Time

There is a remarkable coinciding of the times of the Passover and the Day of Atonement. The Passover occurred in the first month, and the lamb was chosen on the tenth day. The Day of Atonement occurred on the tenth day of the seventh month. The first

month was prophetic of a fulfillment, for the number ten is particularly a time of fulfillment. This is especially true when it occurs with the number seven. The Passover was the lamb of promise. It was not connected with the ceremonial observance in the established law of the covenant. The tenth day of the first month was the day of the choosing, and the tenth day of the seventh was the day of the covenanted fulfillment. When Christ was slain on the cross it was not under the ceremonial service of the Jews. They had rejected Him and He was taken outside of the camp to be crucified by the Roman soldiers. He was made a sacrifice for us, and that included the world. In the fullness of times, on the seventh month, and in the fulfillment of the prophecies and of the Jewish covenant, He will appear as the atonement sacrifice, not again to be slain, but to appear in the completion of the promised redemption. Christ has already fulfilled every type of the sacrifices of the Day of Atonement including the bullock and the goat of the sin offerings and the rams for the burnt offering, also the scapegoat that was associated with the sin offering. But there is a particular type of the sacrifice on the Day of Atonement which is significant. After the offering of the sin offering, whose blood was taken into the most holy place, the high priest washed his flesh, put on the holy garments, and came forth and offered the whole burnt offerings,—a ram for himself and a ram for the people thus declaring the sacrifices to be a sweet savour unto God. When Christ shall come forth from the place of His reconciling the people unto God, He shall be declared to be the Son of God in whom God is well pleased. He will come forth the acceptable Redeemer for both Jew and Gentile.

Another instance of co-ordination in the matter of times as portrayed in the first month and in the seventh month is that on the fifteenth day of the first month began the feast of unleavened bread. This feast followed the Passover which occurred on the fourteenth day. Lev. 23:5-6. On the fifteenth day of the seventh month the feast of tabernacles began. Lev. 23:34. Each of these feasts continued for seven days. Both were feasts of affliction. The first was a time of eating the bread of affliction, and the second was a feast of general rejoicing for the people of Israel and for all strangers among them. Deut. 16:13-15. The feast of unleavened bread followed immediately after the Passover, but the feast of tabernacles did not occur until four days after the Day of Atonement. These two periods of time were alike in the number of days, but were unlike in the spirit of their observance. The first was a look at the past, and the second a vision of the future. The second portrayed that the joys of fulfillment would be as the sorrows of the past sufferings. There is a strong intimation that Israel shall have a period of joy after the Redeemer shall have come in the fulfillment of His Messianic Glory.

The Picture of the Redeemer and of His Redemption

Because of having previously studied the ceremony of the Day of Redemption only a
(Continued on page 152)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

ABRAHAM, A MAN OF PRAYER.— Gen. 18

Lesson for May 9, 1937

Golden Text.—The effectual fervent prayer of a righteous man availeth much.—James 5:16.

Chapter 18:1-8. Abraham was the friend of God. Friends like to visit each other. Since Abraham could not visit God, God visited him. Friends reveal to each other their confidences. God spoke with Abraham and Moses as a man speaks with his friends. The proof of friendship is John 15:14. Both of these men met that test. Do we? To His friends the Lord reveals what He purposes to do. Jno. 15:15. And friends have power to influence each other's course of conduct. It is probable that the reason we have no more power in prayer is that we fail to meet the test of friendship with God.

Hospitality in our occidental civilization is almost a lost characteristic. Who today would go out of his way in these United States to thrust kindnesses upon a passing stranger? Yet we have a Scriptural exhortation to do so. Heb. 13:2. Better to give of your hospitality to a thousand unworthy strangers than to miss the angel that may pass by. Matt. 25:40. But you say it is so much bother and expense. As you measure out to others it shall be measured to you again. If you ever want the joy of having kindnesses shown to you, begin showing kindnesses to others. Luke 14:14.

Verses 9-15. See Jer. 32:27. Through the centuries one of the favorite expressions of the mentally and physically lazy has been, "It cannot be done." But over and over the persistently active have accomplished the supposedly impossible, until today optimists say that what man can dream man can do. Although it is true that man can do many things, it is also true that there is a limit to what man can do; but not so with the Lord. The question is not, "What can He do?" but "What will He do?" It is all right to laugh over the promises of God but never right to laugh at them. The more than 4000 promises in the Book are all Yea and Amen in Christ. Believe them, so shalt thou be established.

Verses 16-19. When God knows you well enough that He can trust you He will not only use you to become a blessing but will also reveal to you His purposes. It was not for Lot's sake that the angels went to Sodom and rescued him, but God heard Abraham. Chapter 19:29. Many a man lives a life of faith individually who doesn't seem to care what becomes of his family. Abraham looked

after the spiritual interests of his household. The greatest job God ever gave to any parent was to bring up his household in the fear of the Lord. Failing in that, no achievement in any line of human endeavor will balance the record—you are a failure.

Verses 20-22. There comes a time in the lives of the ungodly when the cup of their iniquity fills to overflowing. At that hour judgment falls. That hour came to the inhabitants of Sodom when they attacked the house of Lot to do mischief to the strangers who had come to Sodom. God knows. For Himself he needs not to investigate; but to prove us He has to put us to tests. In this test the people of Sodom proved the utterness of their depravity.

Verses 23-33. The Judge of all the earth always does the right. He does more; He is a merciful judge. In the petitions of Abraham, when he repeatedly asked for mercy for Sodom, the Lord promised to spare all for the sake of a righteous few. Perhaps that is the reason that the final judgment is delayed—there may be enough righteous left to stay the judgment. If God did not temper even His judgments with mercy there would be no hope for any of the sons of men. And were it not that God hears the prayer of His Son, (of whom Abraham is a type) no Lot (a type of the believers in the world) would escape the judgments of His wrath.

Why did Abraham cease to pray for Sodom? Probably because he rightly concluded that a city so wicked as to not have even ten righteous souls in it had reached a condition where even the mercy of God would become a mockery. God would not be a just judge if he allowed sin to go on unpunished. He would be no judge at all. And if He did not punish wickedness, neither could we expect Him to reward righteousness. Pray not for a city that it may escape judgment while continuing in sin, but rather that it may be saved from its sinning.

THE FORBEARANCE OF ISAAC. — Genesis 21:1-25:18; 26:1-33

Lesson for May 16, 1937

Golden Text.—Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9.

Isaac—Laughter. Three times we read of laughter in connection with the birth of Isaac. The laughter of victorious faith on the part of Abraham, the laughter of unbelief at the time of the final announcement of the coming heir on the part of Sarah, and

the laughter of glorious realization when the child was born. No wonder the child was named "Laughter"—Isaac. A child coming into the world under such floods of faith and rejoicing could hardly live otherwise than close to God.

Abraham's sacrifice. At the time that God tested Abraham, Isaac would have been of an age when he could have actively resisted his aged father. Instead, he apparently willingly submitted to be made a sacrifice if it were God's will. Here we have a type of the Son willingly sacrificing Himself on Calvary at the Father's wish.

Isaac's marriage. As he had unhesitatingly leaned upon his father's judgment at the time of the testing, so now he just as fully leans upon his father to provide for him a bride. This bride was not of his choosing. Ironically she seemed to be the choosing of the steward at the command of Abraham, but really the test of Eliezer shows her to have been God's choice for Isaac. Not all marriages are made in heaven, but those that are are the ones that last. Isaac mourned three years for his mother and found comfort in the love of Rebekah.

Isaac's sons. Isaac's home was childless for twenty years. At the end of that time God blessed his home with twin sons in answer to his prayers. As Ishmael and Isaac, sons of Abraham, were symbolically sons of the flesh and of the Spirit, so it seems were these two boys. But the issues of our lives are always twofold: some of the flesh and, if we are godly, some to the Spirit. Only the spiritual issues are to the glory of God. Jacob from childhood had a longing for the blessings of God. Esau apparently didn't esteem them of any value.

Chapter 26:1-12. Godly conduct on the part of the parent will bring blessings upon many generations of his offspring. The blessing fell upon Isaac because Abraham obeyed the voice of the Lord. But the father's weakness showed itself also in the son. But if God protected both Abraham and Isaac in their weakness and blessed them, although He allowed those who were supposed to have no fear of God to rebuke them for their weakness, we have reasons to hope that God may watch over us too.

Verses 12-14. Prosperity always brings envy. "The blessing of the Lord it maketh rich, and he addeth no sorrow with it" (Prov. 10:22). Abraham was esteemed a mighty prince among the Hittites. Isaac became still greater. But with all his might he did not show arrogance, but proved himself distinctly a man of peace—one who could suffer the abuse of the envious without becoming embittered. Are you big enough to be envied of others? If so, you need to be still bigger of heart if you are not going to allow the envy of others to destroy your peace of mind.

Verses 15, 16. The envious always do themselves more harm than they do the envied. The Philistines needed the water from Abraham's wells. In their determination to keep Isaac from having any water they destroyed their own supply. When you do something for spite you will always suffer. Abraham had promised Abimelech that, in return for the kindness of the Philistines, his people would show kindness to them for three generations (Gen. 21:23), and Isaac was not a man to break a covenant. They had no cause for fear; it was envy that made them want Isaac to depart. You can't live in peace with the envious; it is better to move so far away from them that they won't bother you if you can; but don't carry any bitterness with you when you leave.

Verses 17-25. If you had a godly father, don't forget to dig again the wells that he used for himself. That which was good for father will be good for you, especially the wells of faith and worship. Abraham reared an altar unto the Lord. So did his son Isaac. Are you keeping up the family altar, and drinking at the wells of inspiration that made your father the saint he was? It will also mean spiritual enlargement for you, and PEACE.

Verses 26-35. If you hold your peace the time will come when the envious will acknowledge that you were right and they were wrong. But even if they don't the approval of God is sufficient. I Peter 2:12, 15.

THE WEAKNESS OF ESAU.—Genesis 25:19-34; 26:34, 35; 27:1-46

Lesson for May 23, 1937

Golden Text.—Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

Golden Text. Loss of self-control means defeat. You are not defeated by others; you are defeated by yourself. He who best masters himself becomes the greatest master of others.

The twins. From the basis of biological inheritance every child coming into the world can acquire any one of one hundred and twenty different characteristics. No wonder that there are no two children alike in the same family. But it does seem strange that twins could be so different. And it seems stranger still that they could choose such different paths of life. I had nothing to do with the getting of my inherited characteristics; but I have all to do with the making of a life upon that foundation. Esau did not become what he did because God hated him, but God hated him because he chose the life he did. With all his imperfections, Jacob had one redeeming quality—he craved and sought the blessing of God.

Genesis 25:19-34. By virtue of primogeniture the blessing of Isaac should have fallen upon Esau. But when Esau returned from the hunt ravenously hungry and found Jacob preparing a mess of pottage, he bartered his birthright for the same. In that act he proved his unfitness for the inheritance. The act of Eve was but a little thing, but it left its effect for evil upon every human being born since then. It seemed so desirable a thing for the sons of God to marry fair maidens who had no love for God, but it

brought on the deluge. It seemed a wise thing for Lot to choose the valley of the Jordan, but he drifted so far that he wouldn't even come back to Abraham when he lost all. Ishmael's mockery showed how the twig was bent, and so the tree became inclined. Straws tell which way the wind blows, and apparently insignificant decisions in youth give the direction to all the future course of life.

The price for which I am willing to sell a thing is the value I place upon it. If Moses esteemed the reproach of Christ of greater value than all the riches of Egypt, surely Esau should have thought the blessing of God of infinitely more worth than a mess of pottage. But let us not condemn Esau. Rather ask ourselves the question, "Do I properly evaluate and appreciate the spiritual as compared to the fleshly?"

Esau's marriage. Esau's second decisive choice was as bad as the first. More lives are wrecked by unwise selections of life companions than from almost all other causes combined. But it is not the choice itself that is at fault; it is the spirit that made you make that choice.

Chapter 27:1-29. In this story we can not justify the conduct of any of the parties concerned; but as a result God brought the blessing upon the head of the most-deserving. Not because Jacob was so good, but because Esau was worse, is the reason God allowed this thing to come to pass. But let us not forget that Jacob did not get the blessing of spiritual things at this time.

Verses 30-40. Of the blessings of the field there are enough for all, and Esau got his share. The question is not so much what we get, but how we use that which we receive.

Verse 41. Rebekah was willing that the curse for deceiving Isaac should fall upon her. Some of it did. Her beloved son had to flee from home, and she never saw him again. But was Esau justified in getting angry? No. He had sold his claim to the blessing. He was wanting to take from Jacob that which he had sold to him.

Verses 42-46. Camouflage is a new word in our English vocabulary since the World War. It signifies a deceptive appearance. Rebekah's excuse for sending Jacob away was like that. No doubt she did not want Jacob to marry a daughter of Heth, but the real reason was the fear of Esau. But Rebekah is not alone. In every walk of life we find people camouflaging the real reason for conduct with something that looks better to the masses, until we wonder if all men are not liars. And so deceptive are our own hearts that we usually think it would be unwise to give the real reason. Search yourself the next time you would do something for which you must give a reason.

THE REMAKING OF JACOB.—Genesis 28:1-33:20

Lesson for May 30, 1937

Golden Text.—Be not conformed to this world; but be ye transformed by the renewing of your mind.—Romans 12:2.

Chapter 28:1-5. When Jacob sought through trickery to win the blessing of Abraham, he failed. But when he came before

Isaac as an obedient son he won the blessing; and with it upon himself he went forth to make a man of himself in the world.

Verses 6-9. Although Isaac loved Esau, yet Esau's intermarriage with the Hittites was a grief of mind to both Isaac and Rebekah. Jacob's respect and obedience to his father and mother in this matter showed him to have the qualities that can be developed into true manhood. Esau's matrimonial patchwork did not give proof of intrinsic nobility.

Verses 10-22. Jacob was more than seventy years of age when he left for Haran. With all his many faults he had one redeeming quality—he sought the favor and blessing of God. God meets those that seek His face. As our soul followeth hard after Him, His right hand upholdeth us. It thus happened to Jacob. Did Jacob grasp the deep significance of his dream? Did he realize that that ladder or stairway was the Son of God and that all the blessings that ever came to man from God came through the Son, and that all the promises of God had their Yea and Amen in Him; and that the angels of heaven do His bidding in ministering to His believing ones here below? It is doubtful if he grasped all these truths, but he did grasp this, when God said, "I'll never leave thee nor forsake thee." Jacob got that. If I get that too, I'll not need to fear what man can do unto me.

Bethel. Bethel means House of God. There was no building there. Jacob was out under the open sky. No house is big enough to hold God, yea, even the heaven of heavens cannot contain Him. But the place where I meet Him is God's house and at the feet of Christ is the gate that allows entrance to the way to heaven.

Vows. Did Jacob bargain with God? Apparently so. Did he do wrong? If he did it was not in the vow but in the fact that he delayed the hour of full surrender for more than twenty years. "When thou vowest a vow unto God, defer not to pay it" (Eccl. 5:4). But Jacob kept his vow, which is more than many a professed follower of the Lord is doing. Better fulfill your vows now. Whence did the sense of obligation of the tithe originate? We know not. We only know that Abraham gave to Melchizedek, priest of the most high God, one tenth of the spoils of battle, and that here Jacob offers to give God one tenth of all his increase. It did not begin at Sinai and did not end at Calvary. Unless we have lost our sense of obligation to God for all His loving care and blessings we will freely give Him the tenth. Don't say that to tithe means to get under the law. Love does not abrogate the law, it fulfills it. But those who tithe are never the losers. God blesses such more than He does those that don't. Jacob became rich in a few years after he made that vow.

Chapter 29. Love is the strongest force working in the world of men. This story does not say much about the love of these women and children, but it does tell in many ways of the strong love for his family of this man who finally became a prince of God. And it is the father love in the breast of millions of rough men that drives them daily through backbreaking toil; that makes them risk their lives, just so that they can provide for wife and the babies. The labor is easy and the

time is short, when the man knows that a loving wife will greet him and little arms will cling around his neck when he gets home.

Chapter 30. Children are an heritage of the Lord. The rich people of any community are not the millionaires but those with large families of noble sons and daughters. But Jacob began to get wealth only after he had a family to live for.

Chapter 31. When the Lord wants me to move elsewhere he makes conditions intolerable where I am. He did so to Jacob, who was then willing to return to Canaan, even though that meant meeting a brother offended who is usually harder to win than a strong city.

Chapter 32. For more than ninety years Jacob sought the blessing of God on his life. He finally won the victory at Peniel and became a prince of God where formerly he had been a cheat. "Seek, and ye shall find."

JOSEPH'S READINESS FOR SERVICE —Genesis 37-41

Lesson for June 6, 1937

Golden Text.—Seest thou a man diligent in his business? he shall stand before kings.—Prov. 22:29.

Gen. 37:1-17. By virtue of primogeniture, Reuben should have been Jacob's successor as head of the tribe, but through misconduct he had forfeited his right to that position. Jacob's other sons' conduct often was other than commendable. Only Joseph behaved himself worthily. Is Jacob to be blamed for preparing him to be his successor? I think not. But the smaller the soul the more you are given to envy as you observe another's advancement. Envy is always the vice of small souls. But did Joseph do right when he told his father about his brother's wickedness? Why not? Lattling is a vice. But you owe obligations to all men. If you have a father and mother you owe them greater obligations than to any other persons. If you are employed, your first duty is to your employer; if a pupil, your first duty is to the school; as a citizen your duty is to the state. To shield wrongdoers whose actions will be injurious to the group to which you owe greater obligations will make you a partner in their sin. It is your duty to do that which will stop such conduct. And if you can't stop it, it is still your duty to fight against it. It is a mistaken sense of honor that makes me shield the wicked. But just to talk about people's mean acts because you like to hurt them is reprehensible.

Verses 18-36. The dreams and ambitions of youth are due for many a rebuff. Only when there is exceptional character in the youth will the vision remain undimmed until final realization. Those who are faithful to lofty ideals must expect to suffer from the rage of the base. But present suffering for the right leads to future enlargement. Psa. 66:12.

Chapter 39. Col. 3:23. We judge characters more by their reaction to the disagreeable than by their conduct when things go well. Joseph cried when his brethren sold him, but when the deed was done, he made the best of the situation by being the best slave in the house of Potiphar. No man is

fit to be a ruler who would not make a good slave. Good looks and attractive personality are highly desirable qualities, but the possessors thereof are subject to temptations that the less fortunate escape. Good looks and good hearts can and often do go together. If Joseph remained true to his lofty ideals at such a time none of us has any excuse to let go our righteousness.

In prison. In the home of Potiphar Joseph was a model slave; in jail he is the model prisoner. To the willing heart there is always the opportunity of service for others. Had Joseph not had a sympathetic discernment he would not have noticed the troubled features of the butler and baker; had he not cared for others he would never have inquired the cause, and he would have missed the opportunity to become prime minister of Egypt and to save many people alive from famine. The destiny of men and nations often hinges upon apparently inconsequential things. That dream did not come to the butler and baker that they might know their fate, but that Joseph might be brought before Pharaoh at the right time. Some say that the butler never kept his promise to Joseph. God overruled that he forgot until the right time. At the right time the butler remembered, and Joseph was given opportunity to have his rendezvous with destiny.

Joseph's promotion. When Pharaoh had dreams that none could interpret, the butler remembered the "trust" of his prison days to whom the interpretation of dreams was no difficulty at all. And no doubt he was proud of the fact that he could find a man who could do what the king desired to be done.

Joseph was a gentleman. He would not appear before royalty except in a becoming manner; he shaved and dressed himself. You can be a gentleman in rags, but you are no gentleman when you prefer rags. Joseph was humble. He did not suggest himself for the job of Food Conservator, but just gave advice to Pharaoh that a man discreet and wise should be found who would look after these matters. Pharaoh saw that the man for such an occasion was a man in whom the Spirit of God was. Egypt had a large body of priests, and they were supported by royal bounty; Pharaoh had many retainers in the government; but among them all there was none equal to the boy who had been faithful at home, then in the house of Potiphar, and then in prison. When God opens the door no man can shut it, but he only opens it to the worthy. Rev. 3:8.

Lancaster, Pa.

TABERNACLE STUDIES

(Continued from page 149)

brief summary will be given at this time. The ceremony of the Day of Atonement reveals not only what Christ shall be on that great day of His finished work, but portrays all that Christ has been for us.

The high priest shall wash his flesh and put on only his linen clothes but wear his mitre. Thus Christ came, the chosen of God, but having laid aside all of His glory. He came to offer Himself for the sins of the world. Thus Aaron took the bullock for himself and the goat for the people and offered

the blood in the most holy place. Christ laid down His own life, and became our representative,—He the bullock and we the goat,—in dying on the cross for the sins of the whole world.

After the offering of the sin offerings, whose flesh was burned outside of the camp, the high priest washed his flesh and put on his garments of glory, and came forth to present unto God the whole burnt offerings, the sweet savour offerings for himself and the people. Thus Christ arose, ascended, and will again come forth with blessing upon the world. It will be at that time that the work of His redemption will have been completed and the world shall be blessed with the benefits of His suffering and death, by which sin has been put away and eternal glory shall have been brought to those who believe.

"THE GLORY IN THE CLOUD"

From a jeweler comes this statement: "An imitation diamond is never so brilliant as a genuine stone. If your eyes are not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation stone is practically extinguished, while the genuine diamond sparkles even under water and is distinctly visible. If you place a genuine stone beside an imitation under water, the contrast will be apparent to the least experienced eye."

The religion of many people seems genuine so long as they do not have to undergo affliction and trials. But when they are submerged under the waters of suffering, their faith is no longer a beautiful and resplendent thing. But at such times those who love God and trust Him reveal themselves as true gems in the diadem of the kingdom.

Many of us are required to live for the time being in the shadows. Is our faith of the kind that enables us to see the glory of God in the cloud?—Frank R. Elder, in Western Recorder.

CAST A LINE FOR YOURSELF

A young man who was "down and out" stood listlessly on a bridge, watching some anglers. He was poor and dejected. Seeing a basket filled with fish, he sighed: "Now, if I had those, I would be happy. I could sell them at a fair price and buy food and get a lodgingplace."

"I will give you just as many and just as good fish," said the owner, who had chanced to overhear the words, "if you will do me a trifling favor."

"What is that?" asked the other.

"Only tend this line till I come back."

The proposal was gladly accepted. The old man was gone a long time. Meanwhile the fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in. When the owner returned he had caught a large number. Counting out from them as many as were in the basket and presenting them to the young man, the old fisherman said: "I fulfil my promise from the fish you have caught, to teach you that whenever you see others getting something which you desire, you must not waste time in foolish wishing, but cast a line for yourself."—Selected.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. M. Editor

Glorious things have been secured for the believer through Jesus Christ. It is a thought that should thrill us more than any of the opportunities in earthly affairs that our Redeemer has accomplished great things for us. In His heavenly relation He has carried our humanity before the throne of God and has paved the way for our entrance there. "All power" is at His disposal in our behalf. We need not despair because of our weakness or unpopularity in the world. We need not be distressed that Satan is stronger than we are. A "stronger than he" is available to us, and the only reason for us to be distressed is when we have exposed ourselves by getting out of touch with God in Jesus Christ. This is the greatest peril of our times, that men with all the opportunities of the Gospel should remain outside of the fold of safety and spurn the power that is able to keep all the forces of darkness at bay.

Think of this glorious fact in the study of the lessons for May 9, 16, and 23, and may God fill our hearts with gratitude and praise and stir us up to a sense of our responsibility to act upon our opportunities, and to use the methods at our disposal in winning the many lost ones who are still in darkness to the wonderful privileges in Christ Jesus. In this latter thought connect the topic for May 30 and consider the importance of the topic for June 6.

The Topics Committee who looks forward for another year in plans for the Young People's Meeting will have a meeting in the month of June (D. V.). We invite the interest and prayers of Young People's Meeting workers for that meeting. Should there be any suggestions which the Lord has laid upon your heart you can send them to some member of the Topics Committee for consideration.

A "Handbook for Young People's Meeting Workers" has been compiled for the special benefit of workers and for those who need help in organizing and conducting Young People's Meetings. We would urge a reading of this Handbook. Distribute it among the workers and leaders throughout the Church. It will be a means of enlarging our vision and strengthening the work, if the experience and suggestions compiled therein be properly digested.

Conquest

Dark and thorny is the desert
Thro' which pilgrims make their way;
But beyond this vale of sorrows,
Lie the fields of endless day.
Fiends loud howling thro' the desert,
Make them tremble as they go;
And the fiery darts of Satan
Often brings their courage low.

O young soldiers, are you weary
Of the troubles of the way?
Does your strength begin to fail you,
And your vigor to decay?
Jesus, Jesus will go with you,
He will lead you to His throne,
He who dyed His garments for you,
And the winepress trod alone.

He whose thunder shakes creation,
He who bids the planets roll;
He who rides upon the tempests,
And whose scepter sways the whole—
Round Him are ten thousand angels,
Ready to obey command;
They are always hovering round you,
Till you reach the heavenly land.—Selected.

THE ASCENSION OF OUR LORD.— Acts 1:1-11; Luke 24:50-53

Topic for May 9

MOTTO

"King of kings and Lord of lords."

MEDITATIONS ON THE TOPIC

I. **The Ascension of Jesus.**—"What and if ye shall see the Son of man ascend up where he was before?" Jesus asked this question of the unbelieving Jews. He knew that the fact of His ascension would give evidence of His deity and power which they could not gainsay. Yet men who are determined not to believe are never blessed by convincing evidences. They go on resisting the truth to their eternal condemnation. Nevertheless to those who are honest and accept the truth it is a great comfort to know of the reserves of power at the disposal of God's children. It is a blessing to know these evidences also in order that we may not be overthrown by the deceptions of the wicked, that the mouth

of the gainsayer may be stopped from deceiving the hearts of the unlearned and endangering their souls.

We have a Savior in glory. He is our intercessor there. His own blood has not lost any of its atoning merits throughout the centuries. "He ever liveth to make intercession for us." Blessed result of His resurrection and ascension! A living Savior can always be ready when we cry to show before the tribunals of heaven that we have a right through Him to "the unsearchable riches" which His blood has obtained for us. All the forces of darkness cannot be combined in sufficient power to stand against the power of Christ who represents our case before the throne of God in glory. The dragon (Satan) is cast down with his angels from his position of accusation against the saints. Their power lies in the efficacy of the blood of the Lamb which they claim as the atonement in face of accusations. It is this efficacy which casts down Satan "as lightning" from a position in the heavens. Rev. 12:9-12; Luke 10:18.

II. **The Text.**—Acts 1:1-11.—This gives

the account of the day of Ascension when Jesus went up to take His place in the heavens.

Luke 24:50-53.—The disciples saw in Him one to be worshiped after He had left them in such a triumphant manner.

III. **Suggestions for Junior Programs.**—It is helpful to get a real glimpse of how conditions really are concerning our Lord and Master. Boys and girls should have a clear conception of whence He came, why He came, His finished work on earth, His ascension to glory, what He is doing there now, what He is expecting of us, what He will do after our work is done, His coming power and glory.

Oh, how we need to get in line with the plan of God for men who are saved through Jesus Christ! Along with the ascension is suggested His return to earth again. That will be a glorious time for the prepared but a terrible time for the unprepared. These thoughts should be impressed by the discussions and the reading of the Scriptures.

OUTLINE STUDY

I. A Return to His Former Glory.

1. To where He was before.—Jno. 6:62.
2. To God that had sent Him.—Jno. 7:33, 34.
3. To the Father.—Jno. 14:28.
4. With the glory of the past.—Jno. 17:5.

II. The Purpose of the Return to Glory.

1. To prepare a place for the believer.—Jno. 14:2, 3.
2. That the Spirit may be sent.—Jno. 16:7.
3. To assure us of His power in our behalf.—Eph. 1:19, 20.
4. To fill all things.—Eph. 4:8-10.
5. To assume His rightful power.—Heb. 1:3, 4, 8, 13.
6. To serve as our high priest.—Heb. 4:14; 9:24.
7. To await the victory over His enemies.—Heb. 10:12, 13; Acts 3:20, 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word. "Ascend," etc.
2. The Son of God from Glory Goes Back.
 - a. The Lord came from heaven.
 - b. He finished His earthly work.
 - c. He taught His disciples.
 - d. He went back to heaven.
3. His Service in Heaven Today.
 - a. At the throne with the Father.
 - b. An intercessor for us.
 - c. Preparing for us to be with Him.
 - d. Waiting till the time to judge the wicked.
 - e. Helping those who bear His Gospel.

For Seniors.

1. The Ascension Power
2. The Hope the Ascension Power Gives Us.
3. An Intercessor for us.

PERSONAL THOUGHT

There is a Savior in heaven, whom I am waiting for and counting upon to meet all the needs of my life.

SEED THOUGHTS

Having made an expiation for sins, He is set down on God's right hand forever. There is no more that even Immanuel can do. This is Love's extremest effort, God's last and greatest gift, God's own sacrifice. Can there

be any escape for those who neglect so great salvation?—Jas. Hamilton.

Christ whose glory fills the skies,
Christ, the true, the only light,
Sun of righteousness arise,
Triumph o'er the shades of night;
Dayspring from on high, be near,
Dayspring in my heart appear.
—Toplady.

He is gone—but not in vain,
Wait until He comes again;
He is risen, He is not here,
Far above this earthly sphere;
Evermore in heart and mind,
Where our peace in Him we find,
To our own Eternal Friend
Thitherward let us ascend.

—A. P. Stanley.

THE COMING OF THE HOLY SPIRIT.

—Acts 2:1-40

Topic for May 16

MOTTO

"Receive ye the Holy Ghost."

MEDITATIONS ON THE TOPIC

I. **The Coming of the Holy Spirit.**—The Spirit of God was not a stranger to earth when He came upon the disciples at the day of Pentecost. He had been with the Father and the Son in the creation of the world. He had wrought in the holy men of God who spake as they were moved by Him from of old. He was in Jesus Christ in an unmeasured way. But He had not yet been poured out upon "all flesh" in such a way as He was when Jesus had ascended and finished the work of redemption. He was now available to every child of God and to every sinner who would repent and accept Jesus as the Savior. Jesus the Sinless One was now seated in glory. His sin-cleansed ones now were heirs of the inheritance and could receive the Holy Spirit. Jesus' earthly mission was fulfilled, and now the Holy Spirit was taking up the mission in a new dispensation of grace. He was coming to dwell in the believer and to bring the conviction of sin and of righteousness and of judgment into the world and thus draw all men unto Jesus. Jesus had said, "If I depart, I will send Him unto you." It was a blessed day when the Holy Spirit was sent. It was then that the Church was born of which Jesus said, "The gates of hell shall not prevail against it."

This is an important stage in the work of God. We do well not to trifle with the work of the Holy Comforter. Men might speak against the Son of God in the flesh and receive forgiveness. But when men blaspheme the Holy Ghost they are in an unpardonable sin. We do not have Jesus present in the flesh. But we have the Spirit dwelling wherever there are those who obey Jesus. He is at work accomplishing through His own the work of saving grace toward all men.

II. **The Text.**—Acts 2:1-40.—This gives an account of the coming of the Holy Spirit upon the body of believers who had assembled at one place at Jerusalem. When the people heard and saw the wonderful manifestation and inquired into its meaning, Peter explained it and showed by the Scriptures that it was according to prophecy and was fulfilled because of the work which Jesus had accomplished.

III. **Suggestions for Junior Programs.**—When children are old enough to grasp the thought of spirit and they often are at a much younger period than we realize, they may then be led to the thought of God's Spirit, called holy because of His spotless character and divine nature. It is He who can dwell in men and have fellowship with the spirit of man,

when the spirit of man is made clean by the blood of Jesus in those who have confessed and believed.

By following the suggestions of the outline in Suggestive Assignments for Juniors you can bring out the lessons on the Holy Spirit naturally as they are developed in the Scripture. Jesus came and prepared the way for us to be saved. The Spirit comes in the hearts of those saved. The saved and obedient may continue in the fellowship of the Spirit. The Spirit will make them like Jesus if they follow His promptings and heed the teachings of the Bible.

Tell the story of the day of Pentecost, or let the boys and girls tell it as vividly as they can, emphasizing the truths as they proceed.

OUTLINE STUDY

I. The Time for the Spirit's Coming.

1. According to prophecy.—Joel 2:28-32.
2. After the Son of God in the flesh went up.—Jno. 16:7-10.
3. After the sacrifice for sin had been made.—Gal. 4:4-6.

II. The Service of the Holy Spirit.

1. A comforter in the Son's place.—Jno. 14:16.
2. To indwell instead of dwell with.—Jno. 14:17.
3. To satisfy soul thirst.—Jno. 4:14.
4. To teach believers.—Jno. 14:26; 6:45.
5. To bear fruit.—Gal. 5:22, 23.
6. To give hope.—Gal. 5:5.
7. To give assurance.—Eph. 1:13, 14.
8. Power.—Acts 1:8; Eph. 3:16.
9. To unify God's people.—I Cor. 12:13; Eph. 4:3, 4.
10. To enable prayer.—Rom. 8:26; Jude 20.
11. To reveal the things of God.—I Cor. 2:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Holy Spirit."
2. Why God Sent His Son.
3. Why He Sent the Holy Spirit.
4. Who May Have the Spirit?
5. What the Spirit Will Do with Us.
6. The Day of Pentecost.

For Seniors.

1. The Time of the Spirit in the World.
2. The Work of the Spirit in Us.
3. Conditions for the Spirit's Indwelling.

PERSONAL THOUGHT

God has sent the Holy Spirit for the blessing of souls. How ready we should be to receive Him and give Him a welcome into our hearts!

SEED THOUGHTS

As the blood of Christ is the fountain of all merit, so the Spirit is the fountain of all spiritual life; and until He quickens us, imparts the principle of the divine life to our souls, we can put forth no vital act of faith to lay hold upon Jesus Christ.—John Flavel.

A religion without the Holy Ghost, though it had all the ordinances and all the doctrines of the New Testament, would certainly not be Christianity.—Wm. Arthur.

The Holy Spirit will not put His seal on a partial surrender.—Sel.

We overflow with that with which we are filled. If we would do right and have a right influence we must be filled with the Holy Spirit.—Sel.

Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be thou our guardian, Thou our guide,
O'er every thought and step preside,

The light of truth to us display,
And make us know and choose Thy way;
Plant holy fear in every heart,
That we from God may ne'er depart.

Lead us to holiness, the road
Which we must take to dwell with God;
Lead us to Christ, the living way,
Nor let us from His pastures stray.

—S. Browne.

GOD'S MINISTERING SPIRITS.— Psa. 91; Heb. 1:4-14

Topic for May 23

MOTTO

"He shall give his angels charge over thee."

MEDITATIONS ON THE TOPIC

I. **Angels, as God's Ministering Spirits.**—It is a beautiful service to be under the direction of one so glorious and so great as the Holy God. The angels of God who have kept their first estate and remained faithful to Him have had a glorious opportunity in service. God has undertaken a wondrous task in the creation of the world and of man. Man has multiplied the labors of God by sin. Instead of bringing judgment only upon man for sin, God has made a glorious plan by which man may be redeemed. The agency of angels has been employed in carrying out the great service of God toward those who are the heirs of salvation.

Sometimes angels have been used as messengers of wrath against the ungodly. When the ungodly would destroy God's people God sent an encampment to deliver them from the wrath of the enemy. Sometimes vengeance was meted out by the angels appointed to destroy the wicked. Often God's angels have come to minister and to strengthen those who were in need of help. As the work of salvation progresses, the heavenly hosts rejoice. Angels assisted in making known to Mary and to Joseph the needed information concerning God's plan in the birth of the infant Jesus. Angel messengers came to Joseph when the child was in danger and when the danger was past, enabling him to know what to do for its safety. Angels are near to God as the special guardian of little children. Any moment they are ready to go forth at His bidding to help them. What God does for little children, He does for all His saints. His help is a very present help in trouble.

II. **The Text.**—Psa. 91; Heb. 1:4-14.—The first passage gives a description of God's loving care over those who dwell in His secret place. Here angels are described as having charge over God's loved ones to guard them from all harm.

The second passage, from Hebrews, has explanations of the superiority of the Son of God over angels. They are described as ministering spirits who minister in behalf of the heirs of salvation.

III. **Suggestions for Junior Programs.**—The lesson has a very wholesome place in the instruction to juniors. The boys and girls need to have a sense of the presence of spiritual and invisible forces who work for God and good. It would be a sad thing to think of the forces of wicked spirits who serve under the direction of Satan and not have a knowledge of the holy beings who serve under the direction of a wise and loving God and who have power and might to overthrow the work of the evil spirits. The Suggestive Assignments will bring out the phases of the subject that may be developed from the teaching of the Scripture. Worship by angels is one of the programs of heaven, and one which will not be the least of our delights when we join them in glory. The Bible instances of the ministry of angels in the world will be helpful stories to know and consider. Let some adult study the subject from the Scripture with a view of making it helpful to the boys and girls and to aid them in the preparation of their topics.

OUTLINE STUDY

I. What are They?

1. They are Spirits above man.—Psa. 8:5.
2. They have power and might above man.—II Pet. 2:11; Psa. 103:20.
3. Their power comes from God.—II Thess. 1:7.
4. Numberless hosts who worship and serve.—Heb. 12:22; 1:6, 14.

II. Their Service to Heirs of Salvation.

1. In the heavenly realm.—Isa. 6:6, 7; Rev. 8:3-5.
2. Upon the earth.
 - a. Encampment.—Psa. 34:7.
 - b. Sent to help.—Dan. 6:22; Acts 12:7-10; Matt. 26:53.
 - c. Given charge.—Psa. 91:11, 12; Matt. 18:10.
3. Rejoice over the salvation of men.—Luke 15:7, 10.
4. Delight in the Gospel plan.—I Pet. 1:12
5. Will gather out the evil in judgment.—Matt. 13:41-43; II Thess. 1:7-10.
6. Will gather the elect unto Christ.—Matt. 24:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Angels."
2. The Service of Holy Angels.
 - a. The praises they sing.
 - b. The messages they carry.
 - c. The deliverances they bring to saints.
 - d. Examples of angel ministry.
 - (1) Warning Joseph about Herod.
 - (2) Warning Balaam.
 - (3) At the tomb of Jesus.
 - (4) Opening prison doors.
 - (5) Helping and comforting Daniel.

For Seniors.

1. The Nature and Position of Angels.
2. Angel Ministry among Men.
3. The Angels in Glory.

PERSONAL THOUGHT

Wondrous things are provided for those who trust in the Lord. May we live in the secret of His presence.

SEED THOUGHTS

Angels are not the spirits of the departed, nor are they glorified human beings Heb. 12:22, 23. Neh. 9:6—"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host."—Evans.

Psa. 103: 20—"Angels that excel in strength." One angel was able to destroy Sodom and Gomorrah, and other guilty cities; one angel smote the first-born and rolled the stone from the mouth of the tomb. One angel had power to lay hold of that old dragon, the devil (Rev. 20:2, 10); one angel smote a hundred and fourscore and five thousand Assyrians Isa. 37:36. Their power is delegated; they are the angels of His might (I Thess. 2:7), the ministers through whom God's might is manifested. They are mighty but not almighty.—Evans.

An angel ministered to our Lord when in Gethsemane He wrestled with His great and bitter sorrow. What a benediction to the mighty Sufferer was the soft gliding to His side of that gentle presence, in touch of that soothing, supporting hand laid upon Him, in comfort of that gentle voice thrilling with sympathy as it spoke its message of love! Was it a mere coincidence that just at that time and in that place the radiant messenger came? No, it is always so. Angels choose such occasions to pay their visits to men.—Sci.

With silence only as their benediction,
God's angels come;
Where in the shadow of a great affliction
The soul sits dumb.—Selected.

MISSIONARY METHODS.—Luke 19:1-10; Acts 8:4-25

Topic for May 30

MOTTO

"I am made all things to all men, that I might by all means save some."

MEDITATIONS ON THE TOPIC

I. **Methods in Missionary Work.**—The Holy Spirit follows the path of the human mind to bring the great facts of sin and the judgment and of deliverance from sin through Jesus Christ. Not every mind can be approached from the same angle. But every mind must reach the same conception of its need and of the possibility of salvation through the Lord Jesus Christ to those who meet the conditions for salvation.

There is danger that people get so set into the formalities of method that they block the way to their own usefulness in the service of soul-winning. We cannot meet every one in church. We may not get the chance to have every soul hear a sermon in a church. But we may deliver the essentials to a soul finding salvation in the course of an ordinary conversation, if we are in the hands of God and are burdened for the salvation of the lost.

The methods of approach which Jesus used will give us an illustration of methods we may use in dealing with individuals or certain classes of people. There must be such a touch with the Gospel message and such a perception of what the state of the lost soul is that God may use us in illuminating the mind of the lost with the truth of God. This we cannot get alone by study. There must be consecrated, prayerful study. And there must be prayerful observation of the conduct and perception of the soul with whom we labor if we would know how to speak to them of the saving grace of God. It is possible to make our personal work too long drawn out in secular conversation so that we never come to the real point at issue till the soul has passed from our view. We may be so hasty that we drive the soul away because of prejudices that must first be overcome. So "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

II. **The Text.**—Luke 19:1-10.—This passage brings before us Jesus' method with Zacchaeus. By becoming his guest and showing a friendly attitude He broke every barrier that would hinder bringing the truth to the heart of Zacchaeus.

Acts 8:4-25.—Here we have the dealing with souls by Philip and Peter. Many were converted and some, like Simon, had to be very plainly dealt with to point out the wickedness of their hearts and show the seriousness of their error.

III. **Suggestions for Junior Programs.**—Not everybody can preach in a public sermon. But all can do something that will help to bring the message of salvation to the lost soul. Some souls know enough already but need the encouragement of faithful lives. Any boy or girl can do that much for the salvation of others. As Jesus has taught, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Then so much depends on what we say with our tongues. We can spoil a whole lot of good influence by a hasty or careless word on our tongue.

The effort should be in the meeting with juniors to show in what ways the junior may be helpful in winning others for Jesus. Goodness is expressed in so many ways that will incline sinners to seek the Lord and give their lives into His hands. Follow the course

suggested by the Suggestive Assignments for Juniors.

OUTLINE STUDY

I. Some Methods of Jesus.

1. The one-by-one method.—Jno. 1:38-51.
2. The Samaritan method.—Jno. 4:1-26, 39-42.
3. The Nicodemus method.—Jno. 3:1-21.
4. The spiritual application method.—Jno. 6.
5. The parable method.—Matt. 13; Jno. 10; Luke 10:25-37.
6. The two-and-two method.—Luke 10:1-22.
7. Preaching and healing method.—Matt. 4:23-25.
8. The exposure of sin method.—Matt. 23.
9. The guest method.—Luke 19:1-10.

II. Methods in Heeding the Great Commission.

1. The empowered witnesses.—Acts 1:4-8.
2. Preaching the Gospel and witnessing of Jesus.—Acts 2:14-40; 3:12-26.
3. Church ordinances and organization.—Acts 2:41-47; 6:1-7.
4. Circumstantial witnessing.—Acts 8:4-8; 11:19-21.
5. Divine direction.—Acts 10:1-48; 11:1-18.
6. Sent forth of the Spirit by the Church.—Acts 13:1-3.
7. Meeting problems.—Acts 15:1-31.
8. The writing of letters.—See Epistles.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Witness," etc.
2. Ways of Giving the Message of Salvation to Men.
 - a. Preaching the Word.
 - b. Telling to those we meet.
 - c. Showing by a righteous life.
 - d. Helping by deeds and gifts of love.
 - e. Distributing the Word of God.
 - f. Handing out written messages.
 - g. Helping others to go and teach.

For Seniors.

1. Reaching the Individual.
2. The Needed Power.
3. Divine Direction.
4. Establishing the Work.

PERSONAL THOUGHT

Am I ready to live and serve in the way God has given me power to do?

SEED THOUGHTS

Divine Host, let me be Thy guest. May I ever hear Thee saying to me, in all my perplexities and longings for deeper spiritual blessings, "Come and see."—Johnston.

Son of Man, lifted up for me, help me to lift Thee up for others. May I see that the love of God which gave Thee to men is worthy of my fullest faith and allegiance.—Selected.

Zacchaeus had said in his heart, "I must see Jesus," and Jesus responded to that: "I must abide at thy house." Note these two "musts." When the faith of man says, "I must," then the love of God says, "I must."

Whatever the weakness is, seek to discover it patiently and wisely. Conversation will often disclose it, or careful inquiry of those who know the individual. In every case the one truth to urge is that Christ is able to give strength sufficient to conquer every sin and every weakness. Always make plain the two constant essentials of faith and repentance to receive Christ. If any man has a longing to be free from the slavery of sin, this truth about Christ will win him in time.—Selected.

No Christian should assume to go to a friend without doing two things: first, seeking a blessing for the particular effort (Neh.

2:4-8); second, taking upon the heart the burden of the individual to be won. II Kings 5:2, 3. Even if the opportunity be suddenly faced, no word should be spoken without a silent prayer for help, a moment's thoughtful appreciation of the momentous issues at stake, and a purpose to be Christlike in spirit and earnest in the effort.—Johnston.

SEEKING FIRST THE KINGDOM OF GOD.—Matt. 6:19-34

Topic for June 6

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. **The Supreme Objective of Life** is the kingdom of God and His righteousness. Men are prone to be lost in the business of getting along in material things. Some are absorbed with their own families and kindred, which seems a step in advance of mere money-making and earthly gain. Yet if we fail to have the kingdom view of our family and friends we are living beneath the purpose of our Creator for our lives and shall at last lose both them and the kingdom.

What will the wealth of this world provide for us if all we seek in it is the present advantage of ease and comforts and passing pleasure? But if we set the kingdom of God in our vision and make every earthly enjoyment bend to what will advance the kingdom, we shall have all in its true relationship and can enjoy with a real joy both our money and our friends and loved ones.

The world admires the successful farmer and financier because of his good sense in adding values to his estate. But when that same financier is examined as to his heavenly resources it is too often a sad fact that with the earthly success the higher objective of life has been sorely neglected while the lower vision of earthly things have taken its place.

The lad who was moved to join the Volunteer Band has settled down into manhood with a striking career as a financier. The question that confronts our mind with reference to his life is this: Has all this success meant that the true ideals of a volunteer for missionary endeavor are fulfilled in the giving of corresponding values in means that will mean a greater service to the kingdom than his own enlistment of talents in dealing with lost souls?

II. **The Text.**—Matt. 6:19-34.—This passage gives our Savior's view of the highest objective of life. God and heaven and the things that give us an acceptance in heaven and make our life count for the kingdom of heaven are the things that should have first consideration.

III. **Suggestions for Junior Programs.**—The aim of the meeting with the juniors is to set before them the way of youthful seeking first the kingdom of God. God has a place for the boys and girls in which they may spend their young lives to His glory and in preparation for the more important days to come. Life in the home and at school and in contact with associates and in plans for the future work of life should ever have the thought in view of useful service for Christ and His church. The outline of Suggestive Assignments will set out the line of thought that may be followed in the meeting.

Too many worldly visions are set before our youth that must somehow be counteracted by the nobler visions which the Lord sets before us in His Word. Some of these points might be supplemented by biographies of men who have lived such ideals from childhood to manhood or womanhood and have fulfilled the plan of God. Such biographies may be taken from the common walks of life, or lives that have not necessarily been prominent to the public and yet have counted largely for the kingdom of God.

OUTLINE STUDY

I. The Kingdom of God Holds First Place.

1. In God's plan for us.—Luke 12:32.
2. In the things that are for our good.—Luke 12:33-40.
3. Above things earthly.—II Cor. 4:17-5:1.
4. The kingdom is eternal.—Heb. 12:28.

II. How We Seek the Kingdom of God First.

1. By giving first attention to the service of Christ.
 - a. In the winning of souls.—Col. 1:13, 28; I Cor. 9:19-27.
 - b. In the building up of the Church.—Col. 1:24; Eph. 5:25-27.
 - c. In preparing our own soul for His service.—Rom. 14:12-18.
2. By using the things of the world properly.—I Cor. 7:29-31.
 - a. Business.—Jas. 4:13, 14.
 - b. Socially.—II Cor. 6:14-18.
 - c. Intellectually.—I Cor. 2:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Kingdom of God."
2. Being about the Lord's Business.
 - a. In youthful days.
 - b. In our daily work.
 - c. In going to school.
 - d. In following a life occupation.
 - e. In seeking associates.

For Seniors.

1. First Things First.
2. Making Earthly Affairs Serve the Kingdom of God.
3. Letting God Order All Affairs According to His Will.

PERSONAL THOUGHT

What seek ye? May we set our affections on things above rather than on the things of earth.

SEED THOUGHTS

Jesus calls us o'er the tumult
Of life's wild and restless sea;
Day by day His sweet voice soundeth,
Saying, "Christian, follow me."

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures:
"Christian, love me more than these."

Jesus calls us; by Thy mercies,
Savior, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.
—Mrs. C. F. Alexander.

See that you receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.—John Flavel.

The Word of God is not enough without the Spirit of God. In the light of the foregoing, you as readers of the Bible must punctuate the reading of it and every part of it with prayer to its divine Author, and then you will come to know "How to master the Holy Bible."

A small circle of usefulness is not to be despised. A light that does not shine beautifully around the family table at home is not fit to rush a long way off to do a great service somewhere else.—J. Hudson Taylor.

SAVED FROM FIRE

(Continued from page 136)

Long ago fire companies sometimes fought each other on the way to fires while the fire was bringing destruction. Churches have sometimes done this too. It would be unwise for a fire company to argue as to how the fire started, etc., while there were folks to be saved from the burning building. So while the fire of sin is destroying multitudes, may the church be busy in saving all she can from destruction.

In the great Chicago fire it is said that the water supply failed. The water of life will never fail. There is an inexhaustible supply coming from the throne of God. Enough for each, enough for all, enough for evermore.

Chambersburg, Pa.

THE DISH THAT INDUCED ESAU

(Continued from page 142)

with wheat; and even that he was to eat by measure, to show the scarcity of food that was to come upon the Israelites. In Egypt they are usually made into pottage, but in some places they are parched in a frying pan.

This might have been the parched corn of which we read in the Bible, though other kinds might also have been parched, as I have seen India corn sold in the streets of Cairo ready for eating. When in Mesopotamia last summer I dined with a gentleman who, after dinner introduced upon the table an ear of Indian corn, boiled; and each of us had a bite of it, and at it, all round the table, like the Bedouins sending the same pipe round and round.

Jerusalem, Palestine.

CHRISTIAN JEWS TO PALESTINE

The effort to establish the Jew in his ancient homeland has proved a difficult and even dangerous undertaking so much so that blood has been shed. And success is yet to be fully achieved. This recent proposal, to aid in solving the question by enlisting Christian Jews, may bring a new factor into the problem:

Proposing to add another problem to the load that British statesmen and soldiers are carrying in Palestine, as they seek to make good on the Balfour promise of a Jewish homeland, Abram Poljak, a Christian Jew, suggests an agricultural colony of Jews who have accepted Christ. He sees no reason why the Jew who has become a Christian needs to be separated from his national group, particularly since he regards Christianity as the completion and perfection of Judaism. He wants to keep them within the fold of Jewry, helping the Jew work out his social and economic salvation. But he poses the problem of making a living. Cut off from his usual contacts, the Christian Jew seems to be living off the missionaries. He appears to orthodox Jews to be a mere hireling. But a farming colony in Palestine, according to Mr. Poljak, would help the Christian Jews to make a living and to help build up the national home.—Selected.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE CORONATION AND PROTESTANT ENGLAND

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.—1 Timothy 1:19.

The British Crown is a symbol, it stands for the unity of a far-flung Empire. In the "Merrie Month of May" there will be a gorgeous ceremony. There will be a coronation in Westminster Abbey, with glittering processions and prayers—quite some display, both civil and ecclesiastical. There will be the clang of bells, boom of guns, flare of rockets, flame of bonfires, and the acclaim of millions. Wherever the Union Jack flies there will be celebrations. Much of the pageantry is Byzantine and ancient in its meanings. It may be that since commercial interests are involved there will be more interest in profits and pleasure than in understanding the traditional symbolism. Even to the British the throne is a mystery. In form it is a personal autocracy, but in reality it is democratic. Acting for the nation, Cromwell beheaded Charles the I in 1649, and William of Orange in 1688 drove James II into exile. Acting for the nation, Stanley Baldwin, as Prime Minister has replaced Edward VIII by George VI. The throne seems too big for any man to manage. Nevertheless, this throne has the accepted sovereignty over 500 million people—one quarter of mankind.

The coronation through the change of Kings has taken on a different aspect. For Edward VIII the drama of the coronation was more of a theater than anything else. With the new king, George VI, it is more of a sacramental rite, to go through with solemnity. In this he is much like his father, the late George V.

The significance of a coronation, however complicated may be the details, is simple. Shouts of "God save the King" announce that the sovereignty is accepted by the people.

His oath binds him to govern according to the laws and customs of Parliament and to maintain the Church of England. Anointing by oil is his consecration to a sacred office. The presenting of spurs and girding with a sword endow the king with power at home and abroad. He is vested in robes of righteousness, he holds in his hand the orb of sway over territory, there is clasped around his wrist a bracelet of ability, he holds the scepters of justice and mercy, he wears a ring that weds him to his Empire, he receives a gift of the Bible. Thus dedicated to his duties, he is greeted by the homage of the peers, and finally he partakes of the communion, so receiving grace of God.

The new king, given a beard, as well as some years, will be the replica of his father. The new queen is rapturously adored. Their children are the pets of the nation. Their home life is markedly appreciated. The fact that the family attends divine services every Lord's day also is appreciated by the associated nations. Since the king is in his forty-second year, it is hoped that his reign may be as long as that of his illustrious father. The next in line is Princess Elizabeth of York, or "Lilibet" as she used to call herself. She is now completing her eleventh year.

The empire over which King George VI rules is a hodgepodge, the like of which there has been none since the days of the Roman

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Empire. The Empire dots the seven seas, and the sun never sets on it.

Today the backbone of the Empire is Anglo-Scotch, royal and loyal in most respects. But there are representatives of almost every other race embodied as imperial subjects: French in Quebec, Germans in Southwest Africa, Dutch in South Africa, Italians in Malta, Spaniards in Gibraltar, Russians in Alberta, Cyprus Greeks. And again, Chinese in Hongkong, Amerinds in Canada, Hindus in India, Mongols in Nepal, Negroes in Africa and the West Indies, Malays in the Straits Settlements, Yankee expatriates in London, Maoris in New Zealand, Black Fellows in Australia, Jews and Arabs in Palestine. And there are others, too numerous to mention.

It is educational at this time to consider the extent of the far-flung Empire:

EUROPE	Area Sq. Miles	Population
England	50,328	37,354,917
Wales	8,012	2,593,014
Scotland	30,405	4,842,554
Northern Ireland	5,237	1,256,322
Isle of Man	227	49,338
Channel Islands	75	93,061
Irish Free State	26,592	3,000,000
Gibraltar		17,905
Malta	122	244,002
Cyprus	3,584	347,859
ASIA		
India	1,805,252	351,399,880
Aden	80	50,809
Ceylon	25,332	5,306,871
British Malaya	52,603	4,388,180
British North Borneo	31,106	270,043
Brunei	2,500	30,135
Sarawak	42,000	600,000
Hongkong	391	849,751
AFRICA		
South African Union	471,917	1,827,166
British South Africa	731,714	3,379,830
British East Africa	798,894	13,225,035
Zanzibar	1,020	235,428
Somaliland	68,000	344,700
British West Africa	499,211	24,963,316
Anglo-Egyptian Sudan	1,008,100	5,605,848
Seychelles Island	156	27,444
Mauritius Island	720	393,238
NORTH AMERICA		
Canada	3,684,463	10,374,196
Newfoundland	42,734	271,685
Labrador	120,000	4,500
British Honduras	8,598	51,347
WEST INDIES		
Bermuda	19	27,789
Bahamas	4,404	59,828
Barbados	166	172,182
Jamaica	4,450	1,050,667
Trinidad	1,862	386,712
SOUTH AMERICA		
British Guiana	89,480	310,933
Falkland Islands	5,618	3,101
AUSTRALASIA		
Australia	2,974,581	6,623,754

Papua	90,540	276,128
New Guinea	91,000	396,958
New Zealand	104,015	1,524,633
Oceania Islands	28,365	394,092

This brings us to an important aspect of the coronation. George VI will take the throne, as the "Defender of the Protestant Faith." The churches in England are manifesting a revival of faith, and are issuing evangelistic appeals. Responding to this movement, the monarchy has definitely abandoned the democratic secularism of Edward VIII and adopted an emphatic conservatism, religious and social. Their majesties go to church, invite the ministry to Sandringham. They associate with the older and more steady-going. The smart set now is ostracized.

England is officially Episcopalian; Scotland is officially Presbyterian; the Irish Free State is unofficially Catholic. So are French Quebec and the other Latin Colonies. India has the Hindu caste system, plus Mohammedans, Parsees, Sikhs, Buddhists, and a swarm of lesser fry. Religious liberty is granted throughout the Empire.

However, there is a sinister movement at work in the Empire. The Roman Catholic Church would like to end the feature of the coronation which makes the King take the oath to uphold and maintain the Protestant faith in England. Regardless of our attitude as to the right or wrong of the method of defense of the faith, if Romanism ever succeeds it will be a sorry day for England. The High Church of England is flirting with Romanism on the River Tigris. If it were not for the papacy, many High Churchmen would walk back to the Roman Catholic fold at once. Wherever Rome holds sway the standard of life is lowered, and also liberty is not granted to the same extent as in Protestant countries. It does not seem possible for England to revert to Romanism, but strange things happen these days. It is worthwhile reading Lord Macauley's statements regarding the blighting effect of the Church of Rome. This distinguished English statesman and man of letters, whose equal we are not likely to see again for a long time, speaks clearly and with striking warning:

From the time when the barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization and to good government. But during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has been everywhere in inverse proportion to her power. The loveliest and most fertile provinces of Europe, have, under her rule been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country around Rome with the country around Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural

disadvantages, to a position such as no common-wealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise.

THE MOBILIZATION OF 30,000,000 WORKERS IN THE UNITED STATES

He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.—Rev. 13:16, 17.

In discussing the proposed mobilization of 30,000,000 workers by the John L. Lewis labor faction, the C. I. O., or Committee for Industrial Organization, the "Sit-down Communism" of many strikers, the attempted regimentation of everything and everybody by the Government, we want it clearly understood, that we did not pen the above text about the "Mark of the Beast," so as to teach that "This" is "That." No! Emphatically, No! However, it is good to watch the straws, for they declare which way the wind is blowing.

The first reason for believing that the antichrist is not yet in the saddle, is the fact that the church is here. Then also the antichrist is not yet revealed. World alignments among the nations are not yet made according to prophetic forecasts. The setting of the quoted text is the following. I. Revelation, chapter 1, gives a picture of the **Glorified Christ**. II. Revelation, chapters 2 and 3, give a portrayal of the **Entire Church Age**. III. Revelation, chapters 4 and 5, give a glimpse of the **Translated and Glorified Church**. IV. Revelation, chapters 6 to 19, picture the **Great Tribulation Period**. (It is during this period that the antichrist usurps power, and declares a mark.) V. Revelation, chapters 20, to 22, picture **Future Things**.

What seems disturbing to thinking people is the intolerant attitude which organized labor takes. While writing in a Michigan post-office, near the strike zone of Flint, a lady was asked this question, "Your husband is no union man, why did he quit?" She replied, "Quit, why shouldn't he quit, when they threatened to send him home in a crate (coffin)?" Whether the John L. Lewis group succeeds in getting 30,000,000 workers mobilized or not, the threat faces the nation. Lewis declared emphatically that they put President Roosevelt into the White House. Right or wrong, the White House did not deny the charge. The following write-up gives an indication none too wholesome for American democracy:

With all the unprecedented power that the executive department at Washington has acquired, it has not been able as yet to establish industrial peace. The maritime strike on the Pacific Coast wore itself out after a complete deadlock that lasted just short of one hundred days. Losses incurred by the general public were far greater than those of the two contending parties. The men finally voted (seven to one) to end a strike that had exhausted their power of endurance. The waiting ships took on full crews in the early days of February. Some advantages were conceded to the men, but these could have been obtained by fair arbitration without interference with business. The Pacific coast will have to learn how to protect its own interests in affairs of this kind.

The automobile strike, although seemingly encouraged by the government at Washington, has had far less actual claim upon public sympathy, because a lawless minority was permitted for many weeks to throw the great majority of workers out of employment.

The deadlock had lasted for forty-four days when it came to an end by the signing of an agreement between the company and John L. Lewis, who had assumed the position of Napoleonic master of the strikers. A new organization called the United Automobile Workers Union had proposed to rule the entire automobile industry. The young Baptist minister nominally at the head of the movement was thrust aside in the course of the contest, and the dictator Lewis, occupying a hotel suite in Detroit, took full command. He pronounced himself satisfied with the settlement and claimed a great victory.

Mr. Sloan, at the head of General Motors, quietly declared that there was nothing in the agreement that sacrificed any of the principles set forth in the statement made by him at the beginning. The new union is allowed to be the bargaining agency only for its own actual members. It agrees to stop trying to intimidate workers who do not belong to it. Also it agrees not to violate the rules of law, order and decency by further strikes of violence while "bargaining" is in process. Mr. William Green, head of the American Federation of Labor, declares that in dividing the forces of unionism, Lewis had suffered a defeat that must affect harmfully the broad advance of organized labor.

The ordinary citizen can hardly escape the conclusion that this bitter contest, so needlessly prolonged, was not primarily a struggle between labor and capital. It was an echo of the political victory gained last November. Mr. Lewis was frank enough to base his bold adventure upon the government support he claimed, in return for millions of labor votes given to the Democratic party.

A stern word promptly issued from the White House, upholding the courts and denouncing the "sit-down" strike as lawless, outrageous and un-American, might have disconcerted John L. Lewis; but it would have ended the strike. It would have saved many millions of dollars to honest workmen, and would have secured exactly the same privileges of negotiation as were conceded by General Motors on February 11. Governor Murphy and the Michigan authorities could not eject the sit-down strikers without danger of bloodshed while they enjoyed the encouragement of the Secretary of Labor. All parties wished to avoid violence in the enforcement of the law. It was the political background at Washington, as frankly stated by Mr. Lewis, that carried the strike along through forty-four days.

Under the leadership of Mr. Lewis, the C. I. O. is a crusade. The unique purpose is to organize some 30,000,000 workers of the United States. Acknowledging that this figure may be an overstatement, it is perhaps sufficient to say that the C. I. O. intends to mobilize more men than have ever been mobilized in a democracy for any purpose—a mammoth army for collective bargaining for wages, hours, and working conditions. Perhaps the worst situation is the pitiless hand and attitude to men who do not want affiliation with such organizations. This effort to mobilize has reached into Canada. The main objective seems to be to organize workers into a mass union, thus to be able to control things in a more effective way. This movement being in line with the regimentation movement of the Washington Government is an ill omen on the horizon.

There are those who feel that John L. Lewis has his eyes on the White House, as the successor of the present occupant. To suppose that Lewis and his organization may succeed a hundred per cent may be fantastic, but if a third of that number are so gathered, there may emerge at last a genuine labor movement, a political party, a labor party. The political implications are so profound that it is difficult to think of them clearly. Or

rather, it is difficult to think of them without a man—a man in whose character the entire issue may be weighed. That man is John L. Lewis, leader of the C. I. O. movement. He is a practical unionist, with a flexible tongue, **A READY OPPORTUNISM**, and a pitiless hand.

Does anyone remember a time when so many people of all ages, from primary school children to veterans of long service in industry, have gone on strike?

Some new and very exasperating form of strike seems ever to be devised by sharp minds. One of the worst is the so-called "Sit-down Communism" kind. This was used effectively at Flint, and Detroit, Michigan. Behind the scenes were Communist leaders. This is their opportune time. These strikes showed conclusively that America is getting dangerously close to a Communist-inspired revolution. What makes it all the more serious is the fact that the Government at Washington was strangely silent. The Canadian Government spoke after the first Windsor, Ont., sit-down strike. This ended that kind, and made for law and order. The following by Dr. Louis R. Patmont, Berkeley, California, should at least have our consideration as a warning of possibilities:

Revolutionary Forces Working

Sit-down strikes throughout America have brought apprehension to even the most optimistic observers. Communist tactics now are used by labor agitators and are a real menace to our established national institutions.

For instance, the facts showed that the sit-down strikers comprised merely five per cent of the General Motors employees. Pickets were imported from other states; they were not only Communist inspired, but were also skilled in the methods used throughout the world by Communist agitators and strategists.

This technique, which has been taught for several years in the "workers' schools" throughout our country, was put to practical use. Virtual confiscation of the premises affected by the strike, picketing the inside and outside of these properties, appropriating the fuel and other commodities; in brief, disregarding all law of property rights and equity found on the statute books of state and nation, as well as active resistance to constituted legal authority, such as the police and the courts, was a daily routine.

There were enough militant and desperate radicals on hand to commit sabotage and destroy as much property as possible. They took precautions not to endanger their own comforts and safety. Ignorant foreigners were used as dupes. Effigy lynchings and riots were the order of the day.

Officers of the law frequently were attacked the moment they approached the plants, which had been turned into veritable fortresses by the strikers. In the Flint and Detroit riots many police officers and deputies suffered serious injury.

The city police department of Flint alone reported a casualty of eleven officers resulting from a single riot. Of this number only a few recovered sufficiently to return to active duty. The damage to cars amounted to thousands of dollars.

Law and order were scoffed at by the radicals as they continued to hurl insults and defiance at deputies and the police. Governor Murphy, a New Dealer, mobilized the Michigan militia, but refrained from making use of his police power and even promised the sit-down strikers that they would be supplied with food and other necessities of life.

The situation grew more desperate from day to day. The welfare agencies of the city of Flint reported from 300 to 500 relief applications daily. More than 300 of those applying for help were families of workers thrown out of employment by the strike and consequent shut-down against their will.

Yet permits to solicit funds were granted only to strike leaders, who were interested only

in the families of sit-down strikers. No guarantee was given that the funds thus accumulated would be used for relief purposes only.

Unable or unwilling to take in hand the strike situation, Governor Frank Murphy frequently communicated with Washington to place the responsibility into the hands of Federal authorities. An influenza epidemic seriously threatened the Michigan national guardsmen stationed in Flint.

New Red Strategy

The extent of the threat of Communism in the United States and its subversive propaganda, cannot be measured by the small vote cast by the Communist Party, because many active Communists are not citizens; neither can one get a correct appraisal of the true nature of Communist ambition.

Their claim that they are the true successors to "the spirit of the American Revolution of 1776," which secured our independence from English imperialism is misleading. This new radical terror is not the defender of our democracy. The cruelty, serfdom, class hatred and lust of murder of international Communism, is too well known to put credence to such extravagant claims.

Wherever Communism has gained control it has robbed men of the benefits of democracy, denied them liberty of the person, even the right to strike, and has destroyed contentment and human happiness.

While millions of Americans have not yet recovered from this stunning surprise, namely a decided swing of the country to the left, as witnessed by the recent presidential election, the New Deal is already seeking to curtail our Supreme Court and asks for new powers for the potential dictatorship of the present Administration.

The Department of Labor, we learn, is to be given new powers. According to a Washington news bureau's report, released on January 14, there is to be a reorganization of legislation which will slate for abolition all such boards and officials which will in any way interfere with the future program of the New Deal.

Senator Shepperd of the Senate Military Affairs Committee, together with Lester Hewitt, chairman of the House of Representatives have prepared a bill for the conscription of finance, industry, and man power. They demand powers for the President of the United States, upon the declaration of a war, the like of which were never before held by any dictator.

Such a demand is pregnant with possibilities which spell "danger", first of all because of the vagueness of this demand and also because of the fact that American radicals who are responsible for the present epidemic of sit-down strikes, could create an immediate "situation" which would confer such powers upon the Chief Executive regardless of his attitude toward existing laws and the much decried Constitution of the United States.

In view of the fact that such a proposal has the backing of powerful military organizations, all those who object to such a plan and who recognize that it may result in disastrous possibilities for the country, may find themselves brushed aside or completely ignored.

An American "Soviet State"

To be sure the arguments in favor of the above proposal are made in the name of humanity and purport to be advanced in the spirit of altruism. All profit must be eliminated when a national emergency arises we are told, but on the other hand there are no proposed safeguards against bureaucracy, graft, corruption and tyranny.

The system of taxation heretofore employed to check profiteering, is regarded as insufficient. To curb all industry, managements and workers alike, which until now operated in compliance with the laws of supply and demand, a dictatorship is proposed.

The old order of things is said to no longer meet the new social and political needs. The law of the land is said to be inadequate. Instead wages, prices, and distribution are to be regulated by executive order. The Government

also is to regulate the percentage of earnings which may be kept by all parties concerned.

Thus the United States may be converted overnight into a great Soviet State where no one is exempt from government orders and free from the scrutiny of a G. P. U., of one kind or another. The proposal not only means that we must follow Russia, Germany, or Italy, but holds forth even greater extremes than those which have converted the population of these countries into governmental chattels and serfs.

If Congress should adopt such extreme legislation, we may suddenly find ourselves ordered about by newly created officials whose authority will extend into every activity of life, telling us what to do and what to leave undone. **There is latent in the proposed system the tremendous possibility of an absolute dictatorship.** No one can predict how soon this power may be abused in such a manner as to destroy the very vestige of American democracy.

Federal Council Involved

The General Motors strike was not called for an increase in wages. The strikers themselves declared that wages have never been higher. There was no complaint because of the fifty dollar minimum Christmas bonus which was given to the employees, as well as the voluntary raise in wages granted.

The dispute arose because of the union's demand for exclusive bargaining rights even though it had been determined that its members comprised less than five per cent of all company employees.

The present sit-down strike proved to be merely a trick of the American radicals to test out its ability to stop the wheels of the American industry and hasten the day when a "national emergency" would be produced which would furnish the excuse for the establishment of an un-American dictatorship patterned after that of Moscow, Berlin, or Rome.

The recent sit-down strike has brought to light the facts regarding a gigantic conspiracy of radicals to take over, own and run industry. The apostate Federal Council of Churches showed its hand as well. At a conference arranged in Detroit, its spokesman Rev. Charles C. Weber, proposed that nonstrikers help smash General Motors forcing terms which would take over, own and operate the Corporation plants. A prominent ex-preacher has become head of the strikers union. Truly, the nominal church has ceased to be the "salt of the world."

At times like this, a call for the united prayer of God's people, cannot be stressed too urgently. Christians must do all they can by voice and pen to arouse the sleeping church, in order to stop the floodgates of radicalism which are threatening not only American democracy, but the secret precincts of our home and the sphere of influence of the church of God as well.

The evils of Communism, although still hiding behind governmental panaceas and democratic schemes, are bringing peril and danger to our very doors with such astounding rapidity, that most people are stunned into a spiritual paralysis which if continued long enough will bring in the day of doom for our civilization.

GERMAN CHURCH CAUSE LOST?

Pastor Niemöller expresses complete discouragement over the Church and State situation in Germany. No religious paper in Germany, he says, now dares to publish what it thinks. No man dares to speak without first looking anxiously around to see who may be listening. "The stroke of a pen is now sufficient to dissolve synods and church councils, and no one can know what church buildings, in two years, may not be turned into theaters." The neopagan movement, whose most outspoken advocate is Baldur von Schirach, official leader of the Nazi youth organizations, grows constantly bolder, and no one now dares to speak openly against it. The suppression of Protestant schools in Württemberg and in Bavaria has been scarcely noticed.

The New York Herald-Tribune contrasts the courage of Evangelical Christians with the opposition groups.

No group of men of science, no academy of teachers or of artists, no bar association, has risked concentration camp for scientific, academic or artistic ideals. One group, and one alone, inside Germany, has had the courage and the daring to attack fundamental theses of the totalitarian state, and attack them openly, read them publicly, sign their names and give their addresses, in the face of the dictatorship and for Germany and all the world to see . . . the pastors of the Confessional German Evangelical Church.—Missionary Review.

LOOKING FOR THEIR MESSIAH

A writer in The King's Business says: "Recently in one of the orthodox synagogues of Brooklyn during certain days of repentance and prayer, Jews were seen lying on their faces before God, crying to Him for protection upon their persecuted brethren, especially in Russia. One elderly Jew lifted up his hands toward heaven, and in agony of soul, cried out: 'O, that Thou wouldst rend the heavens and come down.' . . . 'Lord,' he said, 'send Messiah, and should Jesus of the Gentiles be the one, grant us a sign that we may be sure that it is really so, and forgive our guilt toward Him.'"

EVILS OF DICTATORSHIP

Government by a dictator must inevitably be hostile to free institutions. Otherwise men would speak and write too freely to permit the dictatorship to survive an oppressive policy very long. The paragraph below illustrates the lengths to which such arbitrary power as that of Italy will go to avoid any shadow of opposition:

For half a century the North Africa Mission has maintained a healing and preaching center in Tripoli, the only evangelical witness in the whole of Libya. Complying with government requirement, the purpose of the mission was described as "Explaining the way of salvation through the Lord Jesus Christ in obedience to His commands, and also endeavoring to show the love of God in our medical consultations." A government ordinance authorized the mission on three conditions: (a) No religious propaganda; (b) Nurses to have Italian diplomas; (c) Premises to conform to hygiene inspector's regulations. The missionary doctor was unaware of this ordinance until it was read to him at the police station on October 13, last, and then, charged with not observing its terms, a second ordinance, dated October 1, was handed to him, and this ordered the closing of the mission.

WHAT OF THE FUTURE?

"The times are out of joint," and the world seemingly sinks into hopeless confusion. What next? No one knows, but despair need not be the answer. There is still God, whose promises and guidance and power are yet available. A loyal, courageous and aggressive Church, armed with prayer and the Bible, could—shall we say, can?—save us from sharing a threatened world disaster. As Bishop Paul B. Kern puts it:

The acute complexities of our generation tend to magnify out of proportion our difficulties. But, even when all this is said, we are yet persuaded that ours is no ordinary day. We seem to be at the end of one era and on the threshold of another. The old is discredited, and the new has not been validated. It is this consciousness of desperate need which drives people to the Bible and makes it the one indispensable guide to the baffled spirits of men and women.

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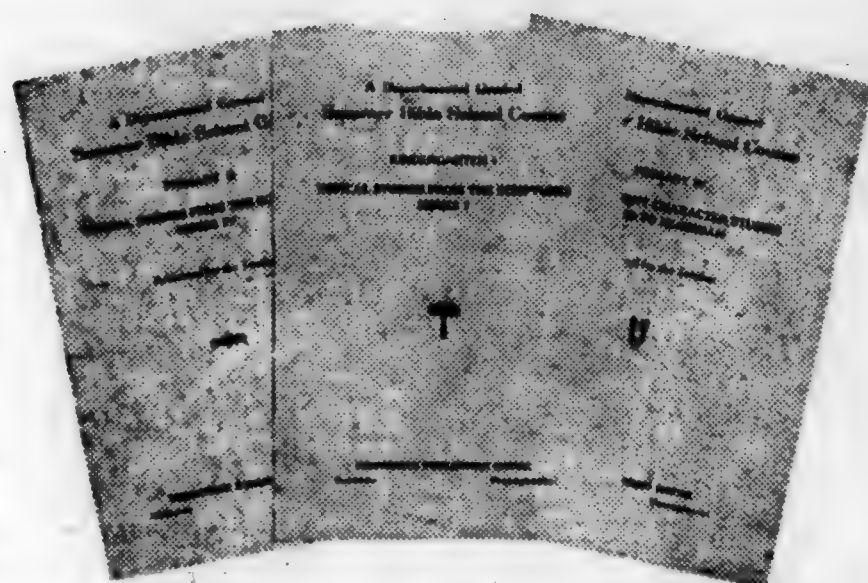
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JESUS OF NAZARETH PASSED THAT WAY

Bartimeus is led out, and takes his seat at the usual place, still crying out for money. All at once, he hears the footsteps of a coming multitude, and begins to ask, "Who is it?" "Tell me, who is it?" Someone said it was Jesus of Nazareth that was passing by. The moment he hears that he says to himself, "Why, that is the man who gives sight to the blind," and he lifted up his voice, "Jesus, thou Son of David, have mercy upon me!" I don't know who it was—perhaps, it was Peter—who said to the man, "Hush, keep still!" He thought the Lord was going up to Jerusalem to be crowned King, and He would not like to be disturbed by a poor blind beggar. Oh, they did not know the Son of God when He was here! He would hush every harp in heaven to hear a sinner pray; no music delights Him so much. But Bartimeus lifted up his voice louder, "Thou Son of David, have mercy on me." His prayer reached the ear of the Son of God as prayer always will, and His footsteps were arrested. He told them to bring the man. "Bartimeus," they said, "be of good cheer, arise, He calleth thee," and He never called anyone, but He had something good in store for him. Oh, sinner! remember that tonight. They led the blind man to Jesus. The Lord says, "What shall I do for you?" "Lord, that I may receive my sight." "You shall have it," the Lord said; and straightway his eyes were opened.—D. L. Moody.

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JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Bible Study	Vineland, Ont.
C. F. DERSTINE, World News	Kitchener, Ont.
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JUNE, 1937



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THE WAY OF LOVELINESS

By Mary Miller



"E sit wif Feediel" little two-year-old Mary Ann fairly shrieked in the general clamor as the Alden family gathered about the dinner table. The twins were tussling for the end of the bench next to Freda's chair, and James was crowding out Mary Ann on the other side.

"Shame on you, James," mother corrected. "Crowding out little baby sister! Come, Mary Ann, you sit with mother and daddy. See the pretty little plate. That's the girl!"

The hubbub ceased, the heads bowed, and each little heart stopped its bubbling over to wait for the thank-you prayer to the One who overrules.

Then the excitement began anew. They seemed almost ravenous. "Don't take it all, Ruby!" "Well, hurry up, Ruth!" "Don't you think the rest of us want any?" "Gravy, Mamma—and pickles." "Pickles, Ruby! Can't you hear?"

The demands were continuous. Freda wondered why her mother didn't fly to pieces. How could she sit and talk to father about chicken feed in this uproar? And father was telling her about the new little Jersey calf, and was it ever a beauty!

At this announcement the twins and James caught their breath and then cried together, "It's mine! It's mine! No sir, it's mine! You can have old Roan's calf." This new argument caused not the slightest break in Mother and Dad's conversation.

Freda's brother Dean, next to her, was different. He thought things he didn't say. In fact he seemed to Freda to be the only one who stopped shouting and bustling long enough to think at all. Dad was so interested in his trees and calves and hen houses that he was always tired and worn out unless he was talking about them. Freda sometimes grew almost uncomfortable in his presence. She couldn't think of anything to talk about to him.

Each time she'd come home, he'd say, "Well, Sis, how's school?" And she would say, "Just fine, dad." Maybe later in the evening he'd help her with her physics problems; and those were about all the interests she and her generous, patient daddy shared. Now and then he'd say, "Freda, did you notice the new little grove of Chinese elm I set out?" or "Were you out to see mother's new brooder house?" To please him she would go with him to see them and ask questions about them. Dean was like his father—scarce with words but full of interests that filled his life. The interests of the others were stimulated from the outside; they bubbled out and ran over, and demanded new stimuli.

My! Was she ever glad her good grades exempted her from the school examinations and gave her this brief vacation at home! Her graduation reading, her term papers, her clothes—everything was clamoring for time. Sometimes she was afraid she'd throw up her hands and shriek. That dinnertime jangle was almost the last straw! Why couldn't the children learn to be quiet and well-mannered? And how could her mother sit and talk calmly about chickens and calves in such an

uproar? Her mother was unusually calm and easy about other things, too—messy cupboards and undusted corners. And she used to be so particular!

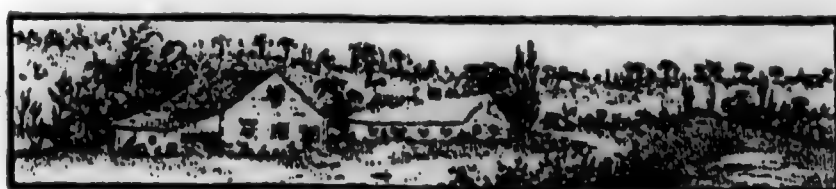
The afternoon freedom was blissful! All about her, her father's orchard was snowy with blossoms. The big fragrant illimitable world of sky and color and permeating sunshine was almost too much to be borne at once. She leaned against a tree and closed her eyes to shut out the too intense, too wonderful, beauty. A meadow lark from a pasture fence post trilled its wild ecstatic notes, and the tantalizing scent of lilacs came to her. And she suffered—suffered intense pain—in appreciation of this springtime beauty.

She heard her mother calling the twins. "Ruby! Ruth! Rub—yl!" From a pasture hillside came an answering, "Yoo—hoo!" And then two flying figures came racing across the lot into the barnyard with eager hands extended. "Violets, Mamma! Bushels of them—down along the creek!" "And the pasture is just covered with daisies, Mamma! Aren't they beau—ti—ful!"

"My! they are pretty," she replied as she buried her face in their offering. "I'll take them in and fix them while you girls hunt the eggs. Look in the haymow, out by the strawstack, and everywhere."

Freda was thinking of her graduation reading. It was a beautiful thing, full of rich sentiment, of a father who, after moments of indescribable anguish, sacrificed his only child's life to save a trainload of passengers. Their song, "Come Where the Lilies Bloom," was a wild thrilling thing, too. Singing it set all her nerves aquiver. It was like the meadow lark's whistle—a call out into the freshness and bigness of the glad pulsing springtime.

Her family missed so much that was beautiful! Each time a musical program, a lovely reading, an inspiring lecture was given at school, her heart ached because her family couldn't share it with her. Their lives seemed a continuous round of work. She was afraid their minds were becoming drab and dull



IF EVERY HOME WERE AN ALTAR

If every home were an altar
Where holiest vows were paid,
And life's best gifts in sacrament
Of purest love were laid.

If every home were an altar
Where harsh or angry thought
Was cast aside for a kindly one,
And true forgiveness sought;

If every home were an altar
Whose hearts weighed down with care
Could find sustaining strength and grace
In sweet uplift of prayer;

Then solved would be earth's problems,
Banished sin's curse and blight;
For God's own love would radiate
From every altar light.

—Selected.

like their everyday routine of tasks. Neither her mother nor her father cared particularly about going places or seeing new things. Of course, now and then they took the children, but she knew they did it only as another one of their duties. She must come home—oh, she must—and teach them to live above their matter-of-fact world; to teach them to love and think and talk and live the beautiful, the idealistic. No, the money her parents invested in her education would not be lost to them. Her heart fairly bubbled and sang with this new unselfish idea of hers.

As her father was taking her to the bus station the next afternoon, he asked hesitantly, "How did mother seem to you, Freda? Did you notice anything—at all?"

"Why no, Daddy! Why?" The slight tremble in his voice startled her.

"She had the 'flu,'" he went on to explain in a quiet, unsteady tone, "and hasn't been herself since. The doctor says she must go slow—take things easy—or she might get really sick."

"Why, Daddy, shall I stay at home? Do you want me to?" Freda cried impulsively.

"No, sister! She won't stand for that. I urged it—said you could make up your work at home—maybe. But mother said, no, she'd go slow; she couldn't deny you the thrill of graduation. She'd let the twins and Dean do the work. They're fine, too. They know Mother—needs—them." Freda could have wept aloud to see her quiet, steady father lift a trembling hand from the steering wheel to brush away two big tears that were ready to splash off.

Back at school she threw herself into her work. Her term papers were finished and handed in. Her reading was a masterpiece—something to lift people out of themselves—so her instructors told her. Freda knew it was good; she lost herself in it, revelled in its anguished pathos, and after its giving felt "purged as by fire." It and their girls' chorus, the wild ecstatic call of the blooming lilies, were to be the over-the-top numbers in the program of the graduating class. Freda knew it, and she knew she wouldn't fail. She had the over-the-top, lose-yourself spirit.

And then—the day before the program the message came, "Mother very low. Come. Father."

Ten minutes later she was on the bus with a heart torn with anxiety. Why had father waited so long! Why did it go so slowly! Why couldn't it fly like the wind! "Empty—empty—empty world," her temples throbbed. "O God, you can't! Daddy—the twins—Dean—we couldn't bear it!"

At home she tried to be brave, to calm little hearts, to keep things running smoothly, and to seem hopeful. Only at nights alone she gave vent to the suppressed passion in her breast. "O God, I thought she didn't know beauty! I thought I did! I see now—I know now—that her life runs over with loveliness, with the sublime beauty of continuous unselfish living, of doing hourly the duties you've given her to do. Gladly, eagerly she did them. Her life sparkles in its course, bubbles over, and runs out in streams to be woven into the threads of other lives.

"O God, help me to grow beautiful—like my mother!" Hutchinson, Kans.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXIX

SCOTSDALE, PA., JUNE, 1937

No. 6

"OTHER SHEEP"

By Ada M. Zimmerman



DAINTY little breeze rustled silently through the meadows, waking every blade and leaflet. Here and there it kissed a rosebud in the gardens, and then as if her morning's work was done, she drew up her airy skirts into the foothills and went to sleep. And it was June.

Like a great, gay quilt suspended from two ranges of foothills the Conestoga Valley lay draped before the vision of the spectator. At frequent intervals the vast patchwork was interrupted by the dwellings of men. These were honest men; men whose forefathers had kept a faith at the price of sacrifice. They, too, kept it. Life in the valley throbbed as if by one great heart. That heart was faith fed at the fountain of love. These men were human, too. Each had his several gift; some prophets; some teachers. Some wished another's gift while others hid theirs. The faith they had kept; how true! But what of the vision? More than a hundred years had passed, but the even tenor of their lives remained unchanged.

It was June. Dust clouds rose in the shadowless blue. Vehicles threaded their way through dusty lanes and byways. All had a common rendezvous—the little white church in the center of the valley. Only the sick and the aged could be found at home on call. At Brünheim, of course, was the storekeeper whose church was away in the city. He could always be seen on his front steps at this hour. Don Taylor, the miller, had never been seen inside of a church. There were others, too, such as Jerry McCann, the tollgate keeper, and the widow of the old German carpet weaver. But then what was that? It had always been so since anyone could remember.

Common greetings were exchanged as the worshipers filed into the church. One could not but forget all ills on such a fair day. Here was true piety and constancy. Had nothing changed in a century? Yes, the years had brought an increase in this little family. The minister now saw less and less of the younger group of his congregation. Just such a group now stood outside the door after the announcement of the second hymn.

"Where's Henry?" ventured one whose hand lay upon the latch of the door.

"Not coming," answered James White, "said he wouldn't. Tired of it all." The seven young men stood eying each other for the next word. Will Martin, the first speaker, broke the silence by saying, "If Hen can do that in the preacher's house, guess we can, too."

Embarrassment fell upon the little group. There was a shifting of eyes and feet. Will Martin stepped back a few paces and ventured a wink. James White responded with "You're a pal."

"Well how about the rest of you?" This came from Will.

No one answered, but the door quietly opened and five young men disappeared in the church, leaving James White and Will Martin staring after them.

"Let's find Hen," broke in James at last. "This'll be a lark."

Thirty minutes later Henry Joe sat up and rubbed his eyes. From his corner among the honeysuckle vines he heard two familiar voices.

"Wake up, Hen, we've come to join you."

The minister's son but half awake stared at his lifelong friends and then smiled. "I thought you'd come," he said.

"How did you do it?" they inquired.

"Father was terribly hurt, but Mother never said a word, she just—aw, well, a fellow can't always be going to church." Then as if to forget the scene, he added excitedly, "How about a hike to the tollgate? Jerry'll be sure to crawl out of his cabin before noon."

Then for the first time in many years a great shadow fell upon the little white church in the valley. And because the great heart throbbed as one it now suffered as one. And yet not as one; for slowly indifference had come among them. Irreverence, too, had come as a thief in the night. It had robbed many of the younger followers and had not left some of the leaders unscathed. While faith was still there, yet love had suffered and forbearance failed, and the vision; what of it?

As for Jerry McCann of the tollgate, his life was one of debauchery. Tollgate keeping was a pleasant task in a valley where all men rendered to Caesar the things of Caesar, with Christian willingness. This one thing was required of a collector of tolls, namely, six weekdays of sobriety. Consequently Jerry, to



hide his sins from the open world, followed his path to a cabin in a wooded knoll one mile from the gate every Saturday night. His return to the gate was never in keeping with the standards of wholesome society. It was at the gate that the young men from the foothills gathered at times to make "wild sport" as they termed it. It was to this "hide-out" that the three young men of the valley resorted this rare June Sunday.

Three pious mothers bowed their hearts in constant, fervent prayers. The young men were no longer seen among the carefree group at the church. Other mothers, too, grew anxious as more signs of disobedience and irreverence crept in. Pastor Joe was deeply touched. Had he failed as a shepherd? Why should a lamb of his own household lead those of his fold into byways? Had he perhaps failed in his love? Had he done all he could?

Twelve months had passed. June again was in the air. The birds had already gone to their nesting while the whole valley lay under the smile of a promising year. It was the month of love. To Pastor Joe this had a double meaning. Deep in his heart was a love that almost became an agony. The lost sheep—they must be won. Added to this conviction was the consecration of his soul to an undying love for the sheep in the fold. Satan should have no more. He would shepherd them with righteous jealousy. For weeks now he had been pouring out his heart in secret, passionate prayers. At times his ardor was shaken. Many of his people remained lukewarm.

June with its perfection had brought back, with a pang, memories of another June. One day while working in the field he felt a call to prayer. He halted his team and bowed in the open field. But he knelt there speechless, crushed by the weight of his burden. Finally in his helplessness before God he cried, "Lord, may Thy Spirit undertake for me." At length with a sense of peace in his soul he went on.

Sunday came. The freshness of the dawn had gone. The rush of morning tasks, too, had found their end. Again the empty farmhouses lay quiet in the balmy breezes that swept the valley. Even nature was at rest. Here was peace; so it seemed.

Henry Joe stood for a moment in the midst of a sea of clover, shading his eyes in the direction of the little white church. In the distance he heard a faint shout. He turned just in time to see his two chums, breaking into a run. Behind them lay the tollgate. He started toward them with long swift strides.

"What's up?" he asked, when they came within speaking distance.

"The tollgate's empty. Could Jerry have—" "No," interrupted Henry, noticing the startled look on the face of his comrade; "he's not desperate. He's probably gone in a heavier spree than usual and just hasn't come out yet."

"Let's hike to the cabin," suggested James. "You know Jerry," put in Will archly, "that place is strictly private."

"We'll break the privacy," laughed one, and so they struck out for the cabin in the foothills. Before they reached the foothills they sauntered along a narrow trail through a little wooded glen. Henry led the way down a steep grade and around a bend. Suddenly he stopped dead in the path so that the others stumbled upon him in surprise.

"There he is," he whispered as he pointed to a small footbridge at the bottom of the hill. In a patch of sunlight stood Jerry McCann, his hands idly lying on the rail of the bridge as he vacantly stared at the tumbling, gurgling brook.

"Hello, Jerry!" shouted outspoken Will, "thought we'd pay you a visit."

"Ask him if he had his drink," whispered James.

"How was your drink?" Will added.

Jerry turned and faced the boys who had now reached the brook.

"Boys," he started solemnly, "I've seen the Lord." Will nudged Henry, while James grinned. Jerry didn't notice; he went on, "I didn't have a drink. It's gone though; I broke the jug. I've been a curse to you young fellows. I'm goin' now." With these strange words Jerry climbed the path and disappeared by the way the boys had come, leaving behind him three young men too dazed to understand.

"He's crazy," said James.

"He's drunk," argued Will.

"He's neither," insisted Henry who had been profoundly impressed. Before him flashed the picture of the little white church he had paused to look at that very morning.

"Let's go find his cabin to see if he did tell the truth." James started and the others followed.

Twenty minutes later the rugged figure of Jerry McCann, strode across the churchyard and slipped behind a vehicle close by the south wall of the church. He had no time to lose; he knew by the sun that it was soon dismissal time. He had thought long and hard. Yes, he would do it. Then he looked at his clothes and his heart failed him. They were clean, to be sure, but what would the people think? Perhaps—listen! The windows were open; he heard, "Brethren, do you feel the loving compassion of the Great Shepherd of the sheep when He said"—something in Pastor Joe's voice made Jerry strain to catch every word—"I am the good shepherd, and know my sheep, and am known of mine"; later He added, 'and I lay down my life for the sheep.' Is there anyone here who has heard the voice of the Good Shepherd, but has not followed? Or have you followed afar; so far perhaps that you have not always heard, or understood His voice? But listen, a greater shepherd there is none, for He says, 'I lay down my life for the sheep.' Would to God that we might all this morning be faithful sheep. And notice the concern of His soul,

"Other sheep I have which are not of this fold; them also I must bring." Here, too, lies the burden and deep concern of our souls.

"Shall we not cry aloud to God that He might bring those 'other sheep?' Shall we not bear the burden together?" and his eyes wandered across the clover fields to a small house by the road. He repeated, "Other sheep I have, . . . and they shall hear my voice; and there shall be one fold, and one shepherd." He closed his book and turned to sit down.

"Pastor Joe," a strange voice rang out as a tremor of surprise swept over the audience. The pastor turned and a hush fell upon the audience as all eyes were turned on Jerry McCann in the open door.

"Pastor Joe," he repeated "I calculate, I'm one of them there 'other sheep' you just now was tellin' of. I know I'm no company for

~~~~~

### MAKE ME A CAPTIVE, LORD

Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conquer be.  
I sink in life's alarms  
When by myself I stand;  
Imprison me within Thine arms  
And strong shall be my hand.

My heart is weak and poor  
Until its master find;  
It has no spring of action sure—  
It varies with the wind:  
It cannot freely move  
Till Thou hast wrought its chain:  
Enslave it with Thy matchless love,  
And deathless it shall reign.

My power is faint and low  
Till I have learned to serve:  
It wants the needed fire to glow,  
It wants the breeze to nerve;  
It cannot drive the world  
Until itself be driven;  
Its flag can only be unfurled  
When Thou shalt breathe from Heaven.

My will is not my own  
Till Thou hast made it Thine;  
If it would reach the monarch's throne  
It must its crown resign:  
It only stands unbent  
Amid the clashing strife,  
When on Thy bosom it has leant,  
And found in Thee its life.

—George Matheson.

~~~~~

such people as is here, but I got a word I kin keep no longer to myself." His voice fell almost to a whisper. "Las night I done go to the cabin as allus. But I ain't been feelin' so well. I kind'a hung around till dark and then without strikin' a match I sat in the corner with my jug. I raise it to my mouth when I hear a voice say, 'Jerry, don't touch that.' The voice was kind-like, yet it frightened me awful, so I dropped the jug. Then I saw,—I saw—I—I can't tell. It must'a been the Lord. He spoke to me some more. Pastor, it was the Lord. All night I talked about my past. I saw I was wicked—a sinner. I saw I had made others wicked. I feel wonderful inside now. I promised the Lord I would come to ask you all to forgive me. And perhaps you would—would take me in as an old sheep." Having unburdened his mind and heart Jerry's courage failed him so that he disappeared as suddenly as he had come.

Such an incident had never occurred in the little church since its earliest history. Here were not a people given to open testimony. Pastor Joe knelt and poured forth a powerful supplication. He remembered the experiences of the past week and rejoiced that God had given evidences of the Spirit's working. Much weeping was heard throughout the church. Not a few confessions were made before the meeting closed.

Jerry McCann's confession marked the beginning of a new epoch for the church in the valley. Rugged and unrefined as he was, he had heard the voice of the true Shepherd and it meant a clear call of obedience. It was through Jerry that the three young men were again brought back. It was Jerry that was moved by the wickedness of the faraway people of the foothills. It was Jerry who testified to every saint and sinner that came to pay toll. It was Jerry who won the young men to greater faithfulness by his wholehearted consecration.

The tollgate is a thing of the past. Jerry McCann has followed the call to the great beyond. Henry Joe and his companions not only live faithfully but are willing to sacrifice in near-by cities and in the country that "other sheep" might hear the voice of the Good Shepherd. The little white church in the valley has grown in numbers, in the Spirit, and in vision. She lives because she found that "other sheep" need to be brought into the fold, because Pastor Joe left the Lord have His way, and because Jerry McCann followed his Shepherd's voice.

Ephrata, Pa.

ETERNAL LIFE MAY BE LOST

One has asked: "If the life received in conversion is 'eternal life,' how is it then said that one may backslide from the grace of God and lose that which in its very nature is eternal? If I have 'eternal life' it can mean nothing less than that I shall never die." The answer is, that none of us possess "eternal life" in the abstract—apart from Christ. Eternal life is in Christ; and it is only when we possess Christ that we have "eternal life." When we turn away from Christ, we turn from "eternal life." When we return to Christ we return to "eternal life." Christ is eternal, therefore the life of Christ is "eternal life." "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12, 13). Eternal life does not cease to be eternal, but we may cease to "hold it." I may give some one a gold ring. The ring was gold before the one to whom I gave it came into possession of it. It is gold while he possesses it. It will still be gold, even though he may cast it away from him. So it is with "eternal life," or "eternal salvation," it does not cease to be eternal. It is ever eternal, even though one cast it away; but as the gold ring cannot afford profit nor pleasure to one who has cast it away, neither can "eternal life" be of any benefit to one who has cast it aside. It is possible to "cast off the first faith" (I Tim. 5:12), and thereby lose eternal life.—From "Notes on Hebrews."

Christianity starts at home but it doesn't stop there.

GRADUATION — COMMENCEMENT

By Margery Coffman

On the front of a building wherein a number of our young people in this vicinity receive their high-school education are inscribed two texts. On the one side we read, "Wisdom is the principal thing, therefore get wisdom"; on the other, "The end of education is character, and the true test of character is service." These are splendid foundations on which to build the solid structure of true education. If we who spent so many hours of our formative years beneath these texts have imbibed the qualities therein embraced, how fortunate we are! But one wonders how much knowledge and how little wisdom were actually acquired within those walls. If only it were possible to allow the careless eyes of high-school youth to envision the years when so many heedless hours will be regretted! Graduation day comes, diplomas are handed out, congratulations are received, and then,—where next? What next, if anything?

To some fortunate young people is given the power of choice from the long list of training schools at our disposal in this modern age of educational facilities—normal school, college, hospital, commercial school, and on down a long list. The doors of any of these institutions will swing open at the "Open Sesame" of their choice. What great results rest on that decision we dare not estimate. It is a matter of sincere regret that so few young people have at this age of decision—this age of reaching out into the fullness of life—learned of the efficacy and decisive power of prayer. Things rarely "just happen," and parents cannot always govern willful desires. Entrance into high school was entirely a matter of parental decision. The second big step, when the student is once out of high school, may be guided by parental government, never forced, and only gently led! The choice at last is made, and if it is prayerfully entered, the new life will be one of happiness and high adventure, a time of character building and friend winning. Irresponsible high-school life is left behind, and a new career more seriously and definitely connected with the business of life is begun. Never a "graduation" over, but a "commencement" takes its place!

How true that is! We have just graduated from a wintertime, when nature rested and the earth laid dormant, to commence a springtime of surging life, teeming with busyness from morning till night. All winter long, during a time of seeming illness and inactivity, great preparations have been going forward. The brown trees stored up hidden power as their bare branches rattled and shook in the wintry winds. The farmer pruned his trees, oiled his machinery, prepared his seed, and planned his crops. At the first swelling of tiny brown buds, great expectations filled the gardener's heart. Blossom time, and beyond that harvest time! How fain we are to look ahead over the rim of today's horizon into the borderland of tomorrow! No idle dreaming, however, will carry today's ambitions into tomorrow's realizations!

These natural graduations and commencements give us but a picture of the development of life as it goes on in its years of attainment of knowledge and preparation for the ministry of service. Public-school days are seedling days. High school gives us the season of rapid growth, when suckers will grow and useless shoots will develop, all to be attended to by the pruning shears of higher education or actual experience, when the plant develops strong branches ready for the bearing of mature fruit. College training is inevitably a time of great illusions and disillusion, when ideas that were once thought brilliant are discovered to be extremely ordinary and probably quite dull; when talents that in high-school years were deemed near genius, now assume their true infinitesimal proportions! Here the little useless branches of sundry desires and ambitions, diverse tastes, and erroneous ideas must be pruned away to leave only the fine strong branches that will produce unblemished fruit! But we may conscientiously claim that such is indeed the ideal for which our own colleges and schools are striving, and if the storms of circumstance, environment, and individual willfulness twist the plant into wry shapes and distortions, we ought not to blame our schools and faculties. If the roots have taken firm hold in good soil, good results may be expected.

Happy student days! We are out of patience with those pseudo-sanctimonious folk who would deny our youth its quota of laughter and jollification! True, an oversupply of commercial fertilizer, nitrate, potash, or what you will, produces useless growth and poor quality fruit! But the entire lack of mineral induces no growth and no fruit! It is heartening to see how quickly gay laughter

GRADUATES, 1937

By Margery Coffman

Brave youths, sweet maidens glad and gay,
For your bright future we most humbly pray.
This is your hour. The wide world lies
before

Your eager eyes in all its pain; its gay delight
and joy,

Its beauty, love, and power; its age-old
festering sore

Of mankind's jealousy and hate and sin; its
peace and war.

Yours be the power to alleviate some pain,
Bring forth some peace, and ease some soul's
distress;

Yours be the power to point anew sad hearts
To God; yours be the influence to bless
This generation; to inspire with your abounding
faith, fresh hope and love.

For you the lamp of learning has flamed high,
(For others just a candlelight that flickered
but to die!)

Use now that light to illuminate the way
For groping souls less blessed than you—and
when He comes,

That best and wisest of all Teachers, He may
say, "Well done!"

Thou hast been faithful! Enter in, my
daughter and my son!"

Beamsville, Ont.

and hearty chatter cease at the call to prayer, and how eagerly response is given to a fine address and an inspiring sermon! Hearts that ride high on the waves of happiness very often enter most deeply the deep resources of solemn thought. Student life is irresponsible on the outside, but stern desires have been grappled with and grave decisions made on our college campuses! Life reaches a zenith of eager ambition and earnest resolve in the apparently carefree days of student life!

Graduation or Commencement! Here in this part of the world, the term commencement is associated almost entirely with the junior and elementary school, where commencement exercises take place which do not assume the formality of a graduation. The expression, "graduation," is reserved for the termination of college work, medical training, and a few schools of special character. Then the affair becomes a great and gala occasion, when successful students accept congratulations, attend farewell meetings, and go through the solemnities of valedictorian addresses and the final graduation exercises!

Perhaps this is not an unwise arrangement, for it is the termination of college life that marks completion of the work of formal education, when the individual is ready to make a "commencement" of his own, putting to practical use the education he has acquired. College graduation closes tightly shut the door to irresponsibility and reliance on the guidance of others, but with the other hand opens wide the door to responsibility and service. Your college graduate is eager to serve this busy world, to lend his weight to the furtherance of a worthy cause. He feels himself equipped to enter the lists in the battle of life as full of eagerness as any knight-errant who boldly rode a gallant charger into the ring to prove his bravery in the eyes of his lady fair! The banner of success is emblazoned in burning colors on the horizon, while failure lies buried far behind, beneath the shadows of dark cypress trees! This is as it should be, and it is here that the Church so often fails because she fails to take advantage of this eagerness to serve, to grasp the opportunity afforded her of using rich young lives to further the cause she espouses! Too late she sees this splendid flame smoulder away to ashes, or be cast on the side of business and enterprises upon which she justly frowns. The dynamic energy of student power that we are releasing from our colleges year after year, must be put to work, or it will lose itself in the morasses of disinterest or the jungle of worldly pursuits.

If the second text on the walls of our dear old school has been fully comprehended, if education has resulted in the formation of character, the joyous college graduate will be well equipped to bear the test of success or the blow of failure. If character has not been the result of years of college training, then that individual is not actually educated. As far as that goes, none of us, graduates or no, ever complete our education—do we? There is so much to learn, so little that we know! Your ardent young graduate can see no such thing as failure—why should he? But the workaday world so frequently fails to meet his high ideal, and so failures do come and disillusionment follows. Failure to find suitable work, failure to fit into a coveted

niche, not wanted, not needed—these things dampen the ardor of the youthful spirit. Here again is an opportunity for the Church. We hear much of the need for workers, openings for Christian workers in the ever-widening dominion of the Church. Put them to work, even though they cannot yet bear heavy responsibilities. Let our fine young people know that they are definitely needed, and we shall rid our ranks of some disillusioned, disgruntled young men and women, and fill our churches with happy Christians, happy because they are busy and necessary. They want to test their character in the crucible of service. What better test than work in the kingdom of our Lord Jesus Christ!

If character has been formed, the young graduate will find an outlet for his energy to provide him a way of giving service to his fellow men, no matter how humble that service may be! And if wisdom tempers character, the humblest service will not prove tedious, for wisdom teaches patience and keeps the eye toward that coveted end.

So youth steps forward bravely to receive the diploma of graduation, and steps just as bravely outward, leaving the platform and

the applause behind, into a world of responsibility to the commencement of a new life. With all our hearts we wish the graduates of '37, and of the years to come, the very utmost in success and as a slogan to tack on with their shining new B. A., we offer, "If God be for us, who can be against us?" Knowing as we do the character, the education, the failures, the successes, disappointments, and mighty achievements of the man who first gave vent to such gloriously defiant, indomitably courageous words, they form a most fitting motto to be emblazoned on the shield of faith that is the coat of arms of the Christian youth. Carrying it ever before them in the form of faith in Christ, our young people will be well prepared to write the final examination when, character tested, service completed, they graduate from this world to a commencement of unutterable glory. Then the greatest Schoolmaster may say, "Well done, good and faithful servant! Thou hast been faithful over few things, I will make thee ruler over many things; Enter thou into the joy of thy Lord!" A diploma to strive for, a degree to die for!

Beamsville, Ont.

INTERESTING BIRD NAMES

By Willis P. Knight



WOULD you know a wicher, yucker, clape, or "piquebois jaune," if you saw one? Perhaps you call this same bird a harriwicket, or maybe the name you use is a partridge woodpecker. Others may say it is the golden-winged woodpecker.

But, in most bird books, the principal name used is flicker.

The flicker is the greatest of our feathered friends for collecting names, most of which have some form of woodpecker attached. The joke is that he is not a true woodpecker, even though he does peck holes in the trunks of trees to provide a nest for his family.

Bird names are very interesting, if we do not try to be too technical. For example, who wants to watch for the coming of the graceful "*hirundo erythrogaster*," or who would wish to listen to the cheerful chatter of the "*dolichonyx oryzivorus*?" Yet, if some one exclaimed, "There is the first barn swallow!" we would jump to see him. That is the "*hirundo erythrogaster*" of science, and the other chatterer is the very popular bobolink!

So let us turn to some more names and see what we find, and if we can learn why many of the most curious names are applied. First is the ovenbird. When we see its nest, we understand why such a name has been given to this meek chap, for that nest is shaped like an old-fashioned Dutch oven, well domed so that air enemies will not notice it.

Then there is the red-eyed vireo. We know full well that its red eye is the cause for its name.

The blue bird and the indigo bunting do not present any puzzle for us to solve. But why do folks call the flashy oriole by that name?

Well, the oriole has a peculiar history. As

a matter of fact, it is not a member of the oriole family, for we have none on this side of the Atlantic. But can you picture a group of people, far away from home, settling in a new country? They miss the folks back in their old homes, and things seem strange all about them. Suddenly a bird appears; it is orange and gold, and has a rich, ringing song. That is real music to those colonists, and, as that bird resembled, in actions and song, the orioles back home across the water, they called it an oriole. Then, because its colors,



A Tame Thrush

black and gold, were those of Lord Baltimore, Maryland's proprietor, they added another name and said that they would call this cheerful visitor a Baltimore Oriole. That is the real story of the naming of the Baltimore oriole, and, while scientists have frequently stated that the name is an error, it clings just the same.

We have a few other birds that were given names by our earliest settlers, mainly because they reminded people of birds in old

home places. Among them are the meadow lark, which is not a lark at all, but a member of the starling family; the robin which is not related to the true robins; and the chimney swallow which is not a member of the swallow clan.

Then there is the bee martin, which name was applied to the kingbird because folks once thought it stole bees from the hives and ate them. As a matter of fact, it was taking a curious robber insect that resembles the bee in form and markings. You may hear folks talk about quails and partridges, and whether or not the name, bob-white, is properly applied. Well, in some parts of this country grouse are partridges, and in other parts the name partridge applies to what we call quails. Then again, what you may call a ruffed grouse, would be referred to as a pheasant in the southern part of this country. So, we get all mixed up, at times.

But I do think that everybody will agree that there is no other bird that can earn the name of catbird. There is no other feathered creature that can imitate a cat's cry as our own catbird. Of course, if you prefer the scientific name, here it is, "*Galeoscoptes carolinensis*." Whew! Give me plain catbird every time! But do you know, that this bird has one of the most beautiful songs in bird life? The call of the catbird, not its song, was responsible for its common name, for the latter is excelled by very few birds. His voice is rich and full and, when he hears some phrase of other bird music that he likes, he practices that, quietly and by himself, until he is sure of it and then, some morning, he may burst forth with his old song improved. He also has a great variety of musical phrases. At times, he makes the listener declare that there must be some other bird present. But, if he discovers you are watching him, he cuts short that wonderful music and ends his entertaining program with that nasal, aggravating, "Tsay!"

Did you ever wonder why a nuthatch is so named? No bird would be so unwise as to sit on a pile of nuts and try to hatch them; but I have heard people wonder if that is why the name was applied. The truth is that this bird will take a nut to a crack in the bark of a tree, wedge it in carefully and then proceed to hammer it with his bill until that nut cracks. In olden times, cracking nuts was called hatching them, and so this bird came to be known as a nuthatch.—Christian Youth.

IF ANYONE SLEPT

"What do you do, Dr. Beecher, when the people in your church go to sleep?" Henry Ward Beecher, for it was he to whom an inquiring young man had put this question, did not hesitate a moment in his reply, but answered gravely, "I have left strict orders with the sexton that if he sees anyone in the church going to sleep he shall come at once to the pulpit and wake up the minister."—From Moody Monthly.

Sin tears open a fatal wound that only the atonement of Jesus can heal.—T. H. Atkinson.

CHRISTIAN MONITOR PULPIT

PURITY

By Wm. G. Detweiler

TEXTS: Be thou an example of the believers . . . in purity.—I Timothy 4:12.
Keep thyself pure.—I Timothy 5:22.

Purity is one of the things that is shamefully missing in many professing Christians. God is so pure that He cannot look upon sin, and yet many professing Christians hope to be able to spend eternity in heaven with a pure and holy God, while they themselves are living impure lives. May the Lord speak to our hearts that we might examine ourselves in the light of God's Word and see whether we are pure. "Keep thyself pure." May that command ring in our hearts.

In the first place, keep thyself pure in thought. Here is where sin begins. The criminal who kills has hatched the thought of murder in his mind; his thoughts were impure. If you can harbor thoughts of hatred and malice you are breeding murder. Paul in Phil. 4:8 tells us what we should think about. One of the tests that he gives is that we shall think on things that are pure. At the head of the list of things that He gives in Mark 7:20-23, and which He says defile a man, Jesus places evil thoughts. He puts evil thoughts in the same list as adultery, fornication, murder, and theft. He says that evil thoughts defile a man. The writer of the Proverbs says that the thought of foolishness is sin. God understands our thoughts afar off. You can hide your thoughts from man for a long time, but you cannot hide a single thought from God. The murderer may be plotting his wicked deed, the thief his crime, the adulterer may be hatching his sin by having impure thoughts, but none can hide his thoughts from God.

Yes, I believe that God holds us responsible for our thought life. I realize that the devil seeks to put his thoughts into our minds, but as soon as we begin to harbor them, they become sin to us. I remember the old adage that you cannot keep the birds from flying over your heads, but you can keep them from building nests in your hair. You and I cannot keep the devil from seeking to inject impure thoughts, but we can keep those thoughts from lodging in our minds. One reason why some people have trouble to keep away impure thoughts is because they have been feeding their minds on impure things. If you have been feeding your mind with impure reading do not be surprised if you are bothered with impure thoughts. You and I have our part to play to keep our thoughts pure, for Paul says, "KEEP THYSELF PURE."

How any one can read the trashy literature one sees on many newsstands and keep himself pure is more than I can comprehend, for, after all, what you feed upon is what you are going to become. Likewise, how any one can patronize the movies and attend the dance

and keep himself pure is beyond my comprehension. You cannot feed your minds and feast your eyes with the devilish stuff that you see on the screen and keep your mind pure. Neither can you attend the dance and have prayer meeting thoughts. You who are Christians know that you would not like to be found at the dance or in the movies when Christ comes. I speak frankly, but I believe that these two agencies of the devil are responsible for the damnation of many souls to hell. Oh, may the Lord awaken America to see the evils that are sapping out the vitality of our nation.

In the second place, keep thyself pure in faith and doctrine. It does matter what you believe. It does matter for time and for eternity. Paul commands Timothy to hold "faith, and a good conscience; which some having put away concerning faith have made shipwreck." There are many spiritual shipwrecks along the shores of life's sea, because people have been careless as to what they have believed. Paul says that in the last days some shall depart from the faith. Jude says that we should earnestly contend for the faith. What do you believe, friend? Do you believe the Bible? Do you without exception accept it as your creed? So many are not willing to believe the whole Bible any longer. Because some cannot explain the miracles, they refuse to believe the accounts of the miracles. Because some cannot see the need for some things commanded in the Word, or because they are unwilling to obey some commands, they refuse to believe those portions.

I recall just now that a certain preacher was dealing with a lady who had a problem. She could not understand the teaching concerning the devotional covering as we have it in I Cor. 11. She claimed not to be able to understand that Paul there commands Christian women to have their heads covered or veiled with a special sign covering in times of praying and prophesying. The preacher explained it to her time and again. He made it as simple to her as he could. Yet she claimed not to be able to understand it. Finally, he asked her, "Would you be willing to obey this teaching if you could understand it?" to which she said, "No." Do not expect the Lord to reveal to you His Word and His will if you are unwilling to obey it. In these days when so many professing Christians deny the Word of God, and even deny or challenge the very fundamentals of the Word of God, such as the deity of Jesus Christ, the resurrection, the atonement, the doctrine of hell, the inspiration of the Bible, and the personal coming again of the Lord

Jesus Christ, let us be sure that we keep ourselves pure in faith and doctrine. Unless you and I believe the Word of God, we make Him a liar and insult Him by our unbelief.

In the third place, keep thyself pure in speech. There are so many evils of the tongue. In fact, I believe that more sins are committed with the tongue than with any other member of the human body. There is the sin of lying, the sin of profanity, the sin of boasting, the sin of gossip, and the sin of evil speaking. Oh, may the Lord give us a conscience on these things. Let us remember to keep our words pure, knowing, as Jesus says in Matt. 12:36, that for every idle word that man shall speak he shall give an account thereof in the judgment.

Next, keep thyself pure in thy associations. So many Christians seem to forget that the Lord has called us to separation from the world. Paul says in II Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Many a soul has been lost because of failing to maintain the separation from the world commanded in the Bible. Jesus said of His disciples that they are not of the world even as He is not of the world. The Christian church is a called-out body of people. Just as Israel was separated from Egypt by redemption, so the believer is separated from the world by the cross of Christ. Jesus does not call us to isolation from the world, but He calls us to separation from the evils of the world. The very fact that we are Christians makes us strangers and pilgrims in this world with our citizenship in heaven. If you find your closest associates among the non-Christians, you have failed to keep your associations pure. As Christians we have no right to be yoked up with the world, whether it be in business, in marriage, in a social way, or in religion.

Here, for instance, are two apples. One is rotten, and the other is perfect. If I use the logic that some Christians use, I will put the two together in order to make the rotten apple perfect. You know what would happen. The same thing happens when the Church and the world yoke together in order to have a good world. History proves that when the Church and the world joined hands then the Church lost her testimony and her power. Let us seek as individual Christians to keep our associations pure. We are to be a light unto the world, we are to testify to the world. We are in the world, but we dare not be of the world. When the Church mixes with politics, then she is out of her proper sphere; she is becoming yoked with the world. The world is under the direction of the prince of

(Continued on page 186)

Editorials

Jottings

"Remember the Sabbath day, to keep it holy." The words of the fourth commandment hold before us an eternal principle that man cannot afford to ignore or flout, if he would work for his own highest welfare. God has always blessed the nations and individuals who have respected and observed His Sabbath law. In this we have not only the testimony of Scripture but that of history and of thinking statesmen. Abraham Lincoln said: "As we keep or break the Sabbath Day we nobly save or we meanly lose the best hope by which man rises." Theodore Roosevelt said: "Experience shows that the day of rest is essential to mankind; that it is demanded by civilization, as well as by Christianity." Commercial and sporting interests are more and more clamoring for an open Sunday in which movies, baseball and other sports, fishing, mercantile establishments, and industries may profane the day at will in order to amass wealth at the expense of a demoralized people and a broken command of God. An open Sunday means "a laboring-day, a pleasure-dissipation Sunday, a demoralizing Sunday." Man needs the day of rest and worship. If we profane His day we will soon lose all respect for His being, His worship, and His name. The first four commandments rise and fall together.

* * * *

Summer Bible Schools.—For the past twelve or more years Summer Bible Schools have been filling an increasingly large place in the Christian educational work of our Church. Now that the public schools either are or soon will be over the time for these vacation Bible schools is again here. Each year finds new schools being established in the various sections of the Church, and we trust that this summer season will again find a generous quota of new places which are taking advantage of this means of teaching the Bible to children and young people. The benefits and advantages of this work are so apparent that they need not be stated here. Literature describing the courses of study and giving instructions as to how to start a school may be had free by writing to the Mennonite Publishing House. Of special interest is the new high-school course which was just made available last year. Do not neglect the teaching of the children through the agency of the Summer Bible School.

* * * *

The Brevity and Frailty of Life.—The apostle James expresses it thus: "For what is your life? It is even as a vapour, that appeareth for a little time, and then vanisheth away." It is well for us to remember that, at best, life is very brief. The days and years soon pass, and then man passes on to the life beyond. Death is constantly abroad in the land. Disease and accidents are hourly claiming great numbers of people. And so both the Bible and experience should teach us how frail we are and how short is our span of life. And yet life is important. It is a gift from God's hand, and we must give an account to Him of how we spend it. He created us that we might honor and glorify Him. Let us so live

that when the time comes for us to join the caravan of death we may not fear to meet our Creator.

* * * *

Springtime is the time of planting and sowing. People do so with fond anticipations of reaping a bountiful harvest later on. They plant in faith, trusting the Lord to send the sunshine and rain and later the bountiful harvest. This is as it should be, for the Lord has promised the necessary change of seasons to foster the growth of vegetation as long as the earth remaineth. Gen. 8:22. People unconsciously act upon this promise of God concerning the natural seedtime and harvest. How sad that many disregard His Word concerning the laws of sowing and reaping in their own lives! The law of the harvest operates here just as unchangeably and inexorably as in the natural realm.

June

"What is so rare as a day in June?" sang the poet as he thought of the "perfect days" when earth seems to be in tune with heaven, when "every clod feels a stir of might," and when all nature appears at her best. He made out a good case that June is "the high-tide of the year" from the standpoint of the beauties and charms of nature, and most of us will agree with his sentiments and rejoice that our hearts are also "warmed with the new wine of the year."

But from other viewpoints June is also a notable month. We perhaps think of it particularly as graduation month, when thousands of young people will finish courses in the grade and high schools, and in the colleges and universities. It is true that they have finished their course or courses, as far as their immediate school work is concerned, but more important courses in the school of life and experience yet await them. School work does not begin nor end within the four walls of some building erected for educational purposes. It is a life process. It begins with the cradle and ends with the grave. But the regular school training is an important part of the equipment for usefulness in life. And so we extend to all the graduates of this month our hearty congratulations and wish them the Lord's rich blessings as they go forth in the greater and more advanced work of life, wherever that may be.

June is also called the month of brides, because it seems a favored time when people join heart and hand to take the journey of life together. Here again congratulations are in order, and we wish the Lord's rich blessing upon all who are starting new homes in this season of the year. It seems more than a coincidence that the Young People's Meeting topic for June 27 is "The Christian Home," for now is a good time to study the Bible teachings on this subject. The home is God's first institution for the welfare of man, and God has given us the principles that must be followed if our homes are to be Christian and happy and blessed, as He desires that they should be.

June is also notable this year because in it occurs the annual meeting of the Mennonite Board of Missions and Charities. This is a most important church-wide gathering where the mission interests of the entire church are discussed. The work of this meeting is of a threefold nature—business, educational, and inspirational. All who can should avail themselves of the opportunity of attending this meeting at the South Union Church, near West Liberty, Ohio.

June 13 to 15. It is one of the helpful ways of keeping informed on the nature and progress of the mission work of the Church, as well as a means of stirring us to greater interest and activity in carrying out the Great Commission of our Lord.

June is also a month in which some of the spring church conferences are held. It is a time when Summer Bible Schools begin their activities, and while in some sections it continues the work of planting in others it begins the work of harvest. Many good things await us in this month. May we make the most of them and thank the Lord for them.

Holding Fast

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23). It is one thing to make a profession of faith in our Lord Jesus Christ, and it is another thing to hold fast to that profession. This had been a problem of the Church in all ages, for there have always been backsliders—from the days of Israel to the time of Christ and the early Church, and on down through the centuries until the present time. But sometimes observation seems to indicate that in these latter days there is a stronger tendency for people to become cold and careless and to go back to the world, after having begun the Christian life.

People will stand in a meeting and express a desire to live a Christian life, and in a few short months will be back in sin, indulging in the same things of the world that they did beforehand. The influences of the world cause them to waver, and then to yield, and soon their Christian experience and testimony are lost. We may say that these are the weaker type of people and that the stronger type are not subject to such fickle and unstable tendencies. This may be true to a certain extent, but we need to be careful in drawing our conclusions. It is true that some people are not given to sudden changes of attitude, but this does not mean that they are not tempted to yield to influences that lead them away from the Lord and the Church. Satan is very cunning and induces people to forsake the faith gradually if he cannot get them to give up their Christian beliefs and practices at one stroke.

How often we have seen it in the experiences of people, perhaps even ourselves! Sometimes they begin to stay away from Church and Sunday school on some slight and apparently innocent pretext. Soon it becomes easy for them to stay away for extended periods, and as a result they become very cold spiritually and hardly realize themselves how it all came about. If we would hold fast to the profession of our faith, we must not under any preventable circumstance yield to subtle influences to induce us to forsake "the assembling of ourselves" with the people of God in public services.

At another time it may be the yielding to temptations to indulge in some worldly amusement. It may begin with the borderline kind, the seemingly harmless sports and amusements that make an appeal to culture and recreation. But giving way here often leads to yielding at other points, and soon the person loses his spirituality and is swallowed up in the present-day maelstrom of sports and amusements. Let us hold fast to the profession of our faith on the amusement question.

Others find it quite enticing to give way on the ques-

tion of fashionable and immodest attire. At first this manifests itself in slight deviations from the standards of the Church relative to dress, and then the pull of the world becomes stronger until a complete or near-complete surrender is made to worldly fashions in dress. This is more deadly spiritually than is often supposed, for modern fashions are based on sex-appeal and almost invariably have some definitely immodest feature about them. Let us hold fast to the profession of our faith relative to Bible standards of dress and modesty.

Again many people find it a subtle temptation to give way to the spirit of materialism. Here the business and commercial world makes its appeal, as well as the social and political. Money, fame, and prominent social standing make their appeal to young people and others. A business may be legitimate, but it may make more and more demands upon the person who follows it until he loses out spiritually. Social and fraternal organizations often make a strong appeal to the business man, farmers' organizations try to enmesh the tiller of the soil, and labor unions make strong bids for Christian working people. Politics and society offer strong inducements for people of good character to engage in their activities. But all these are influences of materialism and worldliness as opposed to spirituality and godliness. Let us hold fast the profession of our faith against the onslaughts of commercialism and materialism.

We could give other examples of the encroachments of worldly influences which cause people to lose out in their Christian faith and life, but these must suffice for the present. Let us watch and pray, let us be diligent in worship and service, let us keep unspotted from the world, let us do everything in our power to keep our lights trimmed and burning, so that when Jesus comes He will find us faithful in all things and ready to meet Him in the skies.

In This Issue

There are a number of good things in this issue to which we want to call the attention of our readers. Some of the stories and articles are seasonal—having to do with the commencement season. Remember then to read Mary Miller's "The Way of Loveliness" and Margery Coffman's "Graduation—Commencement." Among the missionary themes we want to call your attention to "Other Sheep" by Ada Zimmerman and Homesteading Mangal Tarai (or Happy Valley) by Geo. J. Lapp. This is an especially important article since it deals with a new project undertaken by the India Mission in co-operation with the Government. Our Sunday-school workers will be interested in "In the Fertile Land of Goshen" by Anis Charles Haddad, as giving an interesting description of the land in which the Children of Israel sojourned for over two hundred years. Do not forget the "Nuggets of Truth Found in Our Sunday School Lessons" by Bro. Bressler. These epigrammatic discussions of main points in the lesson have been found most helpful by many of our readers. Be sure to join the class. Notice especially the new series of articles on "The Bible in Classical Literature" by John Koppenhaver. The Christian Life department contains two valuable articles by Bros. Snyder and Mosemann. Be sure to read them, as well as the timely write-ups in the World News and Young People's Meeting departments. And pray that the Lord may continue to bless us with good reading matter for our paper.

Christian Life

PROPHETS OF THE SOUL

IV. Jonah, the Prejudiced Prophet

By Elvin V. Snyder

After a month's intermission Bro. Snyder resumes these practical and helpful studies of the prophetic writings. We trust our readers will follow them from month to month.

It is easy to lose the real lesson of this book while one is looking for the difficulties in it. Scoffers, as well as believers, have been so busy measuring the whale's gullet that they have practically missed the book's magnificent teaching. But for those who know God, and also fish, there is no great problem with that part of the story. Let it be remembered then from the beginning that it is not a story of "Jonah and the Whale," but rather a revelation of Jonah and Jehovah.

Jonah is the worst treated book in the Bible. It has been and still is the butt of the scoffer. The "Fish-story" was selected "for ribald mockery by enemies of the Bible, who, had they even an inkling of insight into the true meaning of the book, might have shrunk from thus profaning the Holy of Holies."¹ Yet this same commentator, with a host of others, speaks with equal mockery of the historicity of Jonah as a writer and as a prophet. Only a few lines below the above citation we have, "That Jonah ever went on such a mission is highly improbable. . . . Nor does it seem probable that the author of our book knew of any tradition in which Jonah played the part here assigned to him. Apparently, then, he is not using a prophetic legend to convey his moral, but the story is purely imaginative."²

(For myself, I dare say, it is harder to understand and believe the probable's and the improbable's of such theories, as the above-mentioned, than simply to accept the story as it stands.)

But, that the story is "purely imaginative" is indeed "highly improbable." How would a Jew imagine such a story with such a moral? And if he had dared to imagine it, he certainly would never have written it down for publication without some historical basis.

The following statements present fairly well the arguments for the historicity of Jonah. It is not the purpose of these studies to enter into a critical enlargement.

- "1. Jonah himself was unquestionably an historical personage. 1:1 cf. II Kings 14:25-27; 13:14-19.
- "2. The narrative bears upon its surface the impress of historicity.
- "3. Jewish tradition, in one unbroken line, testifies to belief in its historicity. (This it certainly would not do if there were any way of getting rid of such an unpatriotic piece of literature.)
- "4. The Christian church, with remarkable unanimity, has confirmed Jewish tradition.
- "5. The testimony of Jesus in reference to Jonah is eviscerated of its force and

significance if its historicity is rejected. Matt. 12:39-41; Luke 11:29-32.

"6. Contrary evidence is poor and negative.

"7. The consistency of the narrative is maintained, harmony becomes clearly manifest, the revelation it mediates becomes more luminous, giving its historical character."³

I. "From the Presence of the Lord"

Why did Jonah attempt to flee to Tarshish? It could not have been because of cowardice or fear of chastisement for disobedience. If Jonah was afraid of God, he was also afraid of the sea. There are no great Jewish seamen. As a race they allowed others to brave the deep. So in Jonah's case it looks more like defiance, since it takes courage to be perverse; at least if one wants to carry it through to the limit.

There is a suggestion of exclusiveness in Jonah's spirit. Jealous of his creed, there was something of a religious monopolist about him. How could a Ninevite win the heart of God? To him that was repulsive, impossible.

There have been days since then when it was considered complimentary to speak of a *grandé dame* as being wealthy and belonging to a very exclusive society. That meant that she was so rich and beautiful and *fifée* that ordinary human beings were excluded from her judicious society. If she spoke to them, it was to snob them. She had no dealings with them and offered no ground for common fellowship. She was considered very good and very select.

But we dare not speak of an exclusive prophet nor of a snobbish Christian! In the Christian sense such a character is impossible. It is a contradiction to speak of an inclusive Christ and an exclusive church. But Jonah was a Jewish prophet of Jewish orthodoxy. For him the kingdom of God was Jewish; the people of God were Jewish; the providence of God was Jewish; the triumph of God was Jewish; everything that was good was Jewish. In fact for exclusiveness, Jonah might have been a member of some churches today.

But exclusiveness was not Jonah's main reason for running off toward Tarshish. He was also afraid that if he went to preach at Nineveh that his prophecy would not come true. He was jealous of his own reputation. He was courting popularity at the cost of fidelity. That sin was not prompted so much by atheism as it was by the narrow orthodoxy of his original creed. He knew that, if

Nineveh repented of her sin, God would have mercy. And he didn't want that! He wanted to let Nineveh go without warning and let its doom come without hope. He was a strange missionary!

To Jonah a mission to Nineveh would have been a social and religious heresy. He did not want to lose the respect of men even though he would win the favor of God. The ancient customs and attitudes in him warred against an enlarged sympathy. On his side there was a touch of prudence as against a breadth of poetry and mission. He wouldn't let a vision of the future smoke out the memory of a cherished past.⁴ He was taking no chances on letting his patriotic enthusiasm being crippled by his prophetic mission.

It was as though a Jew today were commissioned to go and preach to the Jew-hating Nazis of Berlin. A twofold dread seized his soul. As a patriot Jonah feared the ruthless ferocity of the Assyrians as the power destined to punish Israel. Instead of giving them a chance at repentance and salvation, he would have left them unwarned to be swallowed up by the fury of a Jewish God. He had an age-old political sense that bordered on fanatic patriotism. If Nineveh were destroyed first, then Israel would be safe. That's what he wanted even though it would cost his life. A true patriot?

As a prophet he was afraid that if God's goodness extended to Nineveh it would escape from Israel. He was ashamed to be the prophet of grace to an alien people. Even if he would go with his message, "Yet forty days . . .," God would likely forgive and spare the enemy and thus make a fool of the prophet. He wouldn't stand for it. What did their souls matter? They were just filthy heathen. So the patriotic prophet "set his face to go to Tarshish—away from standing before the Lord." With a burden to shirk, he set out for colorful Spain—perhaps the strange people, the strange language, the strange customs would distract his mind from his mission.

And so in times of international stress many a man allows his patriotic insanity to run away with his prophetic mission. (See "Preachers Present Arms," by Abrams.)

II. "He Paid the Price Thereof"

"The ship was cheered,
The harbour cleared,
But the nautical prophet was a poor sailor."

The Mediterranean has been noted for its power to test the purpose, the faith, and the seamanship of a great many missionaries. Paul knew something about that. But long before his famous and exciting voyage, the Euroclydon knew how to make Phoenician ships shudder and shake in their tracks. And when those "white horses shake their shaggy manes" above an abdicated preacher, there is something to fear.

And so, while the weather-beaten sailors are throwing overboard the freight, tugging for dear life, Jonah accepts no responsibility. He sleeps! Away down in the sides of the ship—asleep. The calloused mariners could not fathom such amazing indifference. While the heathen "salts" were calling in desperation to their gods, the messenger of Jehovah slept. They were jettisoning their cargo—so was he his charge.

"Your God must be a powerful God if you can go through a storm like this one with such unconcern," said the headmaster of the sailors to him.

"My God is the God of heaven, who made the sea and the dry land," said Jonah bravely.

"You are lucky to have that God. But why are you running away from Him? What shall we do to calm the sea?"

"I'm the fault of this great storm; you might as well throw me into the water, then the sea will calm."

Seeing his willingness to sacrifice his life that they might be saved the heathen sailors were unwilling to offer him. That is a beautiful act on the part of those pagan mariners! How they toiled in order to spare the runaway prophet (1:13, 14), but it was in vain. So they threw him overboard, and then the sea calmed.

But that was not the end of Jonah. God wasn't through with him. He hadn't learned his lesson. He hadn't paid all the fare yet. Committing suicide doesn't pay off responsibility. So God sent the fish to save Jonah. And on the way back to Joppa, inside his new "submarine," Jonah had time to think and time to repent. The first thing that Jonah learned was what the Psalmist sang long before: "If I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me." And so down by the "bottoms of the mountains," with the seaweeds wrapped around his head and the warmth of the fish's stomach warming up Jonah's soul, he prayed to God. From the inside of the fish Jonah could see the Lord in His holy temple and his prayers "came in unto him."

The second great thing that Jonah learned was his own motives in running away from God (2:8). It was a hard thing for Jonah to admit that it was his own narrow, nationalistic orthodoxy that had led him thus away from his own good and from his Lord. He must learn that God is the God of all men and that His mercy is for all those who repent. That message must be preached everywhere, regardless of his petty patriotism, religious bigotry, or even of the sacrificial cost to himself.

The salvation of Jonah was not so much a rescue from "all the billows and waves of the sea" as it was a spiritual and moral deliverance from himself, from delusion, and from delinquency.

If men are ready to give their lives for their country and say in times of war, "*Viva la patria, aunque peresco yo*,"⁵ then certainly men who serve the living God can do more. There must be something of Pompey's consecration to a task as he set out for Rome in the face of a terrific storm saying, "It is necessary for me to GO, it is not necessary for me to live!"

What most stands in the way of the faithful performance of our Christian mission is hesitancy, weakness of purpose, and indecision. OUR petty plans, OUR outlook, OUR lives are still precious to us. We have not "set our faces to go to Jerusalem" with Him.

"What meanest thou, O sleeper?"

III. Salvation Is of the Lord!

After Jonah had stopped going down (1:3, 5; 2:6), he finally "came up" (2:10). This was after he had learned his third great lesson. He could not save himself, no one else could save him, except God. And this conclusion did not come to him just for this particular occasion—as a convenient doctrine by which to get out of his horrible predicament. It was to be broad enough to include even Nineveh.

This seems to be the central teaching of this book. And we dare not let the picture of this narrow-minded missionary obscure the brilliant lesson his life teaches us. He illustrates this great truth in three ways:

1. The physical salvation of the mariners.
2. The ethical salvation of Jonah himself.
3. The spiritual salvation of Nineveh.

The sailors' deliverance was from physical destruction, Jonah's was from moral delusion, and Nineveh's was from eternal condemnation. The storm brought the ship's crew to God, Jonah to his mission, and Nineveh to repentance.

So the teaching of this book is not merely that a fish could swallow a man and, after a safe journey for an unknown distance under precarious circumstances, deliver him again safely to shore. It is symbolical of the greater miracle of the preservation of the Jews throughout the centuries. When Israel had neglected to fulfill her mission to the nations she also was swallowed up by the great dragon Babylon (Jer. 51:34, 35) from which she was released later. Then, without a land or a king, without a temple or a sacrifice, the Jews were scattered in all the earth. Yet contrary to all the laws of the rise and fall of empires, they did not lose their physical or religious identity. (The teaching of this book is the best argument against the gratuitous and silly claims of Anglo-Israelism which says that the lost ten tribes are the Anglo-Saxon race under the headship of the British crown. In the first place the ten tribes were never lost, and in the second

HOW GREAT IS HIS BEAUTY

Like the pearly mists of morning
And the amber light afar,
Like the pure and crystal beauty
Of the mystic morning star—
That is Jesus.

Like the beauty of the lily,
Like the perfume of the rose,
Fairer than the sweetest flower
That in flaming glory grows—
That is Jesus.

Mightier than the mighty ocean,
Or the hills of towering heights,
Higher than the highest heavens,
Brighter than the golden light—
That is Jesus.

Like the memory of a handclasp,
Like a gentle mother's kiss,
Like the tenderness of friendship,
Or the joy of lovers' bliss—
That is Jesus.

Like the peace of twilight stealing,
Like the zephyr's soft caress,
Like the silver night enfolding
Weary hearts to soothe and bless—
That is Jesus.

—Ethel Bowman Abel in *Moody Monthly*.

place God is not merely the God of Ephraim and Manasseh but the God of the whole earth and of all the peoples.)

Another great moral miracle is the conversion of Nineveh. This is possible through the experiential resurrection of Jonah. Only such a man could carry such a message. The resurrection and regeneration of Jonah were required before the conversion of Nineveh could be accomplished. The miraculous new life in Jonah must now be felt in Nineveh. It was this resurrection experience of life in Jonah that brought the conviction of divine power to the soul of the people. Instead of waiting stoically for the wrath of God, they repented and obtained His mercy.

Jonah is also a type of Christ. To the mariners he is the vicarious sacrifice that saves them; to Nineveh he is the resurrected living *logos*—the Good News. Jesus Himself speaks of the "sign of the prophet Jonas" (Matt. 12:39-41; Luke 11:29-32), which carries Jonah's significance far past his own day. He makes it a symbol of His own resurrection and also a reproach to those who reject the "Greater than Jonah."

(Incidentally, it seems that Matthew, Luke, and our Lord all accepted Jonah and the Ninevites as historical rather than mere fictitious *dramatis personae* of a classic novel.)

The whole incident is a revelation of what God is like. That is the great spiritual miracle of the book. While He is teaching a severe lesson to a rebellious prophet, He reveals Himself to foreign pagans. While He is disciplining a stubborn disciple, He shows Himself merciful and dependent upon him—He recommissions him. While He is preparing a nation for judgment, He offers a note of warning and a time for repentance.

He is here the eternal Father. Nineveh may be the prodigal son, Jonah certainly is the elder brother. He is the same Father of mercy who for ten righteous would have spared Sodom and Gomorrah.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

* * *

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

IV. What Would Become of the City?

Thus Jonah was brought back to obedience. He dared not go back on God now. So out of a sense of grateful obligation, he wended his way across the rough roads to Nineveh to comply with the wishes of God. It was not a mission of love to Nineveh. He obeyed quite reluctantly. He had a sure faith that God would still vindicate His favoritism for Israel. He would say to himself: "I'll go and see what will happen to the poor sinners. God likely wants me to be an eyewitness to their destruction and so be able to teach a great lesson to the other enemy nations. Nineveh won't repent and so her destruction will make the other nations pallid with fear of Israel. This will be a great exhibition of God's fireworks."

So Jonah arrived at Nineveh and began going along the streets, up one and down an-

other, announcing his message of vengeance: "Yet forty days . . . ; Yet forty days" And after about a day's preaching of this strange message (sharply contrasted with modern sermons by its shortness and repetition), the people began to wonder what it meant. It seems that Jonah did not take much time for consultation or explanation of the conditions and consequences of his sermon but rather hurried away to a high point of safety outside the city where he could see "what would become of it." (In this respect he was indeed quite modern.)

In the meantime the scared pagans looked at each other in terror, and because they believed the message to be true they repented in sackcloth and with fasting. The king heard about it and made a royal decree that everything should turn to God for help. It was a great **STOP** sign in the history of Nineveh. Nothing was to detract from their "crying mightily unto God." A man couldn't even go and feed his cattle in order to drown out the voice of conscience and condemnation. "STOP . . . Cry unto God . . . Turn . . . For who can tell if God will turn . . ."

Let the kings and presidents today proclaim such a **FAST** and see "what would become of the city." It would be a terribly dull Sunday afternoon for some—unless God spoke to them!

The days passed all too slowly for the great evangelist as he was sitting in his booth on the pinnacle. They were sweltering hot, and the Babylonian sun shone mercilessly down upon his bloated egotism. His sermon had caused quite a stir among the wretches down there. He was proud because he had made such a noticeable impression. And he was glad that he had gotten through town safely! The stupefied heathen only stopped and looked at him as though he were a sort of divine freak. He was proud and glad that he had done his duty—now he would wait and see "what would become of the city."

So he waited twenty-six days, thirty, thirty-four, thirty-eight, thirty-nine, and now the great and last day! Now they would feel the earthquake and the fire and brimstone of God's wrath. And Jonah held his breath in expectancy and vainglory.

And then, as evening came stealthily down, in the trembling silence—except for the publican muttering: "God be merciful . . ."—over the city of pagan hands stretched up to heaven, God rained down upon them His boundless mercy and pardon.

"I thought it! I expected it," gnashed Jonah. "What are we coming to? Even the greasy foreigners can become church members now! Now therefore, O Lord, I beseech Thee, take away my life from me."

There are two later editions of Jonah in the New Testament—both true to type. Of the one it says: "He was angry, and would not go in; therefore came his father out, and intreated him" (Luke 15:28). Of the other it says: "O thou wicked servant, I forgave thee all the debt, . . . shouldest not thou also have had compassion on thy fellowservant" (Matt. 18:32, 33)?

And there have been new editions ever since. "With what Jonah-like displeasure do we Free Churchmen and Dissenters hear

that the Established Church is prospering; and with what a like uneasiness do State-churchmen read that our Sustentation Fund stands firm! What a pleasure it affords us that a certain church has had to withdraw from some mission field! How we rejoice when a great and widely announced meeting falls flat—if we were not in it! Jonah never forgives you if you have anything good to say about any church other than his own! Poor Jonah!"⁶ Poorer you and I!

Poor Jonah! But he was a good man. See his prayer in chapter two. Yet he was a typical bigot. He thought he was the Nazi Ambassador gone to say "HEIL ISRAEL!" in von Ribbontropian style to the king of Babylon. He had forgotten that he was an ambassador for God.

Many people would enjoy Jonah's book a great deal more if he had described more intimately the sensation, the bewilderment, the nausea of his experience with the fish. They would wish that he had taken a bit of time to look around and take a few dimensions and, at least, to find out the particular species to which it belonged. They are the kind of people that think that the advance of science means the retreat of religion.

So also a great many people are surprised that Jonah didn't fill his book with a description of the wonderful, historic Nineveh—"That Great City!" The magnificent hanging gardens; great temples; the "palaces-that-had-no-rival"; the glitter and the gorgeousness of the newly-rich kings; the walls 100 feet high and 50 feet thick; Assurbanipal's famous library written in cuneiform, 30,000 tablets of which are today a priceless treasure in the British Museum⁷—certainly these would have been interesting and valuable subject material for a book. He might have gone up to the palace for a reporter's interview with the great king—then we would at least know what his name was. But this stupid missionary has a little sermon to preach—as though preaching was going to do the world any good.

But Jonah writes the story of a sermon. Where he got it; how he got it; what it cost him; the effect it had, on his audience, and on himself. That's a story few men are willing to write! Would you write in a book the experiences of your stubborn heart and narrow egotism? Would you tell how much of God's patience, grace, and teaching it required to bring you to a realization of His will and to a willingness to do His will? When it was all over Jonah was man enough to do that.

V. And Much Cattle

This is the strange ending of this great book. 120,000 people were spared "and also much cattle." It is just like God to do that, and at last Jonah is ready to mention it.

God employed such strange object lessons for this dull pupil. The story of the gourd was just as significant to Jonah as the story of the fish. Notice:

"The Lord sent out a great wind."

"The Lord prepared a great fish."

"The Lord prepared a gourd."

"The Lord prepared a worm."

"The Lord prepared a vehement east wind."

It required a great wind to get Jonah to

go, and it required a vehement wind to get Jonah to see. In each case bad weather was the result of bad behavior. There was not only density of mind but also delinquency of heart to triumph over. God used such ordinary things. Yet Jonah might not have understood anything that was profoundly philosophical—the lesson would not have been so clear.

Of all the things that God had prepared for Jonah there was only one that he was glad for. He was glad for the gourd—that is, insofar as it yielded private physical comfort to him. He was glad for it because he thought it was a sign that he was God's pet—in contrast to the heathen down in the city. He couldn't get his mind off himself. So God sent the worm and the wind to dry up the gourd and thus drive Jonah to the end of himself. One would have thought that the fish experience would have been sufficient for that, but it wasn't. The fish had taught Jonah to obey God; now he needed something to teach him to love his fellow men.

"Little lamb, who made thee?
Doest thou know who made thee,
Gave thee life, and bade thee feed
By the stream and o'er the mead . . . ?

"Tiger tiger, burning bright
In the forest of the night,
* * *

Did He smile His work to see,
Did He who made the lamb make thee?"⁸

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all."⁹

The casehardened provincialism of Jonah had to give way to the big-souled universality of God's love. That is why, at the end of his book, almost as an afterthought, Jonah adds, if perchance he may picture the extent of God's mercy to Nineveh, "And also much cattle." It reached even to the cattle. Why should the cattle be destroyed if sinful man is pardoned?

Jonah saved meant Jonah sent—to love to the uttermost. That's what it should mean to all of us. Does it?

(Micah will be discussed in the next article.)

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"Trust" in the Lord, "delight" thyself in the Lord, "commit" thy ways unto the Lord, "rest" in the Lord, and there is no room for fretting.—T. F. Mayer.

IS THERE A PLACE CALLED HELL?

By John H. Mosemann

Bro. Mosemann brings to our attention a theme that is much neglected and often made light of in our day. However, the Scriptural teaching and the facts concerning hell remain just the same no matter what personal attitude we take toward them. They dare not be neglected if we have a real regard for the salvation of souls and want to bear a full Scriptural testimony before the world.

This is a question in some people's minds. For those who believe the Bible as the very Word of God there can be no question in their minds whatever, unless they have failed to acquaint themselves with what the Scriptures have to say about the matter. The warning about hell should have the effect on all men that they make good their escape from the dreadful place. Ample and sufficient warning has been given as to the fact of it, also how it is possible to escape from spending eternity in it. We shall take a look at various passages of Scripture regarding the place. "What saith the scripture?" It is sometimes said that the word "hell" means the grave. We admit frankly that the word is sometimes used to mean the grave, but also boldly and emphatically declare that it does not mean the grave in every instance in Scripture.

The word hell is used in Scripture in more than one sense just as the words sleep, death, and heaven are used in more than one sense. The word sleep is used to express natural sleep, as when one rests, spiritual sleep—as when the sinner is asleep in his sins (Eph. 5:14)—and the death of believers as in I Thess. 4:13, 14. Just so with the word death which is used in connection with natural, spiritual, and the second death. Paul speaks of being caught up into the third heaven, so it is clear there is more than one way in which the word heaven is used. The region of the clouds where the birds fly is evidently the first heaven (Job 35:11). Gen. 1:17 gives us the region of the stars as the second heaven. The place where Paul was caught into beyond the stars is the third heaven. Having seen that the words sleep, death and heaven are used in several different ways we should not be surprised if the word hell is used in different senses also.

This word hell is used to mean the grave most frequently in the Old Testament Scriptures. These are generally the Scriptures referred to by these deceivers in order to make the idea of hell as meaning the place of future punishment appear ridiculous. It is used to mean the place of punishment most frequently in the New Testament. If there is such a place as hell with fire where the wicked are punished eternally there should be something said in Scripture about hell fire. If there is such a thing as eternal punishment there should be something stated in Scripture that would convey that idea. There should be something stated as to the lake of fire and brimstone and something about being tormented in the flames and tormented for ever and ever. If the Scriptures do not teach any of these things then the theory of eternal punishment in hell and hell fire are unscriptural and not to be believed. On the other hand, if they do teach them we must equally conclude that the theories of heretical

teachers who say there is no hell of torment are unscriptural and false.

Let us open our Bibles and see for ourselves. Psalm 9:17, "The wicked shall be turned into hell, and all the nations that forget God." Now if hell is merely the grave why does this passage not say the righteous and the wicked shall be turned into hell? Do not the righteous and the wicked go to the grave alike at death? Why does it not say that all the nations shall be turned into hell instead of limiting it to such nations as forget God? The fact is, it is speaking of a hell that is not merely the grave, but the hell beyond the grave.

Matt. 5:22, "Whosoever shall say to his brother, . . . Thou fool, shall be in danger of hell fire." How could a person be in danger of hell fire if there is no hell fire? Would Jesus tell us a falsehood? Pastor Russell said that there is no hell with fire, but Jesus says there is. Whose word is to be believed, Pastor Russell's or the words of the Son of God?

Matt. 5:30, "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." In the context Jesus is speaking of the sin of adultery and shows the need of mortifying the members of the body as taught in Col. 3:3. It is better to suffer, denying ourselves of these sinful lusts and unholy pleasures, than to have our desires gratified and have the whole body cast into hell to suffer because of such sins. The whole thought here is this: Better to suffer in a measure in this world in order to live righteously than to live as nature would suggest and the whole body suffer in hell as a consequence.

Matt. 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." The teaching in this passage is (1) That God is to be feared instead of man. (2) That the body can be killed by man and the soul remain unkillable apart from the body. (3) Also that God is able to destroy both the soul and body in hell.

The word destroy does not necessarily mean annihilation as some evil teachers wish to establish. A man may have a fruit orchard ready to produce fruit. The San Jose scale may kill it so that it produces no fruit. That man can rightly say "The San Jose scale has destroyed my entire orchard. He would not necessarily mean that his trees were annihilated. They are still there but powerless to produce fruit. So the body and soul destroyed in hell does not necessarily mean extinction or annihilation. The body and soul will be there suffering, but powerless to glorify God as originally intended.

"Ye serpents, ye generations of vipers, how can ye escape the damnation of hell"

(Matt. 23:33)? That is the question the hypocritical Pharisees were made to face. There is but one way of escape from the damnation of hell for any man. Christ Himself is the only way of escape from hell and the wrath to come. The Pharisees had rejected Him, now how shall they escape the damnation of hell? This was asked by the Savior Himself. Rejecter of Christ and His words, how shall you escape the same damnation?

Matt. 25:41, 46, "Depart from me into everlasting fire prepared for the devil and his angels." "And these shall go away into everlasting punishment, but the righteous into life eternal."

Whither shall they depart? Into the grave? Into everlasting fire! No one can fail to understand such plain and simple language, unless he be a willful and deliberate deceiver. It is necessary to take Scripture seriously that we perish not. The case of Lot's wife should be sufficient warning. Her unbelief and disobedience brought her to an unhappy end and untimely death. She became a pillar of salt.

Having seen that the fire is everlasting will the punishment be everlasting as well, or will their bodies soon be extinct? The above Scripture says their punishment is everlasting also. In Mark 9:44, 46, 49 we read that their worm dieth not and the fire is not quenched. What solemn words and how horrible a deed for any man to make them appear meaningless! In Rev. 14:10, 11 we are informed that the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night. Plain words these that the unlearned and even a child can understand, yet unbelieving man has apparent difficulty in comprehending them.

Mark 3:29, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." "What? Eternal damnation?" "Well, I don't believe in such a thing." "It is in the Bible." "Well, I don't believe such a thing is in the Bible." "Will you believe it if I can show it to you?" "I must believe it if it's in the Bible." "All right, turn to Mark 3:29." "Well, I never knew that was in the Bible." Of course a great many people are like this man that the writer met, who have not searched out these things for themselves. They are there nevertheless, and have been ever since the Bible was written. Let us believe them and be warned of them.

Read Luke 16:19-31. Here the Lord plainly tells us of the lives of two men who lived on the earth, of their death and of their eternal abode. This rich man did not go to hell because he was rich, neither did the poor man go to heaven because he was poor. But why did the rich man go to hell? For the simple reason that he did not believe the Word of God as given by Moses and the prophets. Verse 31. In this passage we have also the reason why the poor man was in the place of bliss, viz., because he believed the Scriptures given through Moses and the prophets, all of whom pointed to the coming Lamb of God who taketh away the sin of the world. Faith in this blessed message brought salvation to every one before the Lord Jesus died on the cross for our sins.

THE HOMING PIGEON

By E. W. Rowat

But what about this man in hell? His body was in the grave where there is no work, nor device, nor knowledge, nor wisdom. Eccl. 9:10. Some people say the grave is the hell of the Bible. We admit this is one of the places called hell but there is another. The one above-mentioned is the one where there is no knowledge. But listen, Jesus informs us in this passage in Luke that there is a hell where there is the knowledge of being tormented (vs. 23, 24), the knowledge of flames to torment the soul, the knowledge of having good things in the past while on earth and evil things now (v. 25) the knowledge that there is a great gulf fixed between the place of comfort and the place of torment, the knowledge that none can pass from one place to the other (v. 26), the knowledge that his prayers are too late both for himself and his brothers (vs. 28, 29), the knowledge that if people will not hear the Word of God, they will not be persuaded though one rose from the dead.

But how about a second chance for this man? Why did not Abraham give him at least that much comfort? Ah! It is because the great gulf is fixed. The gulf cannot be crossed, and there is no second chance. How true the words in Job (36:18), "Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee."

Rev. 14:10, 11, "And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night." The late Pastor Russell said of this passage "If the beast and his image and worship and wine and cup are symbols, so are the torments and smoke and fire and brimstone." This looks logical at first sight, but why should not the angels be symbolic as well? They are mentioned in the same passage of Scripture. The smoke and fire and brimstone and angels are realities.

In Revelation 19:20 we are told that the beast and the false prophet were taken and cast alive into the lake of fire burning with fire and brimstone. In Rev. 20:10 it is said that the devil was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. One thousand years before the devil was put into his place, the beast and the false prophet were cast in. One thousand years later the devil was cast in. Surely they were in long enough to be devoured and extinct and annihilated. But, unbelievable as it may seem, we are told they are still there, and further taught, shall be tormented forever and ever.

Here then is a plain passage that the devil shall be tormented eternally. Pastor Russell however in trying to establish his unscriptural doctrine of noneternal punishment of the wicked, had to get rid of this plain passage in some way, therefore pointed to Heb. 2:14 and said that the devil shall be destroyed and not preserved in any sense or condition. In a controversy with one of Mr. R.'s followers on this very point, I asked him to kindly furnish me with the literal translation from the Greek of Heb. 2:14. This he did and to my surprise it contained quite the con-

trary to what they teach. Instead of saying the devil shall be destroyed in the sense of annihilation, it says Christ in His death took away the power of him (not annihilated him) that had the power of death, that is the devil. You will readily see that the idea of annihilation was not intended to be conveyed by the word destroy. The word destroy does not always mean annihilation as already proved. It may also be stated that if God could preserve a bush that was burning with fire and yet was not consumed and has preserved the sun, though a mass of fire for thousands of years, why should it be a matter hard to believe that the devil and all the lost ones shall be tormented with fire eternally? Is anything too hard for the Lord?

We have seen from an examination of the Scriptures that Pastor Russell and his followers who are known by various names are teaching a doctrine that is not in the Bible. We have found even stronger terms to prove the eternal punishment doctrine than we had anticipated. Let us notice them again briefly, as well as a few not before mentioned.

"Hell," (Psalm 9:17).

"Hell fire" (Matt. 5:22).

"Damnation of hell" (Matt. 23:33).

"In danger of eternal damnation" (Mark 3:29).

"Everlasting fire" (Matt. 25:41).

"Everlasting punishment" (Matt. 25:46).

"Fire that never shall be quenched" (Mark 9:43).

"Where their worm dieth not" (Mark 9:44, 46, 48).

"I am tormented in this flame" (Luke 16:24).

"Lake of fire and brimstone" (Rev. 20:10).

"No rest day nor night" (Rev. 14:11).

"Tormented day and night for ever and ever" (Rev. 20:10).

"Smoke of their torment ascendeth up for ever and ever" (Rev. 14:11).

"There shall be weeping and gnashing of teeth" (Matt. 22:13).

"There shall be wailing and gnashing of teeth" (Matt. 13:42, 50).

Surely it is no wonder Jesus said of Judas, "It had been good for that man if he had not been born" (Matt. 26:24).

You will spend eternity in heaven or in hell?

John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Lancaster, Pa.

WORKING FAITH

I have prayed that your own faith may not fail—Luke 22:32.

Christian, take good care of thy faith, for recollect that faith is the only means whereby thou canst obtain blessings! Prayer cannot draw down answers from God's throne except it be the earnest prayer of the man who believes.—Author Unknown.

The most beautiful sight from the pulpit is a whole family seated together in a pew. The church service is not a convention that a family should merely send a delegate.—J. A. Holmes.

Homing pigeons have been used for carrying messages ever since the time of Solomon. But it is only of comparatively late years they have been used extensively in our own United States. In 1875, they were first brought to our country from Belgium, which country has been developing and training the racing pigeon since 1818.

When only four months old, baby pigeons receive their first training. They are taken from their loft in an enclosed basket and liberated a short distance away. Each time they are taken out for a flight, the distance is increased. After a one-mile flight is accomplished, the distance is increased rapidly,—usually from one mile to two miles, then five, ten, fifteen, and twenty-mile flights. Several days of rest are given between flights. All are made in the same line of direction from the loft. This is done in order that the bird will always have to fly the same general direction on its return home.

When a bird is released for a trip it flies in circles until it evidently spies a familiar landmark on the horizon and then it flies swiftly and straight toward it. Homing pigeons fly about one hundred miles in their first season, and in five years are fully trained.

The rate of speed of homing pigeons varies with conditions. So many things affect it. The direction of the wind, a heavy fog, or generally bad weather will keep a pigeon from doing its best. But they have made wonderful records. Three hundred miles at the rate of about seventy-one miles an hour is not an unusual record. The first of a group released at Dallas, Tex., recently made the trip to Kansas City, Mo., a distance of about six hundred miles, in eight hours and four minutes.

These wonderful little creatures are absolutely reliable. They will keep on flying without food or drink until near exhaustion. Many instances are known of birds who kept on toward home when wounded, and in spite of pain and hunger, eventually arrived after twenty or thirty days on the way. Many are victims of hunters when on their flights, but, as long as they are able to fly at all, they will keep on toward their destination. Could humans do any better?

A seamless metal ring marked with the owner's name is slipped over the foot of these pigeons when only a few days old. During their racing career their records are stamped on their larger wing feathers.

The ordinary homing pigeon travels only in the daytime, but the U. S. Navy is now successfully training them to be night fliers. The birds being trained in this way are kept in their loft all day and not released for exercise until after sundown. Each day they are given their freedom a little later until finally they are liberated only in the dark. Thus they learn to fly only in darkness. For this training they are taken from the loft when hungry and naturally they go back to the loft for their food in spite of darkness. It is said that even moonlight spoils the effectiveness of some of these night fliers.—Christian Youth.

MISSIONS

HOMESTEADING MANGAL TARAI (HAPPY VALLEY)

By Geo. J. Lapp

Our readers will be interested in Bro. Lapp's description of this new project being launched in order to help needy and deserving ex-sufferers from leprosy.

During the last decade the more hopeful cases of leprosy which were admitted into the leper asylums of India and were successfully treated and again discharged were for the most part homeless and landless. The same was true of the healthy children of lepers who grew up in the untainted homes of the leper institutions. This has created the demand that something should be done to help this situation. During our visit to Purulia Bengal, in 1934, to see the very large and old leper asylum, the superintendent, who had years of experience in India, asked us the question, "Is there not some area in the Central Provinces which might be converted into land holdings for these landless and homeless people?" Not having had the experience in the work that he had we had not given this phase of the problem much thought. During the conversation we promised at least to study the problem and consult with others about it. Soon afterwards we met the superintendents of other asylums and mentioned it to them, and they urged that we further investigate. The same urge came from the Secretary for India of the Mission to Lepers. While in Kashmir in 1935 we consulted others of experience and sound judgment and were advised to address a letter to the Secretary to the Central Provinces Government, placing the matter before him and requesting that if possible something might be done.

Upon our return to Shantipur in June, 1935, we found two letters awaiting our arrival. One was from the Secretary to the Government and the other was from the Deputy Commissioner of the District who had been instructed by the Government to inquire as to the number of such settlers there might be and the amount of land that might be required. A formal reply was requested in order that definite action might be taken by Government. Before this could be framed it was necessary to take up correspondence with superintendents of leper asylums, obtain conferences with Government officials, and place the matter before our own Mission in case such an area might be found within our own Mission field. It was found that Government was interested in the project and would sanction the conversion of a forest area for this purpose. The first area proposed was that of over 4,000 acres in the Singpur Range of the Raipur District, twelve miles southwest of our Mohadi Mission station. The Forest Department lodged

objections to the setting aside of this area and recommended an area in the Balod Range twenty-four miles southwest of Dhamtari. After further investigation all concerned agreed to that area, Government sanctioned the change, and the plans for taking it over were definitely made. The Forest Department also suggested that the area include seven compartments of forest reserve which would total 6,288 acres.

The reply agreed upon by the Mission to Lepers, our own Mission, and the Government officials, was carefully framed and submitted to Government on December 2, 1935. A revised scheme was drawn up and submitted May 28, 1936, including the shift made from the first to the second location and embodying the same conditions for land settlement. We give them briefly as follows:

1. **The Number and Kinds of Colonists.** a. Arrested cases of lepers in a separate area within the estate, from the leper asylums of the Central Provinces. b. Healthy children of lepers, from the above-mentioned leper institutions. c. A percentage of nonleprous colonists from the local community of the Mission in whose field the scheme will be implemented. Twenty percent has been fixed as an average over a period of years.
2. **The Area and Location of Land.** As already mentioned, it is located in a beautiful valley surrounded by hills and higher levels, is 1,200 feet in altitude, and contains a large amount of very fertile soil.
3. **System of Land Holdings.** On what is known as the Raiyatvari system, with hereditary rights, without initial cost to the farmers, free of rent for three years, half rent during the following seven years, and full rental or tax after the tenth year. The Raiyatvari system is very closely related to the homesteading system in the United States.
4. **Management.** An Advisory Board of Management, including the Commissioner of the Division, the Deputy Commissioner of the

District, the Secretary for India of the Mission to Lepers, the Secretary of our own Mission, and the Manager of the estate pass upon the general program of development and upon the number and names of applicants for homesteading. These names are first submitted to the Manager from the respective leper centers, and he in turn submits them to the Advisory Board of Management. All plans that are implemented and names that are submitted must be in accordance with the conditions as sanctioned by Government. It is expected that after a period of a few years the local management of the villages will pass into the hands of local patels or overseers and nominated by the colonists appointed by Government. The villages will then bear the same relation to the local Government as any other villages of the Provinces. The Manager who at present holds and disposes of the funds, intrusted to him for the development of the project by Government, the Mission to Lepers, and our own Mission, will become resident on the estate as soon as he can be relieved from the Superintendency of Shantipur Leper Home. He will remain on the estate until the villages become well established. This will doubtless require residence for a period of three or more years. However, the plan is for him to eliminate himself in every way possible in order that the villages may become self-contained units in themselves. At the present we find the task of giving detailed supervision to two centers difficult.

5. **Finance.** Government has sanctioned furnishing the sum of Rs. 5,500 for water supply and clearing and also additional sums for medical dispensary and school buildings as the needs arise.

The Mission to Lepers has sanctioned a capital grant of about Rs. 125 per couple of those who come from the leper centers which receive support from it. This amount is to be used to help the settlers to tide over during the first year of residence on the estate.

Our Mission has sanctioned the loan of the missionary who is to serve as resident Manager for a period of at least three years. It has also sanctioned a budget for the support of a Primary Hindi School on the estate for the education of the children of the colonists and also those from the surrounding villages.

6. **Plans for Development.** Invitations were sent to all leper asylums of the Central Provinces to send names of healthy children and arrested cases of lepers to the Manager, these to be carefully selected and such as would promise to stick in spite of difficulties. We also sent similar invitations to the pastors of our congregations for the names of any of our community who wished to homestead land. The response was immediate. But out of a list of nearly a hundred names we were able to choose only a few for colonizing because of the difficulty on the part of the

Government to deforest, survey, and allot sufficient land for all who wished to become resident. Those who have been admitted are used as laborers on the different kinds of well, reservoir, and building construction work. Fifteen acres of farmland and one acre of village holding are provided for each family of homesteaders. Money is provided for them on loans without interest through co-operative organization and registration with Government in order to operate the funds through the Government Central Co-operative Bank. The loans can be made up to a certain percentage over the amount deposited by the Co-operative Society. An attempt is made from the beginning to introduce improved methods of farming on a practical and economic basis and



Leper Women at Work in the Fields

improved breeds of animals and fowls. The officials of the Agricultural Department of Government are interested in exploring the possibility of establishing an experimental center on the estate for the good of the colonists. The practical curriculum for Primary Schools, which is used as a basis for teacher training in the Normal Department of our Academy, will be introduced into the Primary School on the estate along with such practical work as will help the children of the colonists to the use of such skills as are related to their village and farm needs. The curriculum is coming into general use throughout this Central Province.

The Manager is to be given special powers to return any cases of relapsed leprosy, which may become infectious, to the institutions from which they have come. All who have been admitted are healthy noninfectious cases, but it remains to be seen if the change and the strain of pioneering will tell upon their health or not. We hope it will be for the better.

The whole scheme is to be carried out on a noncommunal basis, according to which there will be no difference shown between Christian and non-Christian colonists. In the respective asylums lepers from all communities are admitted. Each year large numbers accept Christ and are baptized into the Christian Church. So far only Christians from those institutions have applied, causing comment on the part of some non-Christian leaders and politicians of the Provinces. It is not expected that many non-Christians will seek admission, because many of those who are discharged as arrested cases from the institutions have their families and friends to give them a new start. Those who have become Christians have become outcasted and in many cases if they previously owned homes they have been taken by relatives or other village dwellers. Such unfortunates naturally respond to such an opportunity of again obtaining homes. Four non-Christians from Shantipur want to settle on the estate. They have not yet been formally admitted because of the fear that their leprosy might not be sufficiently arrested for them to remain healthy in their new environment.

What can we expect from Mangal Tarai?

1. All Christians who have settled on the estate to take over their claims and build their homes have already begun systematic voluntary evangelism among the people of the surrounding villages. We saw the form of a cross carefully worked out on the ground right by the place where the people were constructing a reservoir. We asked the Christian mate what this meant. He replied, "The other evening when we held a meeting in these people's village and told them about the Crucifixion of Christ they were interested, but the next day here on the work they asked more about the Cross and I had it marked out here on the ground for them and explained it to them." We hope that it will not be necessary to look to paid evangelists to do the work of soul-saving in and about Mangal Tarai.

2. All Christians who come here from sister churches will bring their church letters with them and become members of our Church and as soon as the congregation will be organized, which we believe will be soon, it will become a part of our India Mennonite

Conference. There will be at least twenty families to begin with.

3. There is presented through this development a practical working out the economic problem for our own Christian community. It cannot be claimed that all who will apply for land from the community will be admitted. Some are not able. Others are not inclined toward independence and self-dependence. Too many choose to depend on a minimum of daily wage for their meager livelihood and cannot be shaken out of their lethargy. A few think they are a little too well educated to follow the plow. A few applied who thought they would be spoon-fed and again withdrew their applications. Those who have understood the situation and have gone there to live will, we believe, stick and become productive farmers.

What held our interest in this colonizing scheme was a strong sympathy for the unprivileged of the leper institutions who were

left landless and homeless through no fault of their own. We believe the opening is of the Lord and thank Him for it. We are deeply indebted to the Mission Board for their sanction, to our Mission for its sympathy and support, to the Mission to Lepers for their provision of administrative help and funds, and to the Government for their liberality, not only in furnishing a large area of land but in also furnishing money for necessary water supply and buildings for carrying on the work. We thank the officials of the Forest Department for pointing out this area and so kindly consenting to deforest it at their own expense. Believing it to be a call of God and as definitely a Christian ministry as any other phase of missionary interest and activity, we have allowed ourselves to be used in being identified with homesteading Mangal Tarai. Pray for us.

Shantipur, Dhamtari, C. P., India.

PRACTICAL APPLICATIONS OF PREPARATION FOR CHRISTIAN SERVICE

By Hannah Good

Let us picture ourselves as individuals who have felt the urge of service, who have studied, prayed, consecrated and surrendered our wills to the call and prompting of the Holy Spirit. We stand and behold the field of service, and when we think of service the eyes of our heart must focus on Jesus. If we study and look at Jesus closely our looking will turn to earnest gazing, and we will change. A girl developing into motherhood often caused the remark, "You are growing more and more like your mother." We become like those we are with. Unconsciously we take on the character of those with whom we live. Paul's words have this meaning. "We all, with open face reflecting as in a mirror the glory of the Lord, are changed" (II Cor. 3:18). But the change comes through our looking. The glorious Jesus, shining in through our looking eyes, changes us. Let it not be understood that this change takes place only once, maybe long ago when we first considered Christian work. But the change is constant and gradual. Paul was a changed man after his experience on the Damascus road, but the man Paul changed with the progress of the years. The law of Christ is the law of growth—first the blade, then the ear, then the full grain.

As we grow and serve, there are three lives we will live: The secret life, lived **with** Jesus; an open life lived **among** men for Jesus; and an active life of service. The life that men see depends only on that life our Master alone sees. We admire the beauty of trees, their spreading branches and soft green foliage, but we forget about the twin tree. For every tree that goes up and out, there is another that goes down and out. The hidden tree is always drawing moisture, food from the soil, and supplying it to the one above. We **see** the **beauty** and **fruit**, but the secret is hidden. We must plan for a bit of quiet study and prayer daily alone with Jesus to supply us with food and growth. We can plan, but we must put a bit of iron in the will, for it is very easy to lose out on this point. We must

have secret contact with Jesus, not cultivated by hothouse methods. It must be simple, natural, habitual, practical, and firmly enough established to be stable during testing service.

In connection with this secret life which builds convictions we have a "secret service" privilege. From the days of Abraham God's people have interceded for others. Jesus prayed for others. Let us notice carefully the words of Bishop Charles Brent: "There is no more delicate service in the whole round of human action than that of intercessory prayer. It is so hidden as to have a special beauty on that account. While men are unconscious that we are thinking of them, we fold our arms about them and bring them up before God for blessing and guidance. Intercessory prayer might be defined as "loving our neighbor on our knees." And, if the soul in need knows that prayers are offered in his behalf, he feels a strength, an influence that keeps him through temptation and strengthened for duty.

This secluded life with Jesus will express itself in our open lives, lived **among** men. Jesus not only asks us to live His life over, but He asks us to let Him live His life over in each of us. After Paul's conversion he still lived as the man Paul, but Christ expressed through him His personality. We have a personal responsibility to walk worthy of our "high calling." Some Christians seem to think that all the requirements of a holy life are met when they are in active public Christian work. But it is in our daily home living that the true test of practical piety can be proved. Truly we can ask ourselves, "Am I a disagreeable or anxious Christian? doubting or complaining? a selfish or bitter Christian, even hard-hearted and sharp-tongued?" All these kinds of Christians may be very earnest in their work and may hold honorable church positions. Let us look at Jesus again, and let His glorious look radiate back through our own countenances. Meekness and quietness of spirit are expressed

Can a great man take all the credit for successes in which he has had a share? As we recall the incident of the Corinthian Church turning against Paul and claiming allegiance to Apollos, we are clearly impressed that Paul never thought of overshadowing the ability of Apollos. He urged him to continue.

In our efforts to co-operate we may have to decide this question: "Is it right to keep silent on a moral issue for the sake of harmony?" or "Should we sometimes try to co-operate even with one whose motive is unworthy?" Paul met with such an experience. He said, "But when Cephas came to Antioch I resisted him to the face, because he stood condemned." Peter had been playing an unworthy part in trying to keep the favor of the

1. He must be missionary-minded, with a spiritual purpose and ideal, no matter what his special work may be.
2. He must be sure of the Gospel, realizing its unique value and its universal application for salvation.
3. He must be educated and prepared, an effective public speaker and personal worker; a man who is wanted in his own land.
4. He must be one who can get along with people—good, bad, and indifferent.
5. He must have the spirit of John the Baptist as toward Christ: i. e., "He must increase, but I must decrease."
6. He must have an undying zeal for service.
7. He must be a man of prayer.
8. He must be a living exemplification of the things that abide: faith, hope and love. This means self-control.

We are also reminded of the time Paul took the Nazarite vow in order to gain favor with the Jews and quiet the controversy in the church. Paul would have no quarrel with a man who chose to abide under the circumcision. He was too superior to allow formal rules to rob his utmost consideration for the feelings of those who did not see as he saw. Only when they stood between his soul and Christ or between a Christian and his brother; then he did not encourage compromise. Paul did find himself in sharp contention with Barnabas, the very man who had led him to his great work. Mark had been chosen to accompany the two men, but after going part way, drew back. His companions went on. Then, when Paul prepared to start

A condition of success in personal work is
(Continued on page 186)

Educational

IN THE FERTILE LAND OF GOSHEN

By Anis Charles Haddad

This article supplements the Sunday-school lesson for June 20, "Joseph's Kindness to His Kindred."

Come with me on this bright morning in June for a look at the old land of Goshen where the Israelites settled when they first came into Egypt. Soon we cross the road down which Joseph was carried by the caravan of Ishmaelites who had bought him of his brothers and were on the way to sell him to Potiphar. It was over that same road that the brothers of Joseph came to buy corn in the seven years of famine. Through him the land of Goshen became a land of the Israelites, where they remained and prospered until he died.

The land of Goshen is today one of the finest parts of the Nile Valley. We travel along the banks of the Nile through a very fertile country under intense cultivation. We see around us vast fields of cotton, sugar cane, maize, and clover. We fly through groves of stately date, palm, olive, fig, and sycamore trees. There is green everywhere. There are villages of mud that look like prehistoric cliff dwellings; and irrigation canals and ditches that cut and intersect the fields everywhere.

Such is the land of Goshen. Its exact limit, it is impossible to define. It lay outside the Delta, beyond the eastern branch of the Nile, and while it touched the Delta on the west, it merged into the desert of Suez on the east. It was well adapted to the uses of

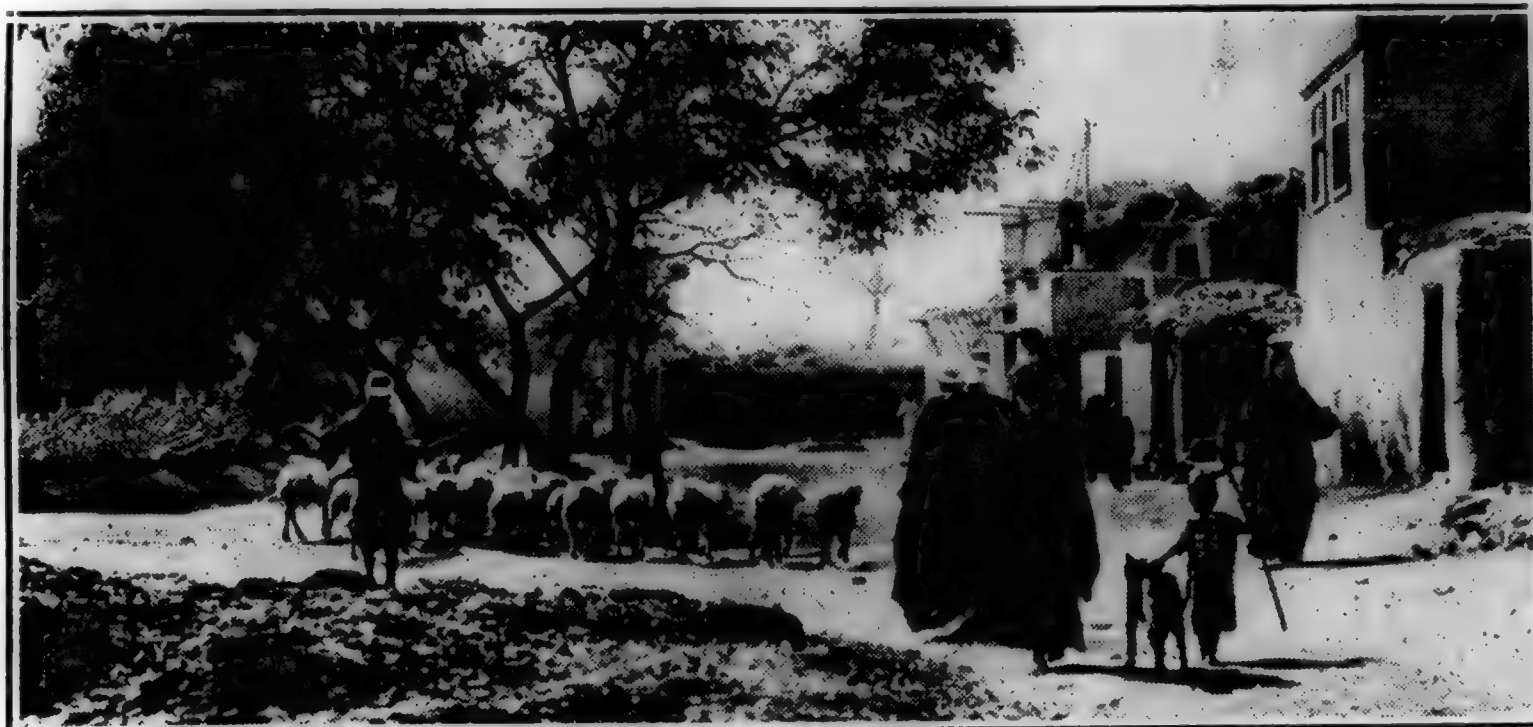
a pastoral and nomadic people, which the Israelites were at a period of their settlement in Egypt, since it comprised both arable and pasturable lands. It was allotted to a shepherd race, where they lived without coming into offensive contact with the native population, "for every shepherd is an abomination to the Egyptians" (Gen. 46:28-34; 47:1-6).

It was probably more extensive in ancient times than the same district is at this hour. The sands have since encroached upon it, and the cultivable soil has been slowly receding before the advance of the desert. But, standing where we now do, the eye lights on the land of Goshen and we have the satisfaction of thinking that we see the fields on which the sons of Jacob fed their flocks, and where the patriarch himself spent his last days.

All the way from Memphis Joseph hastened in his chariot—his two sons by his side—when one told him, saying, "Behold thy father is sick." He wanted to see the old man and receive his blessing before he breathed his last. The sound of his son's footsteps entering his apartment rallied once more the ebb-

ing strength of his heart. He sits up upon his bed to receive Joseph. The sight of his beloved son, lost when a stripling and found when a mighty ruler, brings the past before his mind. Jacob is borne away in spirit to Canaan. He is once more at Bethel. He dreams his dream again.

Jacob is dead and Joseph is dead, also. At last after long years, during which time the land of Goshen is watered with tears and its air is laden with the groans of the oppressed, the knell of deliverance is rung out. And now, what a drama of terrors is enacted on this stage! We stand at what must have been the very center of this great theater of judgment. The same objects on which we look down were here then, even as they are now, and they help us to realize the awful tragedy in which, in a sense, they took part. This



Eventide in the Land of Goshen

very Nile it was that rolled along a river of blood. The fields that here lie spread out to the eye, with their crops of maize and rye and barley and wheat are the selfsame fields whose various fruitage lay beaten down and wrecked by the hail, lightning, and thunder of the plague. Had we stood where we now do, while this terrible drama was in progress, we should have seen these same pyramids and the sphinx, tinted with the glory of sunset, enkindled by the awful flashes. We should have heard their mountainous sides sending back the echoes of the "mighty thunders."

The cotton scenes are features of the landscape unknown in the days of Joseph and Jacob. At that time the only clothes made in Egypt were of flax or wool. Nobody knew of the cotton plant, and it was not until the Middle Ages that Europe learned anything about it. Now the crop is grown everywhere in the land of Goshen and thrives on almost every spot where the feet of the Israelites trod. Cotton has supplanted grain as a money-making crop and is worth far more than

the grain that Joseph had garnered when the years of famine began.

The land of Goshen is a fine stock country. Camels, buffalos, and donkeys are staked out in the fields, and flocks of sheep and goats feed here, watched by shepherds. There are also droves of camels grazing or lying on the ground, chewing their cuds. All have their herdsman. There are no fences in Egypt; the fields are bounded by imaginary lines. Sometimes the limits are marked by water ditches, or little embankments made for irrigation.

It was as stock raisers that the Israelites came into Egypt. Perhaps it was because they were a pastoral people that Joseph had Pharaoh give them this land of Goshen, the eastern part of which is fringed by the desert, with patches of scanty vegetation where the stock could graze. The Bible says that Joseph advised his brethren to say to Pharaoh "Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers."

Today the land is well cultivated. Most of the fields are kept like gardens, and I see half-naked men bending over and digging the soil with great mattocks. Here we see a pair of oxen yoked to a wheel pumping the water from the canals or wells into the ditches. There we see a fellow plowing the field with a camel and crude wooden plow such as his

fathers used several thousand years ago. Some of them have donkeys and buffalos hitched together, while now and then one sees a plow dragged along by a cow and a camel.

To western eyes this is fascinating. We seem to be leaving our own life behind and plunging into the past, into the age of Pharaoh and Phitah. There is much artificial irrigation. Sometimes the water is lifted from level to level by men with buckets and baskets to which ropes are slung. Many of the fields are con-

stantly under water and the silvery streams shine out through the emerald green of the crops.

When the Israelites came to the land of Goshen they probably lived in tents such as the Bedouins use today. After coming to Goshen the Israelites probably copied the houses of the Egyptians, building villages of mud huts not unlike those we now see. Their homes are rude to an extreme. Many of them are less than twenty feet square. They have flat roofs and are often so low that I can see over them as I travel in a train carriage. They have no gardens or lawns. Facing the street, they are huddled together without regard to beauty or comfort. The roofs form the woodyards of the people below. The only fuel they have is cornstalks, straw, or the bushes from which the cotton has been picked. This stuff is tied up in bundles and laid away on the roofs until used.

There are but few trees to be seen. Now and then an acacia grows along the roadway, and here and there are date palms. There are occasional fruit gardens, and I

have seen many green orchards loaded with oranges.

The roads are usually high above the rest of the country. They run along the canals, and consist of the dirt banked up to hold back the waters. The side roads are chiefly camel paths or footpaths, and one sees everywhere the traffic moving along through the fields. Even on the main roads there are few wagons. Most of the freight is carried on donkeys and camels, which are the common riding animals as well. Long-legged Egyptians in turbans and gowns sit on little donkeys, their feet almost dragging; and fierce-looking Bedouins, their headdresses tied on with ropes, bob up and down as they ride on their camels, their heads bowing at every step of the beasts. There are camels loaded with alfalfa, the grass so covering them that they look like haystacks on legs. There are donkeys laden with boxes and bags, and mules and bullocks carrying freight of one kind or another. Out in the fields one now and then sees a buffalo with a half-naked boy perched on it, and at nightfall the paths are lined with men coming from the fields, riding their ungainly beasts and balancing their one-handed plows in front of them.

It was in Goshen that the Israelites worked after they were enslaved by the Egyptians. Here they built for Pharaoh the treasure cities of Pithom and Raamses, referred to in Exodus, from which they were sent out to build other cities and towns in various parts of the Nile Valley.

Near-by I found a brickyard in full swing. It was situated on the edge of the ruins of Bubastis, or the city of the worship of the cat. The peasants of today were moulding the clay used by the Israelites of the past into building material for the present. As I looked at them my mind went back to the days of the Pharaohs when Moses saw his people toiling under the lash. These men and women I watched were working under taskmasters or overseers. Their half-clad bodies were burnt black by the tropical sun, and they looked not unlike slaves. Here they were grinding the mud, there they were moulding it into bricks, while farther over they were picking up those which had been dried in the sun. The bricks were carried by young girls, bossed by a burly negro with a stick in his hand. At his direction the girls took the bricks on their heads and carried them off on the trot. The scene gave me a fair idea of what went on in those long-ago days when Pharaoh drove the Israelites to similar work.

The sunsets in the land of Goshen are beyond praise, and always surprising. That night the reflection in the east was of a color unseen before—almost a purple below and a rose above, and the west glowed for an hour in changing tints. The night was not less beautiful. It was summer in the land of Goshen. The Nile slept, and the moon, half full, let the stars show. As we glided swiftly down on our way back to Cairo, the oars rising and falling to the murmured chorus of the rowers, there were deep shadows under the banks among the stately palms sentinelizing the vast plain of moonlight over which we passed. The great silence of an Egyptian night seemed to remove us all into dreamland.

Jerusalem, Palestine.

THE BIBLE IN CLASSICAL LITERATURE

I. Introduction

By John H. Koppenhaver

This is the first of an interesting series of articles on the place which the Bible occupies in the writings of the literary masters of the past.

"My masters, there's an Old Book you should con."

"There is a story of an Eastern prince who was much enamored of the art of gardening. He wished that all flowers delightful to the eyes, and all fruits pleasant to the taste and good for food, should grow in his dominions, and that in growing the flowers should become more fair, the fruits more savory and nourishing. With this thought in his mind and this desire in his heart, he found his way to the Ancient One, the Worker of Wonders, who dwells in a secret place, and made known his request. 'For the care of your gardens and your orchards,' said the Ancient One, 'I can do nothing, since that charge has been given to you and to your people. Nor will I send blossoming plants and fruiting trees of every kind to make your kingdom rich and beautiful as if by magic, lest the honor of labor should be diminished, and the slow reward of patience should be despised, and even the living gifts bestowed upon you without toil should wither and die away. But this will I do: a single tree shall be brought to you from a far country by the hands of my servants, and you shall plant it in the midst of your land. In the body of that tree is the sap of life that was from the beginning; the leaves of it are full of healing; its flowers never fail, and its fruitage is the joy of every season. The roots of the tree shall go down to open the springs of deep waters; and wherever its pollen is drifted by the wind or borne by the bees, the gardens shall bloom with new beauty; and wherever its seed is carried by the fowls of the air, the orchards shall yield a richer harvest. But the tree itself you shall guard and cherish and keep as I give it you, neither cutting anything away from it, nor grafting anything upon it; for the life of the tree is in all the branches, and all the other trees shall be glad because of it.' As the Ancient One had spoken, so it came to pass. The land of that prince had great renown of fine flowers and delicious fruits, ever unfolding in new colors and sweeter flowers the life that was shed among them by the tree of trees.

"Something like the marvel of this tale may be read in the history of the Bible. No other book in the world has had such a strange vitality, such an outgoing power of influence and inspiration. Not only has it brought to the countries in whose heart it has been set new ideals of civilization, new models of character, new conceptions of virtue and hopes of happiness; but it has also given new impulse and form to the shaping imagination of man and begotten beauty in literature and the other arts"—(Century Magazine, May-Oct., 1910).

Dr. Nicholas Murray Butler, when President of Columbia University, said, "Without the Bible it is impossible to understand the literature of the English language, from Chaucer to Browning."

There can be no doubt that above all other

books in English the Bible has the power of stirring the imagination and moving the soul.

"The late Mr. Charles Dudley Warner, shortly before his death, wrote touching this point as follows: 'Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion, or theology, or of dogma; it is a question of general intelligence'—(Footnotes, "The New Appreciation of the Bible."—Selleck).

"The first condition of great literature," says Prof. Albert S. Cook, "is a unity of theme and concept that shall give coherence and organization to all detail, however varied. By this test the Bible is great literature."

English Literature can no more be separated from the Bible than can the colors of the rainbow be untwisted from one another.

"Bone of our literary bone, and flesh of our literary flesh, it has exercised upon English character an influence moral, social, and political, which it is not possible to measure."—H. W. Hoare

It is the spirit of the Bible entering into English literature that has helped to make it the noble instrument that it is. For the power of the Holy Scriptures lies not alone in the doctrine that it teaches—its ultimate power inheres in certain definite efforts which are registered in the life plan. Such effects, it is natural to expect, would be apparent in the books that men write out of their hearts.

The early English welcomed the light of the Holy Scriptures on this subject of life, and the bright shining of that light has never faded from English literature throughout more than a thousand years.

The Beginnings of Modern Literature Are Biblical

"The rising sun shall find the Bible in thy hands." This old Monastic rule gives us a truth concerning that early period of English literature. For it must be apparent to the student of these early centuries that the crystallizing of thought in the form of literature was profoundly affected by the body of literature that was found ready-to-hand in the Bible. The raw material of genius was present in society: what the Bible did was to fertilize the genius of men and cause it to bring forth a characteristic literature.

Three great names—founders of English Literature and learning—are Caedmon, the monk of Whitby, the first English poet; Bede, the monk of Jarrow, the first English

historian; and Alcuin, the monk of York, the great defender of the Christian faith.

"Caedmon's name is a prototype of English literature, and an example of the profound and moving effect of the Scripture upon latent genius. In Caedmon we see the prolific and passionate material of the Bible passing through the Celtic Saxon mold into a new English form. He comes forth out of the deep past, yet his appearance is that of a herald of a great future. In a sense, as Hoare has said, 'he belongs almost as much to the history of the English Bible as to the history of English literature.' A deep vein of poetry lay hidden within his untutored mind; it was the Bible that inspired and defined his utterance. The earliest of English poets, called for his rugged and natural vigor 'the Amos of English literature,' he was the first to give utterance in rude but powerful verse to the poetic grandeur and lofty imagery of the Scripture" (The Bible in English Literature.—Work).

Caedmon's best work was wrought in his "Paraphrase of the Bible," in which the Oriental imagery of the Bible was built into the English language.

We must mention that not long after Caedmon, the voice of another poet, sweet with the cadence of Scripture, is heard in the north of England. This one is Cynewulf. His greatest work, "Christ," Dean Stubbs refers to as "the oldest Christiad of modern Europe."

The venerable Bede, Burke called "the Father of English Learning"; to him English science looks back as its originator, and to him English national education owes its inception. The source of this man's light that shone over all Europe from the seventh to the tenth centuries, was Christian culture alone. His greatest work was his Ecclesiastical History containing the story of the Church.

"If Caedmon was the early Milton of the English race, and Cynewulf the early Tennyson or Browning, Bede was the early Ruskin, and his style, like that of Ruskin, has about it much of the stately charm of Biblical prose."

To Alcuin, called to become the intimate adviser of Charlemagne, France owes its polite literature. In all his teaching Alcuin sought to enable knowledge with "the mastery of Christ the Lord." That, he said, "would surpass all the wisdom of the studies of the academy," it would be "enriched beyond this with the sevenfold plenitude of the Holy Spirit." Although he wrote on many topics, it was the Bible that furnished the rule of his life and the model of his writing. "Much of his work was done outside of England, and with the Latin language as an instrument. Nevertheless the fountainhead was England, and we cannot but feel that his work aided not a little in giving to English literature its Biblical cast and character" (The Bible in English Literature).

English prose recognizes its parentage in the devout and saintly King Alfred, whose virtues have given him the reputation of being the most perfect character in history. Alfred poured the ingredient of Scripture into the mold in the very making of English literature. Not only did he create English literature—he gave it a certain Biblical set and type.—Work. When he commanded "that

no man take the clasp from the book or the book from the minister," he united in sentiment at least the destiny of English literature with the Holy Bible.

It was a service scarcely ever paralleled in the history of nations, and one that sufficiently vindicates the title that he has always worn—Alfred the Great.

We must mention the legend of "The Holy Grail." This old romance may belong to Celtic mythology, but its elaboration shows the effect of Biblical facts and Christian legend. James Russell Lowell made a beautiful adaptation of the theme in "The Vision of Sir Launfal." Few finer examples of the influence of the Bible on literature can be given. The Christian spirit breathes in the poem. When, after sharing his crust with the leper and giving him to drink from the stream, Sir Launfal hears the words of Christ that "were shed softer than leaves from the pine."

"Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds
three,—
Himself, his hungry neighbor, and Me."

It is, to say the least, a remarkable tribute to the influence of Biblical thought that the poem, which comes nearest to being the national epic of the English-speaking peoples, is bound up so closely both in sentiment and form with the material of the Christian Scripture.

Then there is the exquisite expression of a father's grief for his little Margaret, called "The Pearl," a Middle English poem, which turns to the Apocalypse for a vision of the dwelling place beyond the dark river. This might have served Bunyan for the model of his Celestial City.

Of even greater significance are the Miracle and Morality plays, which had their beginning during these years, those wonderful animate illustrations of the sacred text that for two and a half centuries before Shakespeare served not only to develop the dramatic sense of the English populace, but to render vividly familiar to them the incident of the Bible and its ethical content.

"Wyclif, Langland, and Chaucer are the three great figures of English literature in

the Middle Ages," says Jusserand, and another author calls these three the "Men of the Threshold." Langland embodies the spirit of social unrest; Chaucer betokens the new spirit of learning; Wyclif represents the spirit of protest against the prevailing corruptions of the church. Chaucer believes in the world, and nature to him is "the vicar of the Almighty Lord." One stroke of his pen leads us out into the beauty of God's world.

"When that Aprille with his showres swoote,
The drought of Marche hath perced to the
roote,

* * *

Thanne longen folk to go on pilgrimages."

The idea of a pilgrimage was in itself a Biblical idea. Literature has used the idea over and over again, and its common source is the Bible. Chaucer's character sketches show clearly a knowledge of the Bible. Surely the poet Dryden was right when he said of Chaucer, "Here is God's plenty."

Now "Piers Plowman" comes upon the scene. The author of this poem, William Langland, "was a Puritan two hundred years before Puritanism existed under that name," says Prof. Lounsbury. Langland makes plain that the likeness of Christ may reappear even in a plowman, in any man who is doing fair and honest work.

"Jesus Christ of Heaven
In a poor man's apparel pursueth us ever."

If Langland had not written another sentence, this alone would entitle him to rank among the Christian poets. More than anything else, Langland was a Biblical poet.

It was about this time, the end of the fourteenth century, that John Wyclif gave the world a marvelous contribution. For the vital force creating the revival of learning created with that learning a new literature. No language is safe until the people speak it; as a standard of language the one book of the people is all important. The Reformation gave that Book, which became the anchor of Britain, not in philosophy only, but also in style. Wyclif's Bible, whose dialect was preserved by Tyndale in his version, is the cornerstone of all English thought and life.

Philadelphia, Pa.

HISTORICAL SKETCH OF THE WILLOW STREET, PENNSYLVANIA, MENNONITE CHURCH

By Harry Houser

The material appearing in this article was given at the rededication service of the enlarged church building at Willow Street on May 6, 1937.

Youth rarely searches the history of its ancestry, for in that period one looks forward and not backward.

As duties of manhood and womanhood assume their role, neither the past nor the future hold the greater concern but rather the present.

Then in those golden years when the future of this life narrows down and the present is fast becoming past, what treasures we would have, had we but taken time to gather bits of history or memories of the past.

Back in the sixteenth century originated the Anabaptist movement. This controversy in the days of Catholicism plays an important

part in our history. The year 1530 saw a religious persecution which resulted in the slaying of thousands of Anabaptists. The martyrdom of Sicke Snyder in 1533 impressed Menno Simons, a Catholic priest, so vividly that three years later he renounced Catholicism and was ordained a minister among the Anabaptists. Followers of Menno Simons were called Mennonites and were first given religious toleration by William of Orange. In 1662 the first Mennonite colonists settled in Delaware, and two years later were molested and dispersed by the Virginians. In 1681 Wm. Penn granted 19,000 acres to Crefeld Mennonites. In 1688 Mennonites first publicly protested slave holding. In 1708

began the Mennonite settlement at Germantown. The ship, Mary Hope, in 1710 sailed from London bringing the first settlers to this section, then somewhere in the woods, where we today are rededicating the worship place of their former Mennonite colony. Among these coming from London were Hans Mylin, Martin Kendig, and Hans Herr, the spiritual and financial leader of the colony.

Not many months passed until their thoughts again went back to Switzerland, to their loved ones left behind without the religious freedom assured these pioneers. The little group gathered to make definite plans to bring others over. Lots were cast to determine who should make the return voyage. To their sorrow it fell on Hans Herr. He would have been willing to go but the others were unwilling to be without their preacher. Martin Kendig later offered to make the journey and on returning brought John Bachman, John Houser, Jacob Miller, Peter Yordea, and others. Peter Yordea's name still appears on his old homestead now occupied by Mr. Kuger, Benjamin Groff's home place. Whether or not Peter Yordea being lame had anything to do with the name of his home town we do not know. We do know, however, that there is a Lampeter in Wales, from which the name may or may not have come.

Pennsylvania archives show a rapidly mounting list of local names during the immediate year, which include Neff, Snively, Musser, Schultz, Lefevre, Stoner, Hoover, Hess, Breckbill, Brenneman, Burkholter, Hershey, Brubaker, Barr, Leaman, Witmer, Schencks, Landes, Kohr, Kauffmann, Shetler, Kreider, Groff, Eaby, Newswanger, Wenger, Graff, Stemen, Shans, Graybill, Nolt, Yoeder, Garber, Burkhardt, Mellinger, Frey, Eshelman, and Boehm. Jacob Boehm was the first blacksmith in the Pequea region. His son, Martin Boehm, first a Mennonite in the settlement, with Otterbein, a Reformed minister, became one of the originators and organizers of the United Brethren Church, and later a noted evangelist in the Methodist Church whose local congregation carries his name in history.

These pioneer ancestors were not English speaking people. Instead the English settlers, largely Quakers, were becoming alarmed that this foreign population might be gaining strength and wealth to overthrow Britain's hold. It was at this time that Martin Mylin was censured for building his elaborate mansion, which flaunted his wealth before the growing suspicion of the English speaking settlers. This house stood on Abram Frey's farm, opposite Milton Hershey's. Martin Kendig's home was hewn walnut logs, good at 110 years. For a time the nearest grist mill was turned by the waters of the Brandywine at Wilmington, Del.

Game including forty- and fifty-pound wild turkeys, deer, etc., was plentiful. Luscious grapes were to be found in huge clusters. Indians and Mennonites were usually on good terms, including both the Conestoga and Pequea tribes. Their names appear in the names of creeks and townships.

Wild animals at times may not have been so friendly, as we note in the incident of

Franciscus and the wolf. Christopher Franciscus, an early settler, was in his cabin. All the family except himself and his daughter had retired. A noise was heard at the cabin door. As Franciscus opened the door a wolf sprang at his throat. Franciscus tightly hugged the wolf, holding him in such position that the wolf could not use his teeth, and Franciscus dared not let him go. He called his daughter to bring the butcher knife and the wolf was butchered in his arms. The place of this incident is marked by a flowing spring near Lampeter Square, the Philip Mosemann or Lefevre place.

In 1719 Christian Herr's sandstone house was erected in Chester County, now Lancaster County, which was established twenty years after the colony settled here. In 1730, one year later, the county seat was moved to Lancaster. That same year the first Mennonites went to Virginia from Lancaster County. The oldest marked grave in the county, marked L. G. 1741, is in our adjoining cemetery.

Without a doubt services were held in the various homes until 1719, nine years after arrival, when the sandstone house was built. From that time on the Herr house was the home of the Herr Church, as their congregation was called. We have no record of any other meeting place being erected for 130 years in this section. Of intense interest to us is the old house still standing one mile southeast of Strasburg, that was built in 1740 by John Herr, grandson of Hans, also a preacher. Originally this house was built with steps leading to the second floor so it could be entered without going through the lower floor. This very house is the one in which our late deacon, John Keener, lived the greater part of his life.

As to having a separate meetinghouse, this congregation can claim no pioneership whatsoever. Byerland, Millersville, and Stone, New Danville, all had church buildings a century before the first Brick meetinghouse was erected here in 1849. All the other churches having been wood or stone, we naturally retain the Brick title.

Forty years later, 1889, the congregation having outgrown the meetinghouse, the original one was torn down and replaced with the building which has been home to us for another two generations.

"The Mennonite meetinghouse is never abandoned, nor left to decay in Lancaster County. It is demolished to make room for a larger and better edifice" (Quoted from George Hensel's "Down Lancaster Way"). We are glad to have retained our previous structure with its pleasant well-shaded yard, but when the old landmark must give way to new buildings, it is only an evidence that we are looking forward.

Once more let us go back to the little group of settlers. Their bishops were Hans Herr and Benedict Brackbill. Brackbill in 1720 settled near Strasburg. He was known as the sweet singer of the early church. His was the first death in our little colony. His son Ulrich Brackbill was married to Hans Herr's daughter. He served the Strasburg congregation until 1739; one year before the Keener house of worship was built. He met a tragic death while driving his team, hauling a load

of farm produce to the Philadelphia markets. This early Bishop Brackbill is a direct sixth generation ancestor to our late Bishop Christian Brackbill.

Other early preachers were Hans Burkholder, Christian Herr, Benedict Hershey. Since the time of church building Strasburg's ministerial line consists of David Homsher, 1835, grandfather of Senator Homsher, succeeded by Jacob Andrews, 1852, Elias Groff, Abraham Brubaker, and son Christian Brubaker.

At the Brick also known as Herr's Church, Amos Herr, grandson of Bishop Christian Herr, was ordained in 1850. Early in his ministry he preached an English funeral sermon and from that time on he was called out of the district many, many times to preach English funeral sermons. Also he was the first to conduct regular Mennonite Church services in English in the county. Paging through our old hymnal we find Amos Herr, composer of hymns. On page 278 in Church and Sunday School Hymnal the hymn, "I Owe the Lord a Morning Song," was written one Sunday when he was unable to attend services.

By the time of his death 1897, eighty-one years of age, nearly every congregation in the county had inaugurated English services. In like manner his ardent enthusiasm in organizing Sunday schools was reflected by thirty-five growing Sunday schools in the county. His remains were followed to his last resting place in our adjoining cemetery by over five hundred carriages.

Three months after his death the vacancy was filled by our present minister, Frank M. Herr. Since the original Brick Church was dedicated, this congregation has been faithfully served by only two successive ministers. We are not forgetting by any means the able assistance of Bro. Jacob Harnish since 1929.

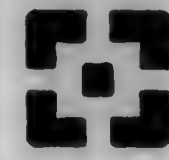
For a successive line of bishops, we again return to Hans Herr, who had served as bishop in Switzerland and retained the office here in our forest colony, succeeded by his grandson, John Herr. After his death Benedict Hershey and Jacob Brubaker from other districts officiated until the appointment of Peter Eaby, 1810 or 1815, who officiated until his death, 1843. Christian Herr of Pequea was ordained deacon in 1823; minister in 1835, and bishop in 1840. In 1848 Joseph Hershey was ordained bishop. Then Benjamin Herr, son of Christian Herr (just mentioned), was ordained to the ministry in 1838, and bishop in 1856. He later was assisted by Bishop Isaac Eaby well remembered by our older membership. He served until June, 1910. Bishop Brackbill was ordained December of the same year and labored with us until his recent death when he was succeeded by our present Bishop Martin who had assisted since 1921. The deacons were Christian Herr, 1823; Samuel Kendig, Jacob Denlinger, Christian Herr of Pequea, John Keener, Jacob T. Harnish, and Landis Groff.

Now we come to Sunday schools. In 1862 when Lancaster County had the darkest outlook in history, due to the steady gains of the Confederate army, things were not looking well for our grandparents and their property. Jacob N. Brubacher took a load of cattle to Philadelphia, missed Saturday's market and

(Continued on page 186)



BIBLE STUDY



TABERNACLE STUDIES

LXIII. The Feast of Tabernacles—Numbers 29

By the Bible Study Editor

The Feast of Tabernacles was the third feast to be observed in the sabbatic month. The first was the Feast of Trumpets on the first day; the Day of Atonement, observed on the tenth day; the Feast of Tabernacles on the fifteenth day.

We have previously observed that the seventh month seemed to have been a month of the culmination of events in the religious calendar of the Hebrews. It was the month of fulfillments. No other feasts of divine commandment were observed after this seventh month. It is true that several feasts of memorial were held dear to the Hebrew people, but they were not of that class that were commanded by the law of Moses. Events of historical importance were celebrated by the nation, and were frequently observed while the ordinances of the Lord were neglected.

The similarity of the times of the feasts of the seventh month, as compared with those of the first month has also been noted. The tenth day of the first month was the time for selecting the lamb for the Passover; of the seventh month, it was the time for the observance of the Day of Atonement. In the first month the fifteenth day was celebrated as the beginning of the feast of unleavened bread, while the fifteenth day of the seventh month was the time of the celebration of the Feast of Tabernacles. There is somewhat of a similarity in the significance of the days of these feasts. The feast of the Day of Atonement celebrated the sacrifice of the offerings for sin which the lamb chosen on the tenth day of the first month portrayed in the households of Israel. The Feast of Tabernacles on the fifteenth day of the seventh month celebrated with joy that which was called bread of affliction on the fifteenth day of the first month.

The Nature of the Feast (Lev. 23)

Coming, as it did in the seventh month, it became a time of celebration for the harvests of the year. "When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days (Lev. 23:39). This feast celebrated the completion of the harvest. On the occasion of the celebration of the Passover, or nearly at that time, the first of the barley harvest was gathered in the form of a handful of grain that was cut and dried, then rubbed out and roasted and the meal was offered unto the Lord. Lev. 23:9-14. Fifty days after the Sabbath which followed the offering of the first fruit came the celebration of the feast of the first loaves. Lev. 23:15-22. This feast celebrated the ending of the early har-

vest, of the grain of the land, but the feast of the seventh month celebrated the gathering in of all of the fruit of the land. It was the ending of the harvest year. For this reason it was to be a feast of joy. "Ye shall rejoice before the Lord your God seven days" (Lev. 23:40).

This feast was to be a memorial of separation unto God. It was intended to remind them of their coming out of the land of Egypt and of their dwelling in the tents of their wilderness experience. Lev. 23:43. "All that are Israelites born shall dwell in booths." In some instances the strangers in the land were also expected to join in the feasts when with the Israelites. In this time of feasting only the descendants of those who came out of Egypt were expected to participate in the celebration of this feast.

In some countries the Hebrews continue to celebrate the Feast of Tabernacles, living under the branches of trees for a period of seven days. This is true of some of the Hebrews in Russian countries, or was true until recent years. But these Russian Jews did not celebrate the occasion with joy. It was a time of suffering and of distress for them. They rejoiced when the period was past and their return to their houses was possible. None of the feast occasions of the Hebrews can be celebrated according to the purpose of the Lord and in the spirit in which they were given under the Law. The occasion for their celebration is past. That which they were intended to portray has now been fulfilled by that which is better than the old sacrifices. The ceremonies are meaningless in this dispensation of fulfillment and are but empty rituals. Every feast is to the Hebrews one of affliction. That to which it points does not come to them. They have been deprived of the privilege of sacrifices both as to the place and the nature of their offerings. They neither fulfill the law nor the spirit of it. Sorrow hath filled their hearts. They have not harvested the joy of their covenants with God nor have they feasted on the gift of God's providence to them in Jesus Christ. They continue to dwell in their own habitations, made by their own hands and by their traditions, and have not separated themselves unto God in the tents of His providence.

At this point it may be well to refer to a prophecy made by Noah on the occasion of his blessing his two sons, Shem and Japheth. Gen. 9:27, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." The Hebrews, descendants of Shem, were provided with the covenants of the Lord. He

provided His house for them, and gave them His holy place for their habitation. On the Feast of Tabernacles He again called them from their homes and provided the new habitation of the green boughs, freshly cut, thick and sufficient for their temporal requirements. In Jesus Christ God called the people of Israel from their old habitations of Law to the new dwellings of Grace. He called them from the dead past to a new and living future. From the dreariness of waiting for their harvest He called them to the completed work of salvation, the new and living way of life. From all of these graces Israel turned away and the Gentiles, from Japheth, have entered into the new covenants and are now dwelling in Shem's tents.

That the seven days of dwelling in booths was to be followed by an eighth day in which the people were not required to dwell in their booths (Lev. 23:39, 42) seems to have some significance. "Ye shall dwell in booths seven days." "On the first day shall be a sabbath, and on the eighth day shall be a sabbath." May it be that there is here intimated a temporal fulfillment of a time of joy for the people who had come out of Egypt, and that there is still in the providence of the Lord a time of joy for His people who have until this time turned from their own well-being?

The number seven is related to things temporal although it is a number denoting perfection. There is but one number that can represent the perfection of God and of eternity, the number one. Seven days comprise the week of earth's time. The seventh day is the day which completes the earth week of time. Every seventh year was intended as a sabbatic year, or year of rest. The fiftieth year, the year of Jubilee, was an eighth year following the seventh cycle of seven years. It stood as an eighth year following the last seven-year period. It is this eighth time period of the Feast of Tabernacles which seems to give a particular significance to this feast.

The Christian Day of Worship

In the eighth day of this feast occasion one is able to appreciate the significance of the Christian day of worship, Sunday, instead of Saturday. The seventh day is certainly the sabbath of the Hebrews, established by the Law of Moses, if the time has been correctly recorded from that day until this. Differing opinions regarding the day of worship have existed and do exist. One should esteem every day alike if one should follow the suggestions of Paul. Yet, there is the fact that there has been a change from the use of the seventh day under the Law to the present worship on the first day of the week. This usage came about by a gradual process rather than by the power of the Apostles or legislation of the Church.

The Lord succeeded in changing the cus-

toms of the Hebrews and removing their possibility of keeping the order of their services and the rituals of their law by closing their temple and removing them from their land and from their sacrifices. This was a gradual process. In a similar manner the Lord has removed the Hebrews from their Sabbath observance and has removed the seventh day worship from the Christian Church. But has the Lord provided no other day for the Church?

It is remarkable that of all the feast times there is no eighth day provided for any except this, the Feast of Tabernacles. Tabernacles themselves are typical of things transient. Our earthly house of this tabernacle is compared with our house which is from heaven, as Paul describes the spiritual and temporal aspects of our Christian life. II Cor. 5:4, 5. Seven days were to be spent by the Israelites in their tabernacles, and then one day was spent in great rejoicing in the Sabbath which followed. The one day is certainly typical of the eternal things which belong to our Christian life and hope. It is this eternal day of which the eighth day is typical.

The people of Israel have had, and still have, their expectations associated with an earthly kingdom. The Christian Church has her hopes associated with the eternal kingdom. "If in this life only we have hope, we are of all men most miserable." But, "All who are Israelites born shall dwell in booths." To Israel there is a temporal time of glory ending in a sabbatical rest, but to the Christian there is a sabbatical period of this world in spiritual rest that shall be followed by the great eternal rest day, and there shall be none other time period to follow. Thus has the Lord taken from the Church the period of temporal worship as associated with a world period and has taken from Israel the celebration of their sabbath day with its sanctity and has placed the eighth day in its stead. This is the first day of a new era. It corresponds with the day of our Lord's resurrection, and it is in accord with the significance of this part of God's Law given to Moses. The annual feasts of the Law end with the Feast of Tabernacles which provides a full period of joyous feasting while living in the booths, and these are tabernacles. This feast included a seventh day, or a sabbath numeral day, but ended with an eighth day. Certainly the Law looked forward to something of a greater significance than those things which belonged only to the temporal things of this world. The Law spoke of a justification by faith. It looked forward to a rest that was not provided by its sabbaths. Heb. 4. The eighth day is the token of that future and eternal rest. This eighth day is the day of Christian worship and the symbol of our Christian hopes,—the eternal day of rest, and worship, and glory.

The people of Israel are looking forward to a time of restoration and an earthly kingdom. Their hopes are still centered on their Feast of Tabernacles. While this is true with regard to Israel, if the promises of God are to be fulfilled for them, this earthly kingdom and glory are not the hope of the Christian Church. Much speculation is rife concerning this kingdom and the nature and time of it. This kingdom has much of interest in

it for those who are "Israelites born" Lev. 23:42. It is not a feast time for those who are spiritually born. The year of Israel's worship time seems not to have had its prophetic fulfillments. When their sabbath week of joyous worship shall have come it will prove to be only of a temporal nature. It will be a time of dwelling in booths. It will not be permanent. Before they shall be able to fulfill their greatest joy it will be necessary for them to leave their booths and rejoice in the last and great day of the feast.

It was at the Feast of Tabernacles that Jesus revealed Himself to the Jews in the midst of the feast. They refused to acknowledge Him. On the last day of the feast, "That great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." This statement Jesus made on the eighth day of the feast. The feast of Israel will not be completed without their acceptance of the Lord.

The Israel that is gathering into the Holy Land at the present time is not a believing Israel. Should this be the beginning of their tabernacle feast time, it will be but a temporal thing for them. Only when they accept their Messiah, the Lord in whom the Christian believes, will they have the fullness of the blessing of their tabernacle feast. They will leave their tents of temporal worship and join with all saints in the blessedness of that eternal day of joy with Christ.

The coming kingdom of the Jews will have little of value in it for the Christian. It will be too temporal and earthly. It will be too formal and material for those who have the Spirit that fills and overflows from the heart. There will be too many of the seed of Israel who continue to reject the Lord who will have place and influence in that kingdom, to permit the Christian to find his fullest joy and peace in that kingdom of booths. Let the Christian Church continue to celebrate the eighth day of the feast, that great day of the feast, to which we have come and now possess in Spirit, and unto which we look in hope and glorious expectation. Israel's worship is the seventh day, which is temporal; the Church's worship is the eighth day which is symbolical of things that are eternal.

Related to the Day of Atonement

The Day of Atonement occurred on the tenth day of the month. There was a period of four full days between the Day of Atonement and the Feast of Tabernacles. The sacrifices of the Day of Atonement provided Israel with the remission of all of their sins which were past. A new year of freedom of sin had begun at that time. The celebration of the Day of Atonement occurred at about the time of the Jewish civil year. The interval between the Day of Atonement and the Tabernacle Feast could not have passed without some recurrence of sin in the company of Israel. The Feast of Tabernacles could scarcely have begun without sin in the camp. While the benefits of the atonement could have been, and were, carried forward to the dwellers in booths, the benefits of the purging from their sins was not immediately at hand when the people went into their booths.

Christ came to Israel as the Messiah of the Day of Atonement. He was the fullness of propitiation for their sins. He came in fulfillment of all that their past history had predicted and all that their law had provided and typified. He remains their only Savior and their only atonement, for they have had no other sacrifice for their sins. But they then failed to accept Him and today they continue to reject Him. A time period has elapsed since Christ has come to be the Atonement for His own people in the flesh. Their hopes of assembling on another day will be but a dwelling in booths until they accept their Messiah on a last great day of the feast.

Christ has come as the Passover of the law. He has come in the blessing of the Pentecost Feast. He has come ushering in the trumpet time of deliverance. He has come in the fullness of atonement. He is now the habitation of all believers unto the time of our final triumph with Him on the last great day. Our habitation is in Christ. But the actual experience of all of the fullness of these blessings is still before us. Now we live and walk by faith, in the fullness of the Spirit, but in the temporal condition of the flesh. And Israel's hopes can only be for a future that shall find its culmination and glory in the Messiah who is promised them, and that Messiah is Christ, whom they as a nation reject, but whom many of them have accepted and concerning whom many are earnestly inquiring.

(To be continued)

THE WAYFARER'S FRIEND

More than twenty-six hundred years ago Isaiah said, "... the wayfaring men ... shall not err therein." Just the other day a crippled man hobbled up the steps of my front porch. His body swayed and twisted. His face showed marks of the intense effort it was for him to climb those steps.

I felt that twisting and exerting in my own body as I saw him climb the steps. I met him at the door. He was selling a self-manufactured article. He had an air of independence and a look of happiness. He offered his wares and I bought, then he sketched the story of his life.

"I came back from the war with both legs gone," he said. "On my return," he continued, "I found that my mother and father had both gone on. They died with the flu. I was taken to a hospital in St. Louis. As I lay there I promised God if He would give me life and strength again I would serve Him as long as I lived."

Then he lifted his eyes to mine and looking at me through tears said, "I'll tell you, brother, you'll never know how good it is to have God with you when you're alone. I have nothing in this world but a little old Chevrolet. At night I take off these wooden legs and I just fit in the seat of that old car. As I lie down to sleep it's wonderful to know I'm not alone. Some day He's going to call me home and when He does I'm ready."

He swung his body down the steps and was gone. He had learned to know the Christ, the wayfarer's friend.—R. E. Webber in the Watchword.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE BROTHERLY LOVE OF JUDAH.

Genesis 42:1-45:15

Lesson for June 13, 1937

Golden Text.—Let brotherly love continue.—Hebrews 13:1.

Gen. 42:37; 49:4. The pledges of some men do not mean much. Reuben was one of that kind. From childhood he had proved himself unstable as water. When his brothers wanted to kill Joseph he should have said "No." Instead he suggested that Joseph should be put into the pit, expecting later to release him. Now after all these years no asseveration of his would convince his father that he can be trusted with the care of Benjamin. A strong oath is a sure sign of a weak backbone. He who makes promises beyond what he needs will not keep what he should. Character is not the product of an hour but the culmination of a life. Reuben had been found wanting many times. Now, in the hour when his father must lean on someone, he finds that he cannot lean upon his first-born.

Verse 42:36. Read that verse with Rom. 8:28, and then practice I Thess. 5:18.

Chapter 43. Judah was a lion's whelp. Whether growling over his prey or in defense of his young, his word had power. His words were few, but everyone of them had the weight of unflinching character behind them. When he spoke, his father believed and confided his baby into his care. Events in Egypt proved that Jacob did not lean upon a broken reed, but upon a son whose word meant more to him than freedom or life. Better to break your neck than to break your word.

Chapter 44:1-18. The testing that the sons of Jacob underwent at the hands of Joseph proved that all of them had never in all the years from the time they sold Joseph escaped the fear of retributive justice. As they had done to Joseph they expected God to do to them. The wages of sin are paid in installments and continue to come in for many years. It further showed that fear drove them to seek to placate the Egyptian lord; all but Judah. His words at no time showed fear for himself, but the calm judgment of a man who would make the most of any situation, however unpleasant.

Chapter 44:18. It is useless to deny that you are a thief when the stolen goods are found in your possession. Unable to prove that someone had stacked the goods in their grain sacks in order to get them into trouble, all they could do was to acknowledge that the goods were found in their possession, and take whatever judgment might be meted out to

them. This they were willing to do, until it developed that Benjamin was to be the sole sufferer. Then Judah takes upon himself to plead for the sake of his aged father that he might bear the penalty and that Benjamin might go free. Pleading for others always has weight when you are willing to bear the penalty of another's crime. In the home of one of my friends their little daughter lost a leg in a terrible accident. While lying in her hospital bed after the operation, she said, "I am so glad that it was I rather than father." Such unselfishness makes one feel that godlikeness in the human family is not wholly lost. Here Judah wishes and pleads that he may take the position of the unfortunate one. Judah respected authority, and honored the royal officer with the respect due his rank. Mean characters bully the weak and cringe before the strong. Noble characters protect the weak and respect the strong. Judah was of the latter type.

In his plea, Judah did not justify Benjamin. The Egyptian ruler might even conclude that this petted child of his father's old age might be a spoiled child. But he pleaded for the life of his father whose life was bound up in the life of this brother of theirs. The boy had not come because he wanted to come, nor because the father had wanted him to come, nor because the brothers wanted him to take the risks of the journey. He had come solely because the Egyptian ruler had himself demanded his coming—either Benjamin in Egypt or starvation for the entire family. Surely the boy under these circumstances was not to blame for being there. But if it was urgent that they should bring him along in order to get food, it was absolutely necessary for him to return home to save his father's life. If Joseph had not been a brother but an unjust judge, he could not have kept from weeping. Here was a heart of gold pleading for others.

JOSEPH'S KINDNESS TO HIS KIN-DRED.—Genesis 45:16-50:26

Lesson for June 20, 1937

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Genesis 45:16-28. If one member of the family behaves himself commendably, it brings favor upon all the rest. Pharaoh's love for Joseph made him anxious to do favors to all of Joseph's kindred. Joseph was not only permitted to invite his father to Egypt and to send means of conveyance thither, but Pharaoh commanded him to do so. It is a pleas-

ure to keep commandments so entirely in keeping with our own strongest desires. But knowing the weakness of his brethren and having a motherly solicitude over them, he had to warn them against quarreling among themselves on their way home. I hate to have anybody talk to me like that; it makes me feel as if the speaker had an idea I wasn't grown up yet. But lots of physical grownups need advice like that. In many ways they aren't grown up as yet.

"When the desire cometh, it is a tree of life" (Prov. 13:12). Years of yearning for the son that never came home, whose blood-stained coat was still a treasured remembrance, are suddenly ended when the boys return with proof that Joseph is yet alive and that Jacob shall soon see him. Then his spirit revived. Thank God for the healing of broken hearts.

Chapter 46:1-7. These are days of swift travel. I can eat breakfast in Lancaster and supper in San Francisco. But in the days of Jacob folks traveled, too. Not so fast, of course, but the distances were great. Jacob started this migration with a service of worship at his father's altar at Beersheba, the well of the oath. And there God met him. What a comfort it was to know that God had sent Joseph ahead to prepare the way, and now would go with them all into Egypt, there to prosper them into a great nation and then to restore them to Canaan! Fifty-three years before this when Jacob started for Syria, the Lord had spoken to him at Luz. Through all these years God had kept him. Surely he who had kept him that long would be with him all the way and with his children after him. If I had such assurance I could sail the seas in times of hurricane in perfect peace of confidence.

Chapter 46:8-30. The family of Jacob was not segregated in the ghetto of the cities, nor in the submarginal land where near starvation was the rule even in years of plenty, but in the land of Goshen, the best of the land of Egypt. That was to be their home, and the best of the entire land was to be their sustenance. Jacob could trust Judah, so Judah was sent ahead to tell Joseph of his arrival and to show the way into the district of Goshen. Having guided them thither Joseph hastened to go and greet his aged father. And what a meeting! Unrestrained tears of joy displace those of bitter grief.

Verse 34. It is fine to have a brother who is a mentor in private and a presenter in public. Joseph thought only of the comforts and blessings he could bring to those for whose sake God had sent him into Egypt that they might be preserved alive.

Chapter 47. It happens frequently that if one son in a family has kingly qualities that the rest also are above the average. Pharaoh hoped that this was the case with Joseph's brethren. He wanted more helpers like Jo-

seph. But how many of them were active enough that they became rulers? Don't you wish you knew! The less is blessed of the greater. Pharaoh was ruler of a great nation, but Jacob was a Prince of God. I wish that I could have on my head the blessing of a man who had power with God. But I can have. The blessing of Jesus, the true Israel, of whom Jacob was but a type, can and will be upon me if I desire it.

How old am I? Let me count as having really lived only those years which were lived in full yieldedness to God. The rest are wasted.

Joseph placed his folks in the best of the land and nourished them without charge, when all the rest of the land of Egypt had to sell their cattle, their lands, and even their bodies to Pharaoh in order to live. Under these circumstances they grew and multiplied exceedingly.

Chapter 50. We judge others by ourselves. Had the others been wronged as Joseph had been wronged, would they have returned evil for good? Would they not at the first opportunity have returned in full measure for the injustice done them? Probably. For this reason they feared Joseph. But because revenge was not in Joseph, it grieved him that they even suspected it.

MESSAGES FROM GENESIS.—John 1:1-5; Luke 17:26-32; Gal. 3:6-8; Heb. 11:1-22; II Peter 2:4-10

Lesson for June 27, 1937

Golden Text.—These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.—Heb. 11:13.

Genesis, the beginning of the Book of books, contains the germinal teachings of all the great doctrines of the Bible. John 1:1-5 in the New Testament repeats in beautiful form the Old Testament teaching that God through Christ was the Creator and Sustainer of all things, visible and invisible.

Luke 17:26-32. Already in the Garden of Eden God showed His hatred for sin, albeit He showed mercy to the sinner. But in the days of Noah and in the days of Sodom He showed His wrath toward unrepented sin. Since God changes not, we can expect Him again to pour out the vials of His wrath upon the race when the cup of iniquity shall again be full at the end of the age. As those people went on entirely disregarding God and their duties to Him, even so shall people be so occupied with the affairs of this life that the thought of God shall be excluded when the end approaches.

Gal. 3:6-8. Justification by faith is a Bible doctrine not confined to any age. God has never had any other way to restore man to Himself than by grace, conditioned upon a living faith in Him. "The just shall live by faith" has been the message by prophet and apostle. Salvation will always remain the gift of God. The Book reveals that Good News.

Heb. 11:1-22. Recent discoveries have revealed that the word "substance" in verse 1 of this chapter was the word regularly used in the everyday speech of the Greeks for a title deed to property. A free translation

would then give this thought: "Faith is the title deed to things hoped for, the proof of things not seen." By faith in God now we are given title to a mansion in the skies to be possessed by and by.

Verse 2. The studious child wins a good report in school; the faithful servant wins his in the home; the child of God wins his through faith in the battle of life. Some people ponder over the question of beginnings. The simple statement that God made all things, not from some pre-existing things, but from nothing, by His Word, is the easiest to grasp by finite minds. But this presupposes an eternal God. This, too, is the most reasonable faith.

Verse 4. You cannot come into the presence of a righteous God without a desire for righteousness within your soul. Cain apparently did not have that desire. But Abel proved his desire by the nature of the offering, and the acknowledgment of sin, as shown by the sacrifice. He yet speaketh. He not only came to God in the right way but remained faithful unto death, and through the ages has called on other men to do likewise.

Verse 5. Enoch pleased God. To reward such a man, God took him home without suffering the pangs of death. We may not escape those pangs, but if we please Him, we have the promise that on the other side we shall have a body like unto His own glorious body, and we shall enjoy His presence forever. You can't come to God without faith, and you can't live a life pleasing in His sight without it. To succeed in business requires diligence; how much more in the matters of the soul.

Verse 7. Noah believed God and believed that God would take care of him. But he also had the common sense to know that an ark of his own building would be necessary for the safety of his house when the deluge came. Saving faith is accompanied by works.

Verse 8. Faith saves. Faith walks with God. Faith fears and prepares against the day of judgment, and faith acknowledges a firm belief in a city not made with hands to be far better than anything on earth, and journeys thitherward under the guidance of God. Faith never questions either the promises or the commands of God; it believes the first and obeys the second.

Verses 20-22. Faith looks into the future and doubts not that what God has promised He will also perform. I may not understand all the plans of God, but I know that they are infinitely wise and good and that they will not fail.

GOD HEARS A PEOPLE'S CRY.—Exodus 1:1-22; 2:23-25

Lesson for July 4, 1937

Golden Text.—Before they call, I will answer; and while they are yet speaking, I will hear.—Isa. 65:24.

When Israel went into Egypt, his family consisted of seventy souls. It is to be supposed that he was accompanied by his servants, for they were his goods. Four generations were spent in the land of Egypt, during which time the children of Israel multiplied into a great people.

Verse 8. When Joseph and Jacob went into Egypt, that land was ruled by a foreign dy-

nasty, the Hyksos or shepherd kings. You could expect such to be friendly to a people who had been shepherds, as were the tribe of Israel. But in God's own time He allowed that dynasty to be overthrown and a native dynasty to take the reins of state. This dynasty was unfriendly to shepherds and even refused to acknowledge the great blessing that Joseph had been to their country. It was for the good of Israel that this was so. Had everything gone well in Egypt the Israelites could not have been persuaded to leave it for the land which God had promised them for a possession.

Verses 9-11. Fear of others breeds wrong. You are particularly suspicious of evil of those against whom you are prejudiced. Prejudice is unreasoning hate and is evident in all international and interracial relationships. As all the abuse of the Israelites had its mainspring in that feeling, so the terrific struggle in the race of arms for military supremacy among the nations today has its source there. We have no evil intent against other nations, but we spend many millions annually to protect ourselves against a possible assault by other nations as honorable as we. To deal wisely is not to abuse and cower as did those foolish Egyptians but to be friendly and to make ourselves one with them. The worm will turn, and history records many cases where the oppressed at last turned against and overthrew the oppressors. One of the Egyptian boasts was that all their great public works were the work of slaves performed under the lash of the taskmaster. People will boast about many things, many of which they should be ashamed.

Verses 12-14. Prosperity and luxury make a people effete. Nations multiply and become strong under the lash of hardship. If the present generation of Americans has lost its sturdy vigor, it is largely due to the fact that we have had life too easy. But Israel had been a nomadic people. God wanted them to become a nation of homes; so, against their will, they were taught the arts, and they became conversant with all manner of service in advanced civilizations. This also was necessary for them after they would be in their own land.

Verses 15-22. It is difficult to enforce unpopular laws, and especially laws that are contrary to human nature. God has given mankind the instinct to save the lives of women and babies, and any law to the contrary would be difficult to enforce. God honored the midwives who put right above obedience to a foolish imperial decree.

Chapter 2. If the God-given instinct to save the babies moved the midwives to disregard the command of Pharaoh, is it surprising that it should also happen in his own house through his own daughter? Is it strange that when Pharaoh saw that lovely child that he forgot his cruel law and fell in love with the baby himself? It is not strange to me. That little waif, saved from the river, was nurtured and educated by the king as though it had been his own child.

God works so unobtrusively that we sometimes fail to see His hand, but if our eyes were open we could see Him working out His purposes through the everyday life of the race. That the child's own mother should become its nurse is to be attributed to the

overruling of God, or perhaps she never revealed to the princess that relationship. One thing we do know, those few years under the care of his mother made him a Hebrew at heart, and in later years he forsook Egypt to take his place with the people of God, choosing rather to suffer affliction than to enjoy the pleasures of sin for a season, for he had respect unto the recompense of the reward, and so endured as seeing Him who is invisible.

Verses 23-25. Thank God for the trouble that drives us to prayer.

WILLOW ST. MENNONITE CHURCH

(Continued from page 181)

had to stay over until Monday. He attended an Episcopal Church service and was so impressed with what was being done for the young folks that he came home an ardent Sunday-school enthusiast. In about a year a Sunday school was organized in a schoolhouse and was conducted by Bro. Brubacher for three years. At this time the young teacher was called to the ministry, and the doors of the Sunday school were closed forever. In his ministerial duties Bro. Brubacher became acquainted with the brethren from the Brick, Bishop Benjamin Herr and his brother, Amos Herr. As yet conference was not ready for Sunday schools. A small school, opened at Stumptown but not well attended, was closed two years before conference permitted Sunday schools in the spring of 1871. But when conference was ready, Willow Street was ready, and we hold the title for the first regularly organized Mennonite Sunday School. John B. Herr and Benjamin F. Herr were our first superintendents. Benjamin F. Herr was also the first superintendent at Chestnut Street and the first at Vine Street. At Willow Street they were succeeded by Christ R. Herr, Frank M. Herr, Christ Junior Herr, Jacob Witmer, and H. H. Snively, assisted by Jacob Brenneman and our present organization, Bro. Jacob Brenneman and Jacob Herr.

In regard to teachers, I have little data, but will mention one thing, namely, a gold medal on which are engraved "The Sower and the Reaper" and the Scripture, "The Seed is the Word." Around the margin are the words, "Fifty years of Sunday School Service." This medal was presented to one who served as a teacher in this Sunday school from the date of its organization until her death in 1931. Lizzie A. Herr was never exactly willing to accept the medal, but she was greatly enriched by those sixty years of work for her Lord.

There is one more faithful worker who must be mentioned. I do so by recalling one Sunday noon when we sang hymns on a lawn not far from here and the figure of that grand old man appeared in the doorway of his own home and beckoned that we come inside and sing those songs again. Henry B. Herr loved to praise God in song.

Today we look back over the work of those who have gone the way before us. We are also making history today. How will we appear as historical characters at the end of another two hundred years?

Willow Street, Pa.

PRACTICAL APPLICATIONS

(Continued from page 177)

love. The first fruit of the Spirit is love. To the heart that really loves, the thought of souls forever is unbearable. He will work day and night to save them. He believes that those out of Christ are lost. He will not modify the serious warning the Bible gives. To win them we must draw, not drag; woo, not argue. Men will not put you aside if they really believe that you love them, but they will never believe that you love them unless you do. It is important, too, that we pray for guidance. We can't speak to every one. God knows the one to whom we are to speak. God can send us the right message in each case, for we will deal with many kinds. Some will see their need of a Savior and really desire to be saved. Some will have little concern about their souls, many will have difficulties. Even after all our extensive preparation, cases will baffle us, but no case is too great for God. We will find it hard to deal with those depending upon false hopes. There will be backsliders, doubters, skeptics, and infidels. Some will just want to delay a decision. It is our business to study how to do personal work. It is a large task with a wide scope.

But underlying all we will need a practical knowledge of the Bible itself and to lead a transmitted life. A transmitted life is one transferred to Somebody else. To have command of the Scriptures we must know them. Supposing you met a man who entertained the false hope of just feeling saved. Quote to him, "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). And you can say, "There is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). This is only one example. You will meet many kinds of cases.

But first, even before preparing for work, before beginning work, and after beginning, know that you are led of the Holy Spirit. Have a definite experience that your sins are forgiven. Truly and really submit to God, realize that you lack wisdom, earnestly strive to know the will of the Lord, then definitely ask God to show you what to do and **without wavering** expect Him to do it. Finally, go step by step as He leads.

South English, Iowa.

PURITY

(Continued from page 167)

this world; the Church is under the direction of Christ. The world is under the curse; the Church has the blessing promised to her. Paul said, "Be not conformed to this world." John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." John also said, "The whole world lieth in wickedness." Jesus prayed for His disciples and said of them, "The world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

In the last place, keep thyself pure morally. Paul said to Timothy, "Flee youthful lusts." Many a young person has lost his purity slowly, almost imperceptibly, but yet surely. The influence of the movies, of the dance, of modern fashion follies, of trashy literature, of foul street talk, of poor companionship, and of low courting standards has robbed millions of the purity they once possessed as they were trained in good Christian homes, where the family altar, the Bible, the church and Sunday school, wielded their influence. When these same young folks became older they brought their mothers and fathers to shame as well as themselves because they lost their purity. May God help us to be pure.

There is but one way to become pure. "The blood of Jesus Christ cleanseth us from all sin." In Revelation 7 John saw an innumerable company in heaven arrayed in white robes. He was told by the angel that these had washed their robes and made them white in the blood of the Lamb. Friend, that is the only way that you can become pure. The blood of Christ can cleanse you from all sin and impurity. Nothing else can do it. Reformation, good works, church membership, baptism, and all the other things that you do apart from Christ can never take away your impurity.

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me pure within?
Nothing but the blood of Jesus.

"Nothing can for sin atone—
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus.

"Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

Canton, Ohio.

PRAYING FOR OTHERS

If the greatest thing we can do for one another is to pray for each other, why are our prayer lists so short? Why is the intercession service of the church so badly attended? Why do we deprive men of much strength and courage by ceasing to pray for them? The method of God is to bless men and women through men and women, and he is able to bless them the more easily when we pray than when we do not. "Pray ye the Lord of the harvest to send forth more labourers into his harvest." What happens to the Intercessor? We know that intercessory prayer is a splendid emancipator. We are liberated from the thralldom of self and from the obsession of our own little needs and cares. Our prayers take unto themselves sweep and range.

Wesley said: "The world is my parish," and so his prayers had the world sweep. It may be that John Wesley's prayer room in City Road is the most sacred spot in London. We hardly like so much as to peep into that holy place; and we seem to hear strong crying and tears. From that room there went forth Spirit forces which changed the face of England and of the whole world.—George Hoppen, in *The Methodist Times and Leader*.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Thought Approaches.—As we travel along the way we find that many have built approaches to their filling stations and to their places of business and to their homes. Sometimes these approaches are easy and gradual and sometimes they have been made rather abrupt and difficult. We slip into the easy ones without any perceptible difficulty. We sometimes are noticeably checked in the abrupt and difficult approach. We find that the higher the place above the roadway the harder it is to build an easy approach. And if the place to be sought is aside from the way there must be special signboards and directions to reach it. All this brings us a lesson with reference to **Thought Approaches**.

As we go through life there are thoughts that come to us so easily because we are on their level and they scarcely lift us out of the common run of thoughts found in the multitude about us. This may be well as far as it goes, if our environment has already been of a high level of thoughts on the true ways of life. But it is often true that the level of our thoughts are in need of getting on a higher plane, and we need some approach by which we may reach that elevation.

Daniel and his friends had been living on a higher plane of thought than what they found in the school of the king. Daniel could easily have made the descent to go down to the level of the king's school had he not purposed in his heart that he would not defile himself. And in carrying out his resolve he not only remained on a high level according to his bringing up, but actually approached a higher plane of thought experience by which his after life was made stronger to mount up above the popular ways of men and to seek the ways of approach to the thoughts and ways of God.

Through God's revelation He has ever been making approaches for the earnest seekers after God that He might lead them to a higher realm of knowledge concerning Himself and enable them to live in the realm of fellowship with Him. The Son of God is the most beautiful approach which God has ever given to us to bring us to a knowledge and fellowship with Himself. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17, 18). And we shall find in Jesus not only a revelation of the Father but a means of power by which we can mount up on the elevation and reach the heights of heavenly things; "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6).

In the higher level of Christian experience it is good to elevate all the affairs of our life with our new level of thoughts. That is why we may have the **Christian Home** as a thing apart from the common run of homes who are not Christian in their elevation. And we need to seek to bring every member of the family into the higher plane so that our home will not tend to make a down grade into which the inmates are caused to descend to the lower levels of life and land in degradation and sin and destruction.

This higher realm of thought leads us in the **Way of Peace**. It is as high above the world as the motives of Jesus coming into the world is above the common motives of worldly men. It enables us to stand in a strife-torn world and bear its reproach and persecution with the sweet assurance that there is a higher inheritance for us than what the world could give us in living on its plane of selfish ambition and carnal strife.

Will we use the approaches of thought to lead our youth to the higher planes of thought—even the approaches which God has given us?

NOBLE-HEARTED YOUNG PEOPLE—

DANIEL (Jr.).—Dan. 1:3-20

Topic for June 13

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE TOPIC

I. Daniel.—The nobility of Daniel is marked in the life he lived from the time of youth to old age. He was noble in heart and purposed to keep himself pure from things that would have defiled him. It was contrary to God's law for the children of Israel to eat certain kinds of food (Lev. 11). It was also wrong for them to drink intoxicating wine or other strong drink (Lev. 10:9-11). They were not to drink wine that had been offered to idols (Deut. 32:38) even if it were not intoxicating.

When Daniel with his companions who had been taught the laws of God came into the school of Nebuchadnezzar, they had to meet some of these things which their law from God had forbidden. Daniel had purposed in his heart to be true to God. He dared to ask for

favor in these things and dared to seek a way to keep himself pure. God blessed the purpose and gave Daniel favor before those who had charge of what he was to eat and to drink.

The same nobility was marked in Daniel at other times as he had to do with rulers and kings. His answer to Arioch the king's captain in which Daniel checked the mad haste of the king in destroying the wise men of Babylon and depended on the God who hears prayer to reveal the dream which troubled the king, was full of unselfish devotion and a calm trust in an unfailing God. His stand for worship in the face of a foolish law enabled God to show His faithfulness to those who trust in Him. His yearning love for Israel caused him to spend weeks in fasting and prayer and in waiting upon God. God is pleased with such a man and will grant His blessing in answer to prayer and make him a blessing to others.

II. The Text.—Dan. 1:3-20.—The contents of this passage has been described in part in the preceding paragraph as it concerned Daniel's noble stand. It shows that no circumstance is so difficult but that God is present to make it a means of blessing to those who purpose to be true.

III. Suggestions for Junior Programs.—

The outline found in Suggestive Assignments for Juniors will furnish material for the story of Daniel in a number of scenes. The applications will almost make themselves as the stories are told and as the boys and girls admire the nobility of the life which Daniel lived. Some assistance may be needed in making the lesson applicable to the experience through which the boys and girls are passing today in which similar principles are involved. The songs, "Dare to be a Daniel"; "The Hand Writing on the Wall"; or similar ones will help fix the applications of the stories. Another song, is, "Windows Open toward Jerusalem." All in Gospel Hymns Nos. 1-6 Complete.

OUTLINE STUDY

I. A Noble Abstainer.

1. A purpose of heart for purity.—Dan. 1:8.
2. Finding a way to fulfill his purpose.—Dan. 1:11-16.
3. Nobility blessed of God.—Dan. 1:17-20.

II. Noble Devotion to God.

1. Calling fellows to prayer.—Dan. 2:17, 18.
2. Praying in face of strong opposition.—Dan. 6:10, 11.
3. Praying in behalf of his people.—Dan. 9:3.
4. Seeking to understand God's vision.—Dan. 12:8.
5. Power with God.—Ezek. 14:14.

III. Noble in Courage and Faithfulness.

1. In rebuking kings.—Dan. 4:27; 5:17-23.
2. In daring to do right in face of death.—Dan. 6:10, 11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Daniel."
2. Daniel's Nobility.
 - a. In making noble resolutions.
 - b. In keeping himself pure.
 - c. In looking to God for wisdom.
 - d. In being true in praying to God.
 - e. In praying for his people.
 - f. In rebuking Nebuchadnezzar.
 - g. In rebuking Belshazzar.

For Seniors.

1. Nobility of Purpose.
2. Heavenly Wisdom.
3. True Courage.
4. Prayer That Availeth Much.

PERSONAL THOUGHT

"O Lord, within my soul I long for purity."

SEED THOUGHTS

Do you see the Hebrew captive kneeling,
At morning, noon, and night to pray?
In his chamber he remembers Zion,
Tho' in exile far away.

Are your windows open toward Jerusalem,
Tho' as captives here a "little while" we stay?

For the coming of the King in His glory,
Are you watching day by day?

—P. P. Bliss.

Dare to be a Daniel!
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!

—P. P. Bliss.

See the brave captive Daniel, as he stood before the throng,
And rebuked the haughty monarch for his mighty deeds of wrong;
As he read out the writing—'twas the doom of one and all,
He understood the writing of his God upon the wall!—K. Shaw.

GOD'S REVELATION TO MAN.—Dan. 2:16-23; Heb. 1:1-14

Topic for June 20

MOTTO

"Shew us the Father."

MEDITATIONS ON THE TOPIC

I. Revelations of God.—When we remember how man has become without knowledge through the sinful nature that has possessed him in his fallen state, we may well rejoice in the fact that a loving God would seek to bring to man a knowledge of Himself and of His will to His fallen creature.

All around us God has revealed by His wondrous works that He is an all-wise and all-mighty intelligence. And His love and care for His creation is written in all His works. Man fails to see all this in the works of God's creation because of spiritual dullness. Then God brings special revelation to bear upon the mind of men through miraculous means in making Himself known to chosen men. He speaks by visions and dreams and by word of mouth to holy men of God. The Bible is all given by the moving of His Spirit upon chosen instruments that His will might be known to others. Then God works by His Spirit through the teaching of His inspired Word and brings conviction upon the hearts of those who hear. He sends providential experiences which work by His Spirit in the same way and incline man to give heed to the message of God by His Word. When men obey the Word of God's command and meet the conditions of His plan of salvation as revealed in His Word, God comes into their hearts and manifests Himself to their inner spirit bringing peace and joy and a holy disposition and an inclination to seek diligently the things of God that they might know Him.

The Son of God is the most beautiful manifestation of God that man has ever received. The love that prompted the giving of the Son and the life which He lived and the death and resurrection which He passed through—all declare the character of God and reveal it vividly to all mankind.

II. The Text.—Dan. 2:16-23.—Here Daniel recognizes that secret things are in God's knowledge which He alone is able to reveal. If men would know they must make supplication to God. God did reveal through Daniel what had been the dream of the king of Babylon. The whole matter was the working of God's hand that He might reveal His will to Daniel and all mankind.

Heb. 1:1-14.—This passage shows how that the Son of God came as the special revelation of God to mankind in the last days.

III. Suggestions for Junior Programs.—We need to impress the boys and girls as well as ourselves with the preciousness of the revelations of God to man. If only we can get our eyes open to behold all about us a revelation of the God who is invisible to our eye; if we can get the mind to understand that the Bible is God's revelation to them; if we can make it clear that the providences coming into our experiences are not only general things that happen, but have the touch of a divine purpose for our individual lives, then we may hope to fill hearts of men with joy and gladness and worship for their Creator and Savior. Follow the suggestions of the outline for Junior Suggestive Assignments in making assignments and in developing the topic.

OUTLINE STUDY

I. What God Reveals.

1. Deep and secret things.—Dan. 2:22; Amos 3:7.
2. The things which God hath prepared for them that love Him.—I Cor. 2:9, 10.
3. His will and purposes.—Eph. 1:9, 10.
4. His eternal power and wisdom.—Rom. 1:20.
5. His glory in part.—Psa. 19:1; Acts 7:55; Ex. 33:18-23; Jno. 1:14.
6. His fatherly character.—Jno. 1:18; 14:7-11.
7. His righteousness.—Psa. 98:2; Rom. 1:17.
8. His wrath.—Rom. 1:18.
9. Man's failure.—I Cor. 3:13.
10. His love.—Jno. 3:16.

II. How God Reveals to Man.

1. By visions. Gen. 15:1; Acts 9:10; Dan. 8:1.
2. By inspiration.—II Tim. 3:15-17; II Pet. 1:21.
3. By the Spirit.—I Cor. 2:12; Jno. 16:13.
4. By nature.—Acts 14:17; Psa. 19:1.
5. By His Son.—Heb. 1:1.
6. By providences.—Acts 17:26, 27, 28.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Revealed."
2. God Makes Known to Men.
 - a. His greatness and glory by the things made.
 - b. His love and goodness by the good things He gives.
 - c. His salvation by the gift of His Son.
 - d. His will by His holy Word.
 - e. Our future by the prophets.

For Seniors.

1. Why God Reveals to Men.
2. What God Reveals to Men.
3. How God Reveals to Men.

PERSONAL THOUGHT

"My Lord and my God!" "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

SEED THOUGHTS

Some facts need more evidence than others, we know. This is true of the fact of the existence of God. But the Bible is sufficient to satisfy every reasonable demand. The history of the Jews, prophecy, is not explainable without God. If we cannot believe in the existence of God on the testimony of the Bible, we might as well burn our books of history. A man cannot deny the testimony of the Bible unless he plainly says: "No amount of testimony will convince me of the supernatural."—Evans.

Revelation or unveiling. There is an antecedent presumption in its favor; to wit, that if there is a God anywhere in the universe He would not leave us grope our way hopelessly in the dark toward Him, but would somewhere, somehow, unveil Himself to us.

Well, here is a Book, which claims to be Revelation. Of all books in the literature of the ages it is the only one that claims to have been divinely authorized and "written by holy men as they were moved by the Spirit of God."

This Book, claiming to be the written Word of God, makes us acquainted with His being, personality and moral attributes; but does not exhaust the theme. It leads us along the road, lighted by visions and prophecies, until it opens into another clearer road; to wit, "The incarnate Word of God."—Jas. Burrel.

In the Scriptures we have a letter from God; but in the Incarnation, we have the coming down of God to unveil Himself to us.

—Burrel.

So true life begins with knowing God. It begins when man, oppressed by doubt and uncertainty, hears a voice saying, "Reach hither thy hand and thrust it into my side!" Then the day breaks and the shadows flee away.

—Burrel.

THE CHRISTIAN HOME.—Eph. 5:22-6:9

Topic for June 27

MOTTO

"Walk in all his ways."

MEDITATIONS ON THE TOPIC

I. The Christian Home is one of the most blessed institutions on earth. Here a union of a Christian man and a Christian woman has been formed for life. They are joined together in love, and labor together with God for the furtherance of His cause. They are devoted to the Church of Jesus Christ. They are devoted to the service of home building. If God blesses the union with children, these are consecrated to the service of God from birth and are taught the principles of truth and the plans of God for the salvation of men and for the lives of His people in the world.

In the Christian home we have true worship. Christ is the head of the home. The husband is Christ's representative and serves as the head of the wife. Together they engage in seasons of devotion at stated times. They minister to their children by giving them, not only the things needed naturally, but the instruction and training needed spiritually.

In the Christian home we have true hospitality. Here friends and strangers find a place where love prevails and where there are hearts interested in the welfare of souls. Youth may come under the blessed influence of this place and find direction and counsel on the way of life. The sad and the lonely may find in the Christian home a place where they can come to find sympathy and help for their sorrowful hearts. Even the wayward may, if they will, come and find wholesome advice and help to overcome their past and a true pattern of how their future should be directed.

Upon the Christian home shines the blessings of God. He hears the petitions from sincere hearts and makes the life of each one fruitful of bounteous fruits of righteousness.

II. The Text.—Eph. 5:22-6:9.—This passage sets forth the duty and relationship of wives, husbands, children, parents, servants and masters, as the various positions are occupied by believers in Christ Jesus.

III. Suggestions for Junior Programs.—Under the heading of "My Home" as suggested in the Suggestive Assignments direct the boys and girls to a study of the Scripture as it unfolds what the possibilities of the Christian home are. Let each member of the home in their place try to fulfill the teaching of the Lord as to the duty that they owe to the home in making it a true Christian home. Through the study of the Scriptures each child should receive ideals for their own home which will enable them to do their part in making the home what it should be.

OUTLINE STUDY

I. The Christian Marriage.

1. Believer with believer.—I Cor. 7:39.
2. Not with divorced persons.—Mark 10:7.
3. True love.—Eph. 5:28; Gen. 2:24.
4. Faithfulness.—I Cor. 7:10, 11.

II. The Home Life.

1. Husbands—love and consideration.—Col. 3:19; I Pet. 3:7; Eph. 5:25-28, 33.
2. Wives—submission and meekness.—Eph. 5:22-24; I Pet. 3:1-6; Eph. 5:33; Prov. 31:27.
3. Parents—
 - a. Teaching.—Deut. 6:7; Eph. 6:4.
 - b. Training.—Prov. 22:6.
 - c. Provide.—II Cor. 12:14.

- d. Love.—Tit. 2:4, 5.
- e. Control.—I Tim. 3:4; Prov. 22:15.
- f. Example.—II Tim. 1:5.
- 4. Children—
 - a. Appreciated.—Prov. 17:6.
 - b. Obey parents.—Eph. 6:1.
 - c. Industrious.—Prov. 10:5.
 - d. Purity and righteousness.—Prov. 20:11.
 - e. Remembering the Creator.—Eccl. 12:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Love," "Submission."
2. My Home.
 - a. What God asks of my parents.
 - b. What God asks of me.
 - (1) In obedience.
 - (2) In love to parents.
 - (3) In love to brothers and sisters.
 - (4) In learning good things.

For Seniors.

1. Christian Wedlock.
2. Christian Training.
3. Home Duties.
4. Home Opportunities.

PERSONAL THOUGHT

By God's help and blessing I will so live that my part may be done in making my home what a Christian home should be.

SEED THOUGHTS

To bring about these conditions in the domestic circle, which are of inestimable value to every member of the family and also to the Church, the state and the nation, it is necessary on the part of both husband and wife to exercise the spirit of self-sacrifice, patience, forbearance, and courtesy.—J. S. Shoemaker.

Even He that died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight to heaven.—Longfellow.

It is indeed sad if any one should take the momentous step in entering the marriage relation and leave out Jesus. To establish a home without the presence and guiding hand of the loving Master means the lack of a paramount factor in making wedded life truly happy; and the home ideal in the truest sense.—J. S. Shoemaker.

THE WAY OF PEACE.—Luke 1:67-79;
Rom. 8:1-6; I Cor. 13:4-8

Topic for July 4

MOTTO

"All her [wisdom] paths are peace."

MEDITATIONS ON THE TOPIC

I. **The Way of Peace** is not a material road, nor even a system of diplomatic procedure, nor a league, by which possible contestants are agreed to live peaceably together. The way of peace is not an outward arrangement but an inward life process. It does not come from the designs of wise men, but is a wisdom proceeding from above (Jas. 3:17, 18). It operates within the heart of man through the operation of God's grace. The foundation of this road is the spiritual law of love which was first laid in the gift of God's only Son as the Redeemer of souls who have gone astray and have become enemies to God. As the plan of God in Christ is embraced, the work of God in the hearts of men begins and the heart that was filled with evil characteristics and bitterness is filled with the fruit of the Spirit in which love for God and fellow men prevails.

With such a way of peace there is no need of fear lest men break their covenant and scrap their written agreements at the slightest pretext of a misunderstanding or the first chance of an opportunity to gain a selfish advantage. In fact, whether there be an agreement or not, the law of the heart of love constrains its possessor to deal kindly and truly with all, and to love and do good to those who hate and misuse. It makes the spirit of forgiveness take the front and consigns the grievances of the past into the sea of forgetfulness. Under the fire of hatred the glow of goodness prevails and overcomes the evil with good. The strife of tongues is subdued by peaceful silence or words of blessing or ministries of love.

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

II. **The Text.—Luke 1:67-79.**—This prophecy of Zacharias saw in his child John the beginnings of the work that would usher in the way of peace for the people when the true Messiah should come.

Rom. 8:1-6.—Here the law of the Spirit of life supersedes the law of sin and death and enables the one in Christ Jesus to fulfill the law of righteousness.

I Cor. 13:4-8.—This analysis of the love of God shed abroad in the heart shows what may be accomplished by all who are dominated by it.

III. **Junior Program Suggestions.**—There are several points of contact to bring the lesson home to the boys and girls. The first is God dealing with their sin. God has made peace with us by a great price in the sacrifice of His own Son upon the cross. Through this sacrifice we may receive forgiveness of sin and find a place of peace through the Lord Jesus Christ. It is well to bring out plainly as possible how we may enter into this pardon which God has planned out of His heart of love that we may escape the wrath that He must exercise upon sin.

Having made peace with God we should feel the love for our fellow men as God has showed His love to us and as He desires to show to them. Bring out the ways in which we live peaceably toward all men and forgive our debtors as God has forgiven our debts to Him. If we find hatred boiling up toward those who misuse us, it is evident that we have given place to Satan rather than to the Spirit of Christ and we need to humble ourselves before God and ask for the presence and power of His Spirit to deliver us from strife.

OUTLINE STUDY

I. The Way of Peace with God.

1. Through justification.
 - a. Through Jesus Christ by faith.—Rom. 5:1.
 - b. Because of redeeming blood.—Rom. 5:9.
 - c. Because of His righteousness.—Rom. 5:17, 18.
 - d. Because God knows the heart.—Acts 15:8, 9.
 - (1) Of repenting faith.—Acts 3:19.
 - (2) Of confessing faith.—I Jno. 1:9.
 - (3) Of purposed obedience.—Acts 26:18-20; Rom. 6:17.

II. The Way of Peace With Men.

1. Its source is heavenly.—Jas. 3:17, 18; Gal. 5:22.
2. Followed by the peaceable.—II Tim. 2:22; Rom. 14:19; Heb. 12:14.
3. Contrary to the ways of carnal men.—I Pet. 3:8-18; Matt. 5:38-42.
4. Is founded on love for enemies.—Matt. 5:43-48.
5. Gives place to the divine Judge.—Rom. 12:17-21; I Pet. 2:21-24.

III. The Way of Peace in Christ.

1. A life of trust.—Phil. 4:6-9; I Pet. 5:7; Heb. 13:5, 6.
2. A life of obedience and submission.—Col. 3:12-17; Eph. 5:17-21.

3. Rest in heart and rest in glory.—II Pet. 3:14; Isa. 57:2; Rev. 14:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. The Way of Peace.
 - a. Becoming reconciled to God.
 - b. Peace through the blood of Jesus.
 - c. The right things to do to make peace.
 - d. Living in peace with others.
 - e. Letting the peace of God have way in our hearts.
 - f. Peace toward enemies.

For Seniors.

1. A Peaceful Inner Life.
2. A Peaceful Life with Men.
3. A Reconciled Life before God.

PERSONAL THOUGHT

Do we find our feet in the way of peace? Then we shall find the peace of God in our hearts.

SEED THOUGHTS

We bless Thee for Thy peace, O God,
Deep as the soundless sea,
Which falls like sunshine on the road
Of those who trust in Thee.

We ask not, Father, for repose
Which comes from outward rest,
If we may have through all life's woes
Thy peace within our breast.

That peace which suffers and is strong,
Trusts where it cannot see,
Deems not the trial way too long,
But leaves the end with Thee:

That peace which flows serene and deep,
A river in the soul,
Whose banks a living verdure keep,
God's sunshine o'er the whole.

O Father, give our hearts this peace,
Whate'er the outward be,
Till all life's discipline shall cease,
And we go home to Thee.—Anon. 1858.

THOSE WHO CANNOT BELIEVE

I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that He has not kept. The idea of a man standing up and saying he cannot believe God! My friend, you have no reason for not believing Him. If you say you cannot believe man there would be some reason in that, because men very often say what is not true. But God never makes any mistakes. "Has he said it and shall He not make it good?" Believe in God and say as Job says: "Though he slay me, yet will I trust him." Some men talk as if it were a great misfortune that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with and pitied. But bear in mind that it is the most damning sin of the world. That is the very root of sin; and the fruit is bad, for the tree is bad. May God open our eyes to see that He is true, and may we all be led to put our fullest trust in Christ.—D. L. Moody.

"But if you still this call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn,
'Too late! too late!' will be the cry—
'Jesus of Nazareth has passed by.'"

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

STATE AND CHURCH IN NAZI GERMANY

"They loved not their lives unto death."

The intense struggle between Church and State in Germany is but the repetition of the old conflict through the ages. The early church met the tremendous forces of the old Roman Empire, and went through blood and fire. The cry was, "Christ or Caesar." Christ won out, and old Rome died. The devil and the evil hosts arrayed against the Christian Church did not die. The spirit of Imperial Rome did not die either; it only seemed to die. It has awakened to new life in Italy, Germany, and elsewhere. Fascism is hitting its ugly head. It will not suffice to say that fascism is facing Communism and must battle to the death that foe. Making all due allowance for the evil of Communism, there still remains the fact that the supposed cure in time is as deadly as Communism. Between Fascism and Communism there is about the same difference as between six and half a dozen. The Totalitarian State becomes in turn the enemy of the Church. Like in Italy Fascism bears with the Roman Church to further its own ends, and to help fasten itself upon the nation and the nations at large.

Frequently, the writer has been told that Hitler is evangelical at heart. This we seriously question. Lately, a brilliant educator and minister of the Gospel, just returned from Germany, gave us some inside information. This Christian and brother beloved is an evangelical Christian as well as a thoroughgoing thinker. He said that Hitler is leaning towards neopaganism. The best proof is that his personal bodyguard of some 700 picked men were told to sever their connections with the Christian Church. All but four complied with the order. Another indication of which way the wind is blowing is that all the Nazi camps for the young people are neopagan in character. He also spoke of the renewed friendship with General Ludendorff, a neopagan leader, and an avowed enemy of the Church.

The following from the pages of "Time," New York, tell the same story:

Grimmest problem of many a German mother and father is how to keep their teen-age son and daughter out of one of the Hitler camps for young people. These provide good wholesome food, exercise which varies from dancing on the green-sward to building roads, and periods of recreation after hours during which a surprising number of children are conceived. Nazi officials mostly figure that the important thing for soldier-seeking Germany is more and healthier births, to the exclusion of bothering about a dowry, a church wedding, or even a civil marriage. This view was made official at Berlin last week as 20,000 members of the German Many Children League harkened to Dr. Robert Ley, fuhrer of the Nazi Labor Front.

"We used to have a habit of looking down on illegitimate children" cried Nazi Ley. "It was an old-fashioned prejudice that today has become an absurdity. We must grant the unmarried mother who bears a child as the result of natural healthy instincts, the same respect and the same protection as we grant married mothers."

The following from the editor of the Evangelical Christian is also informational:

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

"The Concordat Smashed"

As these lines are written cables from Germany also describe an acute new outbreak of the old quarrel between Hitler's government and the Roman Catholic Church. The Pope's anti-Nazi encyclical, delivered secretly on a Saturday night and read throughout Germany the next morning, has reopened the whole issue of Nazi-Vatican relationships. This is a complete reversal of the trend in recent months. Last year, Goebbels, Nazi Number Three, had launched a large number of court actions against inmates of German monasteries and nunneries. The allegations in most cases concerned either immorality or illegal smuggling of funds out of Germany. But a few months ago these cases were suddenly dropped. The ranking German Cardinal visited Hitler at the latter's retreat in the Bavarian Alps. A tentative understanding was reached. The assumption throughout the world was that the two powers were to drop their own quarrel in order to unite in an attack on their common enemy, Communism and Soviet Russia.

Hitler himself was raised in the Roman Catholic faith. While he has not for many years been a "practicing" Catholic, it is probably true, as alleged, that he would personally prefer to make peace with the Vatican, much as Mussolini did years ago. But the situations are entirely different, as we have repeatedly pointed out in these columns.

National Socialism in Germany is something far bigger and stronger than a movement built on the magnetism of one man. It is a cult which exalts nationalism, or racialism, to a degree hitherto unknown. Anything in heaven or earth which can be Germanized or Aryanized is to be fitted into the pattern of the totalitarian state. All else is to be thrown aside.

The latest blasphemy is the attempt to Germanize our Lord Himself.

In any event there is no room in Germany both for National Socialism and Roman Catholicism. One or the other must give way. Two factors have probably hastened the most recent development. Following the denunciation by Field Marshal Ludendorff of Germany's action in sending so much military aid to the Spanish rebels "for the benefit of the Jesuits," it is obvious that Germany's support has been diminished. Much more alarming to the Vatican is the results of several referenda, held in various parts of Germany to decide whether or not the Roman Catholic Church is to be allowed to continue to conduct day schools. Catholics themselves have given a ninety-seven percent vote for what are roughly akin to our public schools in Canada.

J. C. Farthing, the Anglican Bishop of Montreal, assails both isms—Communism and Fascism as a common enemy:

The atheistic movement seeks to overthrow all religion and drive out the very thought of God from the hearts and minds of men. While many calling themselves Communists profess belief in God, yet these godless leaders dominate the movement which is anti-Christ and anti-God.

Fascism, whether it is under the form of the paganism of Nazi Germany or the ruthless militarism of Italy—as seen in the rape of Ethiopia,

culminating in the appalling massacre of Addis Ababa, which will go down as one of the most inhuman in history and as the darkest blot on our civilization—is everywhere the negation of all for which Christ stands.

In Germany it has now come out boldly as pagan, which it has been in spirit since its conception; in Italy, it still seeks to hide its barbarity under the mantle of the church while its leader ridicules the principles of Christ.

The propagandists of these systems are found in every country of the world and with wonderful enthusiasm are working night and day, hammering at our gates and burrowing under the foundations of every institution, seeking to destroy all that we cherish most.

Grant Texter, writer for the Toronto Globe and Empire, gives an illuminating article:

Although the Church in Germany has shrunk from open conflict with the Nazi State, has yielded ground repeatedly these past four years, the issue finally is joined. British opinion is deeply concerned, because if the German Church goes down, the last shred of freedom in Germany will have disappeared. If the Church can maintain itself, it is felt the European situation will not be hopeless.

It is best to let the German Churchmen state their own case. Dr. Otto Dibelius, one of the foremost of German Protestants, has expressed the viewpoint of the Protestant Church in the following open letter to the German Minister of Ecclesiastical affairs, Herr Kerrl.

The open letter was printed in Germany, but all copies were seized by the Nazi secret police:

Doctrine of Faith.

"The issue is one of life and death—and not only for the Evangelical Church, but also, as it seems to me, for the German people. In such a matter every Christian is bound to ask himself if he can do anything so that the worst may perhaps be averted.

"The doctrine that Jesus Christ is the Son of God has not been thought out by men. It is the fundamental revelation of Holy Writ. All our faith depends on this doctrine. From it we derive our hold in this life and our comfort in death. In a time like the present this doctrine is identical with Christianity itself. For if Jesus of Nazareth was a man as we all are, then everyone can criticize and alter His teaching. The sacraments of the Church no longer have a meaning then. We would then have been thrust from the bedrock of God's revelation into the quicksands of human opinion and would be helpless in an epoch that recites the praises of new gods.

Race and Blood.

"Herr Kerrl has stated that revelation is a matter of race and blood. The New Testament says nothing about the will of God being imparted into our blood. It says only one thing—that whatever is in man lies under the curse of self-will, and that the will of God is made manifest to man in Jesus Christ. The Evangelical pastor is pledged by the vow he took when he was ordained to teach no other doctrine than the doctrine proclaimed in God's clear Word, as contained in the Old and New Testaments of Holy Writ.

"Herr Kerrl, you have said: 'The priests declare that Jesus is a Jew, they speak of the Jew Paul, and say that salvation comes from the Jews. But this will not do. . . .

"As the attacks of the opponent are now being concentrated on this point all the time, the Church is compelled to answer: Yes, Jesus of

Nazareth is according to His human nature, of the House of David and therefore a Jew.'

"The New Testament tells us this clearly and unmistakably. That Paul was a Jew has never been contested by any one. But to abstain from the Letters of the Apostle is denied to the Church if the Church does not wish to cease being the Church of Christ. And that salvation comes from the Jews is written in the fourth chapter of the Gospel of St. John, where Jesus speaks to the Samaritan woman—though it has there a sense very different from what is asserted in the polemics of the Church's enemies, who do not know their Bible.

Which Is Our Bible?

"Let me ask you one question, Herr Reichsminister. If, in the morning's religious instruction, the children are told that the Bible is God's Word that speaks to us in the Old and New Testaments, and when in the afternoon, young people have to memorize:

"Which is our Bible? Our Bible is Hitler's 'Mein Kampf' (My Struggle),

who is to change his doctrine here?

"This is the decisive point. When you demand that the Evangelical Church shall not be a State within a State, every Evangelical Christian will agree. The Church must be a Church and not a State within the State. But the doctrines which you proclaim would have the effect of making the State into the Church in so far as the State, supported by its coercive powers, comes to decisions with regard to the sermons that are preached and the faith that is confessed.

"Here lies the root of the whole struggle between the State and the Evangelical Church. This struggle will never come to an end as long as the State does not recognize its own frontiers.

... Hitler's State can count on the service of the Evangelical Christians—but as soon as the State endeavors to become the Church and assume power over the souls of men . . . then are we bound by Luther's words to 'Resist in God's Name.' And that is what we shall do."

LESSONS FROM THE FLOOD

The cities of the Ohio Valley are emerging from the worst flood in their history. The power of an uncontrollable mass of water is amazing. Things happened in the path of the onrushing waters which have startled human minds and challenged them to think about these conditions in the light of biblical teachings.

I trust that God may use the flood to bring multitudes seriously to consider their sins. I was talking with our county judge since the flood, and he said, "People come into this office with all sorts of trouble and no one is likely to know better than I the condition of affairs. Our people have been passing many red-light danger signals in the past days."

Motion pictures in America are teaching gambling and drinking and unhallowed sex relationships and crime faster than the righteous forces in the land can instill true ideals of life to offset their wicked devices. If the whiskey dispensaries and even the beer drinking places needed to be closed during the flood and some days after (as they were), why would it not better moral conditions if they were permanently kept closed? Let me reiterate that a local flood is sent of God because of widespread sin.

One of the astonishing features of the flood time was the action of so many people who lived in houses situated on lower ground. They would not believe that the flood would reach them until the waters came into their homes. They kept hoping that the flood crest would be reached before the waters rose to their level. In visiting ruined homes since the flood, many times have I heard, "I have often seen the river high, but it never reached my house before."

Many of the families in one-story homes got out only after the water drove them out. Their only possessions saved were the clothes on their backs. As one newspaper article pointed out, even those living in two-story houses moved from the first floor to the sec-

ond, thence to the roof—from which they were rescued by boats. Their deep desire to remain in their homes was an outstanding characteristic witnessed thousands of times. We do not condemn this desire, but we use it to give point to a great spiritual lesson.

Just as the federal river-service men knew and gave warning of the rise of the rivers, so the preachers and other faithful believers know the signs given in the Bible concerning the second coming of Jesus and are warning the people to prepare for it. But only faithful "children of light" will take heed concerning coming events; theirs is an attitude of expectancy because they believe the Word of God. Their faith has made them ready for His second advent, irrespective of how sudden it may be.—Ross E. Dillon, in Western Recorder.

ILLITERATE GRADUATES

Considerable heat has been engendered in university circles by the statement of the librarian of Queen's University that "the average university graduate is illiterate." The charge has been denied, of course by other educational authorities like the president of the University of Toronto and others. Whether it is true or not we are not prepared to say. One thing we do know, however, from personal conversations with many graduates, and that is that if their literacy and culture were to be estimated on their familiarity with the best of all books, we rather fear the charge would be abundantly proved. No book in the whole range of literature of this or any other country since the beginning of time has exercised such a tremendous effect upon the life of the world, and the advancement of civilization as the Bible, and yet the average university man's familiarity with it is appalling. Indeed beyond the scraps of knowledge gleaned in early years, perhaps in a Christian home, many university men never go, and should it happen that a man has not had the advantage of a Christian upbringing, he is as likely as not completely ignorant of the contents of the sacred volume. To one who believes that this Book deals with the most tremendous and momentous questions of human life, questions upon the solution of which depends the eternal destiny of every person, such ignorance can only be described as appalling, dreadful, tragic—such adjectives not being too strong, in our opinion, to apply to such a state of mind. It is safe to say that if the Word of God were only available for men and women say for one month in a lifetime, the waking moments of everyone would be devoted for the entire time to a study of its pages. But today we have an open Bible before us, and divine mysteries set forth in its pages that all may read them and become wise unto salvation, but the intelligentsia for the most part pass them by. What remorse and regret shall be theirs when that same Word shall judge them at the last day.—The Evangelical Christian.

WRITING NEW LANGUAGES

"The part of writing books is a hard one," an African once said of a missionary translator's work. But the year 1936 has seen definite milestones reached in the translation of several of the languages in which the American Bible Society has been co-operating.

Last year Mr. and Mrs. H. Dudley Peck brought to the Bible House the manuscript of their translation of the New Testament for the 200,000 Mam Indians in Guatemala. They have been on the field for fifteen years and for at least ten have been working on this translation. On their return to Guatemala proof sheets of the new translation were sent them for checking and it is expected that before the end of another year the Indians may have the whole New Testament to read. At present they have only the Gospel of St. John.

In the autumn of 1936 the revision of the Turkish Bible was completed. The need for a new text was made acute when, in 1928, the Turkish government decreed that all publications in Turkey must be in Roman letters rather than in the Arabic script. This nationalistic trend was accompanied by changes in vocabulary as well, eliminating all words of Arabic or Persian origin. The first draft was prepared by a well-educated Turk and revised by Dr. Frederick W. MacCallum, after which it went to a revision committee.

On the other side of the globe another long translation was finished. By the end of 1936 the Samareno Old Testament was at least partly in type. Mrs. J. Andrew Hall, the translator, has been in the Philippines, except for furloughs, for the past thirty-six years. There are nearly half a million speakers of Samareno, which is the eighth language of the Philippines in which the whole Bible is now printed.

The files of the Versions Department of the Society show correspondence in relation to translations in the following languages: Ojibwa, Keres, Hopi, Miskito, Aguaruna, Jivaro, Aztec, Mixteco, Yiddish, Songo, Nuer, Ragoli, Otetela, Arabic, Bulu, Kikongo, More, Japanese, and Ibanag.

According to the latest record of the Society the Bible or some part of it has been translated into 991 languages and dialects.

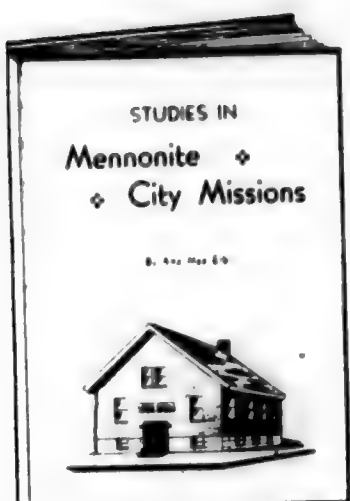
IN EXTREMIS

"The Christian" (London) in commenting on recent events in Spain says: "Twenty-five years ago the events in Spain would have seemed incredible, and would, in any case, have shocked the world beyond measure. Today, the nations are so inured to bloodshed and savagery that a large proportion of people receive with no surprise and little consternation the news that when the insurgent forces entered Badajoz, they shot forthwith in cold blood some 1,200 prisoners who had supported or were suspected of having supported the Government in defending the city. Thus, in a struggle against their own countrymen, the Spaniards are failing to show any regard for the principles of mercy that, under international law, prevail as between the combatants of opposing nations. Nowadays, it seems, men will be more bloodthirsty against their own kin than against a foreign enemy. It is also noted in reports from Spain that the priests are actually fighting with the anti-Government units, and the Roman Catholic Church generally is supporting the insurgents. While this is no doubt due primarily to a desire to defend the Church against irreligious politicians, no opportunity will be lost in the endeavor to fasten the collar of the Papacy more firmly about Spanish necks, and this is a consideration that cannot be overlooked as we commend the unhappy country to the prayerful sympathy of Christians."—Christianity Today.

"SIT-DOWN STRIKES"

Dr. Halford E. Luccock, of Yale University, in Zion's Herald applies to the Church what is happening in the sit-down strikes. He says: "There is another form of sit-down strike that has long been familiar. It is the sit-down strike that has been such a paralyzing feature of Church life. A congregation just sits down and does no work on its job. That's all. But that is enough to stop the output, block the purpose of the Church, and make the Word of God of no effect. In some churches no matter how often the congregation sings, 'Stand up, Stand up for Jesus,' that does not break the sit-down strike. There is no real standing up to the Christian tasks of the community, or standing up to the urgent issues of the day."—Presbyterian Banner.

"You don't get ahead while trying to get even."



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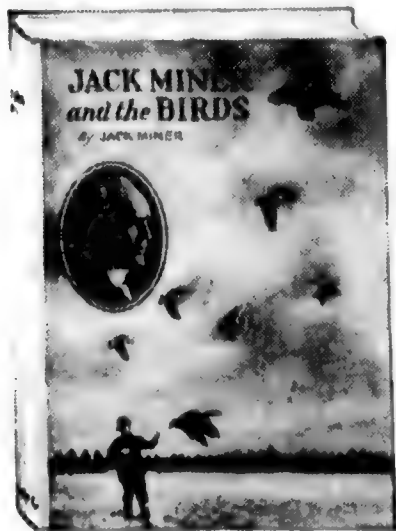
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BOOK REVIEW

"Jack Miner and the Birds"

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CONTENTMENT

Contentment is not satisfaction. It is the grateful, faithful, fruitful use of what we have, little or much. It is to take the cup of providence and call upon the Name of the Lord. What the cup contains is its contents. To get all there is in the cup is the act and art of contentment. Not to drink because one has half a cup, or because one does not like its flavor, or because some one else has silver to one's own glass, is to lose its contents; and that is the penalty, if not the

meaning, of discontent. No one is discontented who employs and enjoys to the utmost what he has. It is high philosophy to say that we can have just what we like if we like what we have; but this much at least can be done, and this is contentment—to have the most and best in life by making the most and best of what we have.—Peniel Herald.

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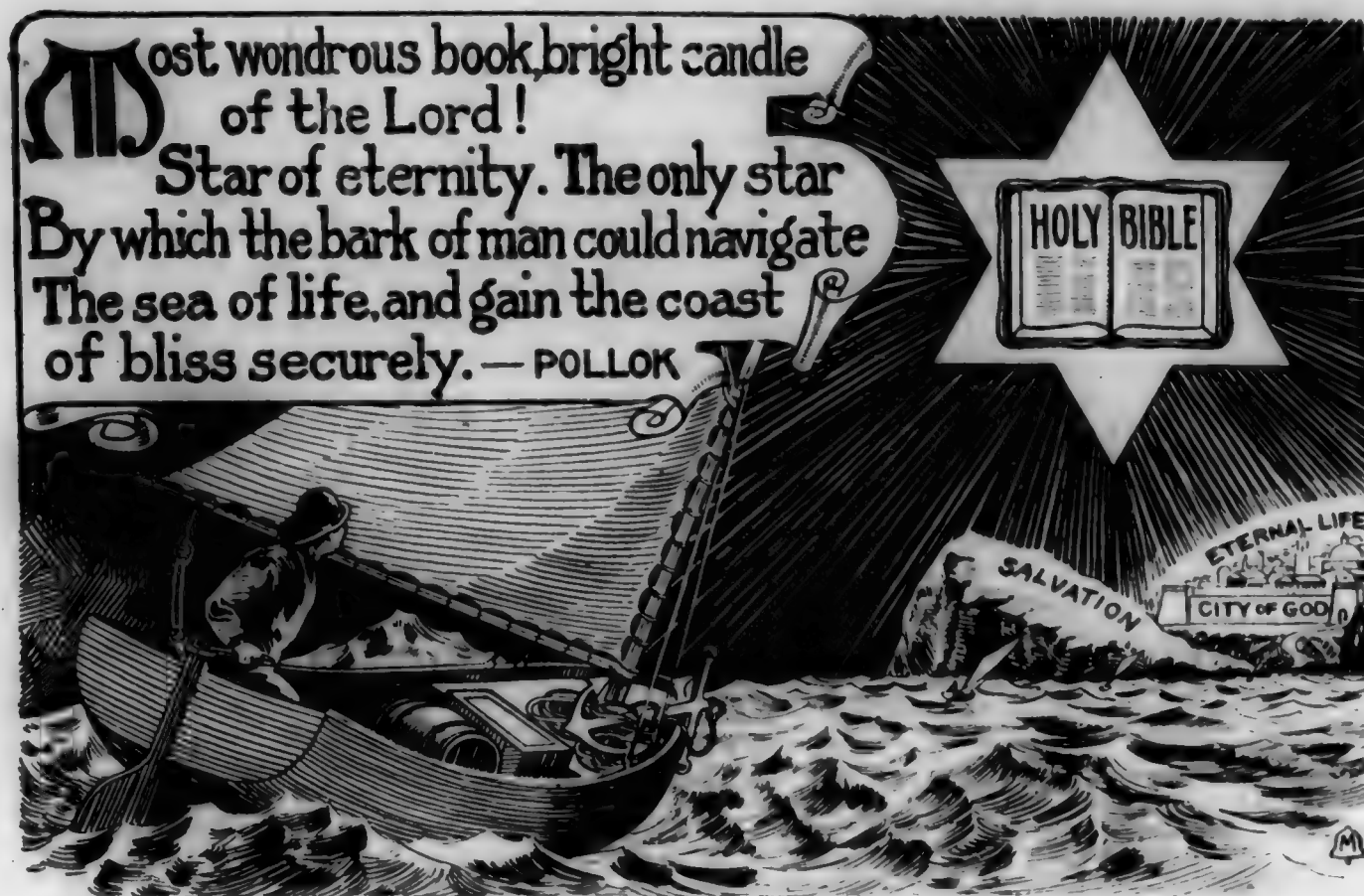
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THE PRODIGAL'S RETURN



MARTIN JOHNSON was the pride and joy of his mother's heart. He was eight years younger than Beth. The four older ones were old enough now to help with the many home duties and mother had more time to enjoy the comradeship of her little son. Father—Dad as Martin called him—shared in mother's admiration for the youngster, though perhaps his eyes were not so blinded to his shortcomings. Dad regarded him as the product of all their experience and training. Perhaps he was a little too handsome and amiable and well liked, but they trusted to his own sense of balance and judgment which they had so earnestly encouraged. Through his school life he made many friends and knew no enemies. Seemingly the only ones he had were within himself. Things that seem hard to most people were easy for him. It was easy for him to make last minute speeches and with a retentive memory brilliant recitations came with ease and little study. Because of the acclaim he thus won, he neglected the things that were difficult for him. Popularity proved too much for him, though no one recognized the fact. He was always smilingly ready to give way before another's opinion and easy apologies came readily to his lips. Mother had once heard him say to his playmates when caught in an escapade, "It's easy to say you're sorry and it doesn't cost anything."

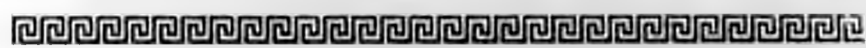
After high school Martin was sent to a Christian school. It was there that the parents hoped and prayed he would feel and accept the call to Christian service that would set the crown—the finishing touch on this little prince of theirs. In college it was as at home. Polished, with a very charming, courteous way about him that quickly won the hearts of the girls, he soon drew the best of what he termed the "worth while" crowd about him. Intellectual, moral and exemplary, every religious appeal slid off the well-polished veneer of his personality leaving scarcely an impression. Ready for his senior year he easily convinced his parents that he must graduate from the State University if his degree was to count for anything in the circles in which he was destined to move. So, trusting to his training and their prayers to keep him balanced they allowed him to go. Tall, handsome, scholarly, from every outside aspect as finished as the product of a great master, he was graduated. But in him was no firm base, established in truth, no inner core of righteousness; in short, none of the experience in this shining example of art.

Back home again, after a summer's recreation, he was offered the position of assistant cashier in the home bank. He was unamazed at his good fortune, believing everything would continue to come to him easily, for hadn't it always in times past? But the fact that he was Silas Johnson's son played no little part in his selection, though he did not know it. "Hard to find a job in these times?" he laughed. It hadn't been so for him. No, everything had been too easy, though he could not recognize the fact. He had had no hours of manual labor to earn his way through school. No frayed cuffs and

shiny seams had marred his appearance. Mother had persuaded Dad to let this boy have every advantage at any sacrifice.

And yet, this boy so different from his industrious brothers and sister, was little different from many other brothers of a different name. He needed more money to keep up appearances. He took it. The time came when he had to leave Bradford and leave it hastily. He had no time to go home and pack the satin-lined "tux," and his two trunks with their array of sporting goods. He boarded the same train the bank examiner came in on, hiding behind a loaded baggage cart to escape being recognized. He had only twenty dollars in his pocket.

"Oh, well, it will be easy," he thought. "It has always been easy. This is only temporary. I'll go as far as this will take me, work a little at something or other and earn enough to take me farther on. Then I'll start all over again with another name—make it a big name, too. And then, perhaps," with a shrug and a sneer, "I'll send them a check for that measly little thirty-five hundred they're making such a fuss about right now." Thus he confidently thought his way out of his



MY AIM AND TASK

To have keen eyes to see another's need,
To prove myself a ready friend indeed,
To gladly serve where duty's path may lead—
This is my aim in life, this is my aim in life,
This is my task.

To think of others, e'en in danger's hour,
To help as much as may be in my power,
To spurn the craven thought to quail and cower—
This is my aim in life, this is my aim in life,
This is my task.

To stand foursquare, and face the daily test,
To be in body, mind, and soul, my best,
To do the right, and leave to God the rest,
This is my aim in life, this is my aim in life,
This is my task.

—Louise Yates Towriss.

troubles and fell into an easy sleep. But plans can go awry. He did not plan for the blister on his heel, working at "something or other to get a little farther on." Neither did he plan for the threat of death that blood poisoning held. When he was dismissed from the hospital where he had been a charity patient, weak and without money, his great faith in himself began to wane. He feared the C. C. C. camps because of his fear of detection. He soon learned the ways of the jungles at the side of the railroad tracks. A cough at times racked him. One damp, dark night, without warm food for days, he spat blood with his coughing. He spent bitter hours that long night, staggering weakly to keep warm, thinking with contempt of himself and the fine mess he had made of his life so far. Where had he heard those words—just a fragment kept chasing itself through his fever-numbed brain—"I will arise and go—" Yes, he had been going, for hadn't they told him to keep moving? But where? Suddenly the rest of it came to him. Home. He thought of only one side of the application. Father and home. The effort of the night left him

exhausted and he laid down on the hard wet ground to sleep. When he awoke later a fine mist was falling. He did not feel the cold as he remembered the resolve of the night before. Searching through the lining of his ragged coat he found one penny. "I'll take the chance," he said to himself. "I'll give them the chance to see how far their love will stretch." He wrote a few staggering words, "May I come home? If I dare, leave a light in my room all night December fifth. I'll be coming through town on the late freight and I'll stop if I see it." That was all. No signature or close. Not daring to go to the post office himself for fear of arrest he gave the card to another unfortunate to mail. Not long after, this chance acquaintance was left for dead near the city dump and so Martin's card was not mailed. Not knowing this, the physically sick, soul-sick wreck of a man started for Bradford. He dodged detectives and suspicious brakemen and took risks no sane man would have taken, all to get home by the time he had set. The evening of December fifth found him only a few miles away from Bradford, wet, with a cough that brought blood and a pain that brought agony with every breath. He knew he might not be welcome, but that the folks had not received his card had never occurred to him.

Mother was sitting alone in the twilight as had been her habit lately. This was the first day she had been alone with no help for six weeks. She had so worn herself out with nights of prayer and watching and days filled with lavishing her pent-up agony of love on the needy that she had fallen under the load too great for her. She had suffered nervous exhaustion and a mild case of brain fever. Father was careworn and frail under the burden of caring for her and weeping for his lost son. Now Mother was up and about again, but all her energy built on hope and faith was gone, and she felt barely able to care for the demands of the little home. During her illness Father had been too pressed to think of the little lamp lit in the window of Martin's room each night. Now the lamp went unlit as Father had forgotten it and Mother did not know he had not attended to it.

She heard Dad at the back door talking to some one. Sighing, she leaned back in her chair waiting for them to come in. "Mother, do ye feel up to sumthin'?" was the query.

"Yes, what is it?" she answered. Anything—work, a fresh worry, anything to help still this bewildering, numbing pain of loneliness for Martin.

"Mother, here's little Sally Jenkins. Her Ma's sick with the flu. Bud and James seem to be cumin' down with it too. Sally here, she's got to look after her ma. Do ye s'pose if I helped ye we could look after the boys for a few days?"

With a sigh Mother sat silent a minute. "Yes, Martin's room is ready—always ready." The last word was broken by a sob. "Go and get them. I'll light the fire and get the bed warmed up." She had a steaming bath and two of Martin's little nighties ready when Dad came back. Getting them bathed, doctoring their colds with expert hands she sat beside them in Martin's room till midnight. The

(Continued on page 215)

CHRISTIAN MONITOR

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"ONE CLEAR CALL"

Nature Speaks to Us if We Listen

By Samuel Miller



THE day had been a hot, disagreeable one. The journey home was long and hard. In spite of his familiarity with the trail the rider had become confused at the parting of the ways and had gone what he thought too far to turn back. Ah, yes! now he knew the trail! It was the one that crossed the mountain at its crest instead of the one that crossed farther down. He had already been riding a full hour and it was too late to retract.

The horse upon which he rode became tired and hungry. From his past experience with this trail, he knew that there was no water hole closer than a half hour of hard riding. Could the poor beast make it? If only he had brought more feed along, but he had expected to be home by evening. Yes, there was a small plateau to the left at the mountain top where Buddie could find a meal in the long grass, but that would take time. Night was almost upon him with twenty long miles yet to go.

"I could be home by now," he reflected, when he thought of the chores he should be doing, "but all this doesn't get me there."

The trail had become more rocky as he was nearing the summit. By the time he had reached the water hole, the poor horse was almost exhausted and the rider's head, too, was aching from the constant grind of riding. The horseman leaped from the saddle and led his anxious beast to the edge of the pool where it could drink. The cool water strengthened the tired horse, and he pressed gallantly onward.

The sun lingered over the peak just long enough to get a last sleepy look at a languid traveler. It no longer beat upon him with such merciless heat, but seemed rather to smile to him with the confidence that they would part as friends. But what of that? Facts were facts! He had missed his trail and was quite a distance from home—alone!

As soon as he reached the top he left his horse to find a meager supper of the tall, tough grass which grew there. The horse snatched the opportunity eagerly, while the man slumped dejectedly upon a rock facing the valley and range of mountains to the right. Far down the valley he could see a speck of green which he knew to be nothing other than the grove of pines that grew by his cabin door. They stood out so plainly amid the autumn array of color. Oh, how he

longed to be there! How stupid he was for not watching the trail closer! This had never happened to him before and, according to his present thinking, it would never happen again. His eyes were simply feasting upon that spot, yet there were miles between him and it.

Old Sol, whom he had dismissed for the day a few miles down the eastern side of the mountain, was still on duty in the western valley. The man's gaze again wandered to the near-by mountain where the sun was still casting slender yellow beams. Each tree stood out against its background of blue as if it were bearing the golden apples of Hesperides. Among the gold was woven a filigree of red and green which seemed to make the sight too grand for anywhere but heaven. He was so thrilled by the scene that his dilemma was forgotten.

"It's wonderful, wonderful!" he concluded. "If only more people would appreciate the things in nature. It's the most charming sight that I have ever seen. How beautiful heaven must be! How could it be more charming!" Yet he was sure it was!

The crickets in a thousand choirs sang anthems of praise to their immortal Creator—a witness that He lives and cares. The very sun whose heat he thought unbearable a few hours before was now projecting a scene upon the mountainside which thrilled his lonely heart with thoughts of heaven. Everything seemed to be praising God! Why shouldn't he? He began in low reverent tone:

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last
Or immortality endures!"

The scene soon shifted. The sun bade a final farewell from the top of the next distant peak. He called home all his children beams and hung there like a great fiery girasol but was slowly sinking below the crest like a wrecked ship into a hungry sea.

The huge arc soon faded into a mere golden



spot surrounded by a crimson skyline which gradually blended into amethyst as it broadened into a sea of glory. "Ah" he mused, "the canvas of the Creator on which He diffuses pictures which would make the very atheist recant within his heart and say there is a God."

All too swiftly it faded into a paler hue and kept slowly waning, but the beauty remained until the last color was gone. The twilight deepened; yet still, he sat wondering at the glory of the sunset and wishing that he had some skeptic with him right now. What answer could he give?

Buddie became impatient when his rider remained so long from his sight. It was his whinny that brought the man's thoughts once more to the mountaintop. But he became quiet when he heard his master's friendly voice answering his call.

The rider again turned toward the vanishing sunset which, he thought, seemed to bear the rosy smile of eternity. The thought of it all seemed to exhilarate him with an unspeakable joy, for it was real, real, real! It was not merely bedizened with the gaudy array that man could grace; it was adorned with the exquisite symmetry of God. He was happy, yes, ecstatic at the thought of a God who speaks so distinctly through His creation but the thought pierced him like a dart—"Why don't the people that He created allow Him to speak through them?"

The little stars began to twinkle into sight. When he looked up at them, they, with one accord, met his longing eye with the gleam of a friend. What a grand company to claim as friends in these last days of vicissitude and hatred! If only men would demonstrate their love!

"The infinite meadows of heaven," he reflected. "Surely Longfellow must have known God or he never would have completed his heavenly metaphor by calling the stars the 'for-get-me-nots of the angels' or better still, 'the for-get-me-nots of God.' The beautiful garden of God! but why don't more men see its splendor? The Milky-Way in the midst of that garden stands out tonight as an illuminated path leading up to the gate of the Eternal Home." Then he thought how that the path of each Christian should be "as a shining light" that points the stranded traveler to God.

He found himself quoting lines from Shakespeare which he had learned in his school days:

"Look how the floor of heaven
Is thick inlaid with patines of pure gold,"
"Ah, yes, the stars are near to God, shining from His very footstool. Near to the heart of God! and then so near to me tonight!"

O God!" he prayed, "make my thoughts noble as Thy stars; then shall they be beautiful and near to Thee."

He continued to quote—
"There's not the slightest orb which thou behold'st
But in its motion like an angel sings."

He thought on that vast multitude of stars . . . Ever in motion, yet never intruding; Oh, that men would find their secret! Ever shining! twinkling down to those, who will behold, a testimony to their never-failing Maker. Ever graceful! moving with the sweetness of an angel song. What a paragon for men!

He stood there thinking, trying to fathom it all. How is it that he had not seen it in this wonderful way before! He had hustled along after earthly things and had failed to notice the marvelous works of God's own hands. How they showed Him his own nothingness! Now he began to think that there was some purpose in his having missed the trail.

Then he burst forth with the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him?" Even though 'the heavens declare the glory of God, and the firmament sheweth his handiwork' man has forgotten. Even though the Day Star has left His high and lofty place to come down among them, they have greeted Him with a cloudy dawn. Oh, that men everywhere would permit their lives to be influenced by Him with that same sweet influence by which the Pleiades rule the heavens! Then again would the 'morning stars sing together and the sons of God shout for joy.'"

He had indeed missed the trail but the nearness to God which this mountaintop view of sun and stars had brought to him he meditated, "Why should I be lonely! To us who love God, He is never far away. From the gleam of the stars I see Him and in the landscape I behold Him. What will it be when I see Him face to face!"

"Sunset and evening star,
And one clear call for me.
And may there be no moaning of the bar
When I put out to sea."

He thoughtfully quoted these words from Tennyson. But then he thought further, "Ah, that is speaking to an old man who has come to the evening of a well-spent life. But had it no charm for youth?" To him also the sunset and evening stars had brought a call—a call to worship the Creator in a new and wonderful way. He had faltered too long when he should have been trimming his boat for the sailing. Now he was launching speedily forward into a life of broader vision and closer companionship with Him from which he hoped never to embark until he had crossed the last barrier of sin and had seen his "Pilot face to face."

The call of the approaching coyotes brought his thoughts to earth as with a thud. The air had become cool, and he hurried to his saddle to get his coat. He seldom stayed out in the mountains after dark, and never so far from home. He mounted, and, after giving Buddie a confidential pat, started down the trail with his eye fixed upon the Eternal Star—the Star that if followed guides weary travelers home. Middletown, Pa.

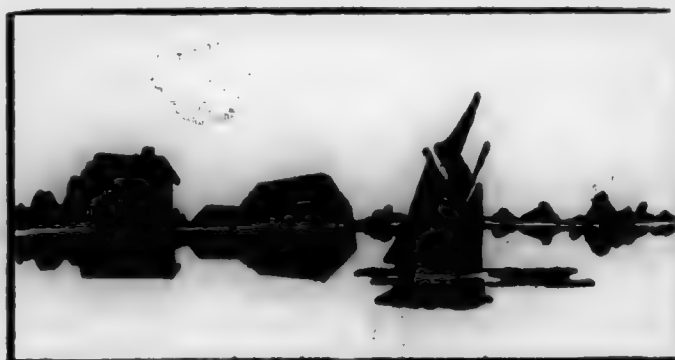
GOD'S UNRECOGNIZED PRESENCE

By Philip Hanson

"Surely the Lord is in this place; and I knew it not" (Gen. 28:16).

The young man Jacob had fled from home in fear of his life. No doubt a feeling of loneliness crept over him that night as he pillowed his weary head on a hard stone in that strange and desolate place. But the hard stone was destined to become a sweet pillow of heavenly repose. God appeared to him in a vision. Heaven's glory surrounded him. Fear and loneliness vanished from his heart. The strange place became a heavenly sanctuary, for God was there. Listen to his triumphant testimony: "Surely the Lord is in this place; and I knew it not."

To the Christian God's identity is often concealed, but He is nevertheless there. This may be true when the heart is too overwhelmed with grief to recognize His presence. "They have taken away my Lord and I know not where they have laid Him," wailed the sorrowing Mary. "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." You, perhaps, can still feel that sting in your heart, at the recollection of that little meeting on the hillside, where the earthly remains of your loved one were laid to rest. Friends tried to comfort you, but God seemed so distant. Perhaps, like Mary and Martha of Bethany, you wondered why the Lord did not draw near to save you from that crushing sorrow. But the veil has somehow been lifted. Now you realize that He was present in dis-



JUST GOING HOME

Ruth A. King

I'm putting out to sea, dear folks,
No need to mourn for me;
I'm sailing for that brilliant land
Where I shall happy be.

No more I'll weep or mourn at loss,
For now I'll rest secure
With Christ, the Savior, in His home,
Where all is true and pure.

Think not of me as dead and still,
Think not of me as cold,
For I am only going home
Where streets are paved with gold.

My Savior's seated on the throne;
His angels guard His side;
He says my work on earth is done
So now with Him I 'bide.

Oh, friends, at home, across the sea,
At heaven's gate I stand,
And when your work on earth is done
I'll give to you my hand.

And then in love and peace and joy,
With Jesus at our side,
We'll sing and praise and reign on high;
The Bridegroom's happy bride.

West Liberty, Ohio.

guise. Even as He walked with the sad-hearted Emmaus disciples, so He walked with you, but you knew it not.

You recall that trial which came into your life and cast such a misty cloud over you. You imagined that you were forsaken by God and man. Maybe you were even tempted to doubt the goodness of God. You forgot that trials, disappointments, and blasted plans are not always tokens of God's withdrawal, or of His wrath. Trials of various kinds have often marked the pathway of God's most obedient children. Why should the righteous Joseph be hated, sold as a slave, falsely accused, imprisoned, and forgotten? Maybe, during those years of imprisonment he too often asked, "Why?" However, he was not forsaken in that place, for we read, "The Lord was with Joseph." Later he comforted his brothers with the words: "God sent me hither." Certainly prospects were not very bright for the beloved apostle John when he was banished away on that rocky isle of Patmos. But, ere long he too could easily and truthfully have testified in the very words of Jacob, "Surely the Lord is in this place; and I knew it not."

There may be times, on the other hand, when we fail to recognize God's presence because of our spiritual dullness. God is very near, but our lives are so shallow, and so engrossed in earthly things that we cannot perceive His glorious presence. As the broken radio fails to pick up the music in the ether waves about it, so we often lose the blessing and His glory passes by because our lives are too dull to make the necessary spiritual contact. It may be because of outright unbelief. When Jesus was on earth in person many witnessed His miracles and heard His words but failed to see in Him the glory of the Father because of their unbelief.

There are certain places where God may be present but still be unnoticed by many. This may be true in the community. It was true of Jerusalem. Jesus wept over that city because it failed to recognize God's presence in the prophets and in Himself. It may be true of a church. While some of the members are glorying in His presence others who are spiritually blind or in some other way impotent may come in and see nothing. It may even be true in a prayer meeting. It is often true in the case of homes. A young man left a good Christian home, because he didn't like it. A few weeks later he came to the writer—his heart now penitent. In speaking of his home he said in substance: "Surely the Lord was in that place; and I knew it not."

If you are not aware of God's presence in your life, pray that you may make that discovery today.—Evangelical Beacon.

Ability without the fear of God is the Devil's anvil.—Samuel Ward, seventeenth-century.

Absalom was a handsome man, but that is about all that can be said. He likely did not stand compliments very well, and grew vain. He was a slick-tongued deceiver, rebellious, and a disgrace to his father. He likely was very proud of his hair, and later was hung by it. Beautiful people are not always smart and good.—H. M. Phillips.

BALTHASAR HUBMAIER, THE OUTSTANDING DEFENDER OF BELIEVERS' BAPTISM

By John Horsch

Bro. Horsch gives us another interesting sketch of the work of an influential character of Reformation times.

Balthasar Hubmaier was a distinguished Anabaptist leader who differed in doctrine from the Swiss Brethren on one point: He did not defend the principle of nonresistance. He was born in the town of Friedberg near Augsburg in Swabia, South Germany, and was educated in the Universities of Freiburg and Ingolstadt. In 1515 he became prorector (dean) of the last named university, the degree of Doctor of Divinity having been previously conferred on him. As the head priest of the town of Waldshut on the Rhine in South Germany he began, in 1522, to study the writings of the reformers, in particular of Ulrich Zwingli whose follower and friend he became. In the following year he met Zwingli personally at Zurich to confer with him on infant baptism and other points. Zwingli at that time agreed with Hubmaier's opinion that the baptism of infants is unscriptural.

We have noted elsewhere that Zwingli, according to his own confession, held at that time that it were far better to discard infant baptism. In fact, both Hubmaier and Conrad Grebel confessed that it was through Zwingli's influence that they were led to see the unscripturalness of infant baptism. In consequence Hubmaier participated in the disputation, held at Zurich concerning the mass and the images, in October, 1523. With the approval of the population of Waldshut he discarded the Latin language in the public services, removed the pictures and statues from the church and entered the state of matrimony. Waldshut was located within Austrian territory and the Austrian government was bitterly opposed to these innovations, but the authorities of the town approved of the reforms.

When word reached Hubmaier, in the autumn of 1524, that Zwingli had become a defender of infant baptism, he was mystified. Upon Hubmaier's request Zwingli promised to write him, giving his reasons for the baptism of infants. The letter failed to materialize, however. Hubmaier then, in a letter to Zwingli, wrote: "Write me for God's sake about baptism." Early in 1525 Hubmaier discontinued the baptism of infants, except in cases where parents were yet weak and desired to have their infants baptized. This was before the government of Zurich, in January, 1525, decided in favor of infant baptism. Hubmaier was "weak with the weak," as he stated in a letter to Johannes Oecolampadius, and complied with the parents' desire. If parents were willing to dispense with infant baptism, he substituted for it a special act of infant consecration. This, in passing, was the first instance of the practise of the consecration of infants as a special public act.

About a fortnight after the debate just mentioned Hubmaier had a leaflet printed, indicating that he disapproved of the decision of Zwingli and the Zurich Council in favor of infant baptism. While he evidently hesi-

tated to contradict Zwingli in a publication, he offered to show to any one that infant baptism is "an act without any foundation in the divine word."

On Easter, 1525, Hubmaier, with about sixty of his parishioners at Waldshut, was baptized by Wilhelm Reublin who had been banished from Zurich a few months previously. On the following days more than three hundred persons were baptized by Hubmaier, including a goodly number of town councilors. For the administration of this ordinance a pail filled with water was set upon the baptismal font before the place of the altar which had been removed. The Lord's supper was kept by the congregation, followed by the observance of feet washing. Hubmaier formally resigned his office as a priest, together with the salary and benefices connected with it. The newly formed congregation elected him as their minister.

When Zwingli's defence of infant baptism (his "Book on Baptism") appeared, in June, 1525, Hubmaier felt that a reply was urgently called for, yet it was doubtful that a printer for it could be found. He did not give up the hope that Zwingli would yet reconsider his teaching in regard to baptism, and would return to his former position. On July 10, 1525, Hubmaier wrote a letter to the Council of Zurich presenting an urgent petition that he be permitted to go to Zurich under a safe conduct to discuss the question of baptism with Zwingli. He stated that he had read Zwingli's recent book and that he had nearly completed a book taking the opposite position. "Such discord," he said further, "is very regrettable. All that is possible should be done to overcome it." He expressed the hope that his desire to meet Zwingli would be granted him. "If it then be found with God's Word that I err," he says further, "I shall from my heart gladly recant." He concludes with this touching appeal:

"We are all fallible men. If one err today, the other may stumble tomorrow. Gracious dear lords, I ask and entreat and beg you again for God's sake to permit me to meet Master Ulrich. If we may have a personal discussion, I hope to God that we shall soon come to an agreement in this matter, for I am ready to submit to the clear and plain Word of God, giving God the honor, and I believe my dear brother Ulrich Zwingli is of the same mind. Farewell in the Lord, and grant me, for God's sake, a gracious answer."

Hubmaier's urgent appeal fell on deaf ears. Zwingli and the Council of Zurich had definitely decided for a state church in which the population as a whole were compelled to be members by force of civil law. They saw clearly that for such a church the practice of infant baptism was indispensable. Zwingli seems to have found it difficult to take Hubmaier's statement seriously that he had in preparation a book in opposition to his (Zwingli's) teaching. "I had expected," he

wrote somewhat later with reference to Hubmaier, "that if others would oppose me in writing, or if I were sick or dead, he would defend me." Failing to receive a reply to the above petition, Hubmaier completed his book on baptism.

Undoubtedly Zwingli was aware that Hubmaier, in respect to talent as a writer, surpassed all other Anabaptists. To Zwingli's keen disappointment, Hubmaier found it possible to have his book printed, not however in Switzerland but in Strasburg. The book is entitled, "The Christian Baptism of Believers," and is undoubtedly one of the best written and most lucid books issued in the Reformation period. In reply to it Zwingli published a book in the autumn of 1525. He censured Hubmaier severely for daring to defend Anabaptism through the printing press. "If you were willing to be instructed from Scripture," Zwingli wrote, "why did you embrace Anabaptism before you had received such instruction?" Zwingli ignored the outstanding fact of Hubmaier's appeals for instruction from Scripture on the point in question.

Waldshut was occupied by Austrian troops on December 5, 1525. With difficulty Hubmaier succeeded in escaping. He went to Zurich, where he was arrested and cast into prison. His desire to confer with Zwingli on the question of baptism was now granted, though only in a very limited sense. Instead of being given the opportunity to defend his teaching from Scripture he was only permitted to answer questions put at him by Zwingli, who manifested an attitude of such haughtiness toward his unfortunate former friend that Hubmaier requested that Judae, Myconius, and Hofmeister, Zwingli's colleagues, alone should confer with him. In a letter to Peter Gynoräus, Zwingli admitted that he treated Hubmaier uncivilly in this discussion. Hubmaier remained constant and was consequently subjected to torture. In one of his books he made the remark that Zwingli undertook to teach him another faith through the hangman.

After enduring an imprisonment of nearly four months Hubmaier was, through the torment of the rock, prevailed upon to recant. Before his recantation he wrote a booklet which he published later at Nikolsburg in Moravia. It contains a brief confession of his faith for which he suffered persecution. In conclusion he added the following sentences: "This is my faith which I confess with heart and tongue and which I have publicly confessed when I was baptized. And if I because of the fear of men and weakness, through tyranny, torture, sword, fire, or water am forced from it, I pray thee, merciful Father, raise me up again and let me not depart from this life without this faith." After his recantation Hubmaier was released from prison.

Departing from Zurich Hubmaier visited various cities, laboring for the Anabaptist cause. He finally fled to Nikolsburg in Moravia (modern Czechoslovakia). He arrived at Nikolsburg in July, 1526, and found here an evangelical congregation. Nikolsburg was the center of a political district ruled by "lord" Leonhard von Liechtenstein who protected those who dissented from Romanism.

Hubmaier labored here with great success. Within a year the number of those baptized by him, including "lord" Leonhard, was estimated at over 10,000. He preached and administered baptism in the large church of the town. Many Anabaptist refugees from various provinces and countries fled to this place, among them not a few Swiss Brethren. The latter, as already said, differed from Hubmaier in point of nonresistance. They also objected to the practice of administering baptism indiscriminately to all who came forward when the invitation was given, without preceding personal examination or questioning. Hubmaier labored in Nikolsburg until July, 1527.

Disquieted by reports of the rapid spread of Anabaptism in Moravia and other provinces King Ferdinand I of Austria called the lords of Liechtenstein to Vienna and demanded the extradition of Hubmaier, which was granted. Hubmaier was transported to Vienna, and incarcerated in a dungeon of the castle Kreuzenstein. He refused the demanded recantation. Having been brought back to Vienna and remaining steadfast under torture, he was burned at the stake on March 10, 1528. His last words were, "O Jesus! Jesus!" His wife was executed by drowning in the Danube three days later.

While Hubmaier, as just stated, refused the demand to declare his teaching, as set forth in his books as unorthodox he nevertheless, in his last imprisonment, failed to maintain an attitude consistent with the position which he had defended. He offered, if he were released, to "stand still" as concerned the teaching and practice of the ordinances and the organization of churches until such a time when a General Council, that is to say a Council of the bishops of the Roman Catholic Church in which it was hoped the Protestants would be granted representation, would decide about the points under dispute. This concession to the Roman Catholic government was evidently taken by his followers to imply that he expected them also to take a similar attitude. At all events the Anabaptist congregation at Nikolsburg, insofar as it had accepted the leadership of Hubmaier, within a comparatively short space of time ceased to exist. A remnant of this congregation finally united with the Sabbatarians.

Within about a year's time Hubmaier wrote and published at Nikolsburg no less than eighteen books and tracts. His publisher was Simprecht Sorg, called Froschower, formerly of Zurich, who had been called to Nikolsburg from Styria by the Liechtensteins and had brought with him his printery. His writings, treating on nearly the whole body of Christian doctrine, deserve the attention of the serious student of church history. His refutation of the denial of free will and of the doctrine of predestination are particularly noteworthy. In his writings he insisted on the imperative need of church discipline though in the large congregation at Nikolsburg he apparently found the practice of Scriptural discipline a difficult problem. Hubmaier's vindication of believers' baptism against Zwingli (the main defender of infant baptism in the Reformation period) has never been equalled. "In point of scholar-

ship and concentrativeness," says Professor Johann Loserth, "Hubmaier surpassed his opponents, such as Zwingli, by far." Professor Alfred Hegler states that "in Scripture proof, and partly also in formal consequence, Hubmaier was Zwingli's superior." And Professor Carl Sachsse, in his work on Hubmaier's theology, says that Zwingli, in the defence of infant baptism, saw himself compelled to resort to various sophistical arguments. The Reformed theologian Usteri says:

“Hubmaier’s book, ‘The Christian Baptism of Believers’ demonstrated clearly that a direct Scripture proof for infant baptism can not be given. In contrast with Zwingli’s sophistry it affords a peculiar satisfaction to see how clearly, transcendently and harmoniously Hubmaier arranges the abundant scripture prooftexts (Beweismaterial) around his definition of baptism. The true scriptural order, he points out, is none other than this: (1) preaching; (2) hearing; (3) faith; (4) baptism; (5) works. The scientific exegesis of later times has in the main taken Hubmaier’s part, while Gűder was of the opinion that Zwingli saw himself compelled to re-

ONLY TRUST ME

Mark 5:36

Only trust Me! Do the shadows
Darkly o'er thy pathway lie?
Was there ever earthly shadow
That could hide thee from Mine eye?
Dost thou shrink, and fear, and waver?
Look upon Mine outstretched hand,
Waiting thro' those shades to lead thee
Onward to a better land.

Thou art weeping o'er thy sorrows:
Dost thou ever think of Mine?
How I toiled and how I suffered,
Bore each sin and grief of thine;
Toiled to win the rest before thee,
Died to give thee endless life;
Yet thou faintest, yet thou fearest,
When I call thee to the strife!

Only trust Me! Dost thou ask Me
Why the way should be so rough?
Thou wilt know the need hereafter;
Here My word must be enough.
When I tell thee all is working
But to make thee meet for Heaven,
Wilt thou not accept thy portion,
Take thy lot by wisdom given?

There's a place within My home,
For long ages kept for thee;
I must fashion thee to fill it
Through a bright eternity.
From the quarry I have hewn thee,
Rugged, hard, and sin-defiled;
I must change, and I must cleanse thee—
Would'st thou stay the work, my child?

Ask it not: 'twill soon be over;
Then thou'lt thank Me for the pain;
See how every pang was needed—
Not one stroke bestowed in vain.
Tools of earth—sharp axe and chisel—
Will have ceased their work at last;
Perfect to thy place I'll bring thee,
Every tear and trial past.

Only trust Me till that hour,
When the need for trust is o'er,
Never weary days to fret thee,
Never sin to harm thee more;
Never change or pain to grieve thee,
Friends' neglect to wring thy heart,
But the Friend who loved thee always
From thy side no more to part.

—Selected.

sort to, we should not like to say knowingly
sophistical, but certainly violent exegesis."

Other Reformed historians also say that Zwingli failed to establish infant baptism as scriptural.

Zwingli, in his reply to the said book of Hubmaier, says derisively:

“Your almanac in which you set the saints in this order: preaching, hearing, faith, baptism, works, will not avail you.—And therefore I shall make for you another almanac for the present year in which, if God will, your goose-washing shall cease, namely [this is the order of the saints in my almanac]: 1 The rich, almighty God, 2 Will be Abraham’s God, 3 Who shall walk uprightly before him; 4 He is also the God of his seed; 5 He has promised the Saviour in the covenant; 6 In the covenant infants and adults were circumcised.”

It is needless to say that Zwingli's "almanac for the present year" was not sufficient to convince the Anabaptists of the validity of infant baptism. It is a noteworthy fact that a few of Zwingli's friends and coworkers, besides those who identified themselves with the Anabaptists, found it impossible to accept his arguments as convincing. Leo Judae, his most notable associate in Zurich, for a considerable time made no secret of the grave doubts which he entertained concerning the validity of infant baptism. And the Zwinglian reformer Wolfgang Capito of Strasburg for a time openly favored its abolition. It is therefore not surprising that Zwingli's arguments made no impression on the Anabaptists. His assertion that he had overcome them in debate was so much more peculiar, as they were not permitted to present their arguments in print.

(The most important passages from Hubmaier's writings refuting infant baptism are found in an English translation in a booklet entitled "Infant Baptism" which may be obtained from the Publishing House).

Scottdale, Pa.

WHERE THE MONEY GOES

For candy and ice cream we Americans spend half as much as we do on the churches and church benevolences.

For personal adornment, just about what we give to religious work.

For recreation and travel, about half as much again.

For theaters, movies, races, dance halls and such like, half as much again.

For smokes, two and a half times what we spend on the church.

For drink—nobody knows; probably four times as much as religion gets.

And there you have it—candy, cosmetics, Cooks' tours, cinema, cigarettes, and "corn likker" get twelve dollars to Christianity's one.

Yet some people call this a Christian nation!

But we mustn't let the figures deceive us, as they so easily could.

Of the half-billion a year for the churches and their work, most is contributed by people who spend relatively little on the other items named.

The other people "can't afford to give to the church"; they have "so many other claims."

The church people **can** afford it; their very relationship to the church saves them from all sorts of expensive outlays in other directions.—Exchange.

CHRISTIAN MONITOR PULPIT

EXCUSES

By Wm. G. Detweiler

TEXTS: Luke 9:57-62; 14:16-24.

Here we have the picture that has been re-enacted thousands of times since the time when Jesus spoke these words. Many times has the Gospel invitation come to sinners, "Come," but the sinner has made excuses. You have probably noticed how foolish the excuses are in the verses mentioned, and yet any excuse that the sinner gives for staying away from Jesus Christ is a thousand times more foolish than the excuses given for staying away from a great supper. I believe that some of you have heard the voice of Jesus saying, "Come," and have made excuses for not coming. May the Lord help you to get away from your excuses and come to Jesus. May the Lord use this message by the power of the Holy Spirit to help some souls to come to Christ. It may be that some of you have been good church members for years, but you know that you are not really a Christian, and for some reason or other you have been making excuses. May the Lord help you, too. Christians, as you read this message, will you not pray for the unsaved?

Let me also call your attention to this: Excuses are of the devil. They are the devil's tool to keep the sinner from becoming saved. Beware of excuses. Christ could have made many excuses for not coming into this world and dying on the cross. God could make many excuses for not receiving us, were He like we are in trying to hide behind excuses.

Briefly we want to notice a number of excuses given by sinners. In Luke 9:61 one man said, "Lord, I will follow Thee, but . . ." He had an excuse. The first excuse we shall notice is this: "Lord, I will follow Thee, but I am not good enough." I believe that some people use this excuse sincerely. They really feel that they are too bad to be Christians. Listen to the words of Jesus, "The Son of man is come to seek and to save that which was lost." If you are lost, you can rest assured that Christ died for you and that He came to seek and to save you. Again, Jesus says, "I came not to call the righteous, but sinners to repentance." Are you a sinner? Christ calls you to repentance. Paul says, "Christ Jesus came into the world to save sinners, of whom I am chief." Notice, He came to save sinners. That includes you and me. Do not try to clean up first. Come just as you are. When the prodigal came to himself in the far-off country, he was poor, hungry, and dirty. Maybe his clothes smelled of the pig pen. What did he do? Did he say, "Well, this will never do. As soon as I am able to get enough money together I will clean up and buy new clothes, and then go home to father." Not a bit of it. He came as he was. He probably had not had a chance to save any money. At least, I am

sure of this: You have no chance whatever to do anything that will make you any more fit to come to Christ. Moody says that he noticed in the Civil War when the well-dressed man came to the army, he was dressed in the same kind of uniform as the poorly-dressed man. Both had to lay aside their clothing and accept the clothing of the army. So when the sinner comes to Christ, whether he is a respectable or disrespectable sinner, he has to lay aside his own clothing, his own sinfulness or self-righteousness, and accept the righteousness of the Lord Jesus.

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come!"

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!"

"Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come, I come!"

Another one says, "Lord, I will follow Thee, but I have to give up too much." Tell me, sinner friend, what will you have to give up to become a Christian? I challenge you to name me one thing that you will have to give up that is worth-while having. On the other hand, I can tell you many things that are worth-while having that you are missing by not coming to Christ. Did the prodigal son have to give up too much to come to his father? Imagine him saying, "Yes, I would go home to dad, but I hate to part company with the hogs, I hate to think of giving up the pleasures I have here with these animals." You say that is foolish, but let me tell you on the authority of God's Word that the sinner who thinks he cannot give up the world with the pleasures of sin is a million times more foolish. God will not ask you to give up anything that is worth-while having. He will ask you to give up the things that are damning your soul to hell. It is just like asking a child to give up to his parents a loaded revolver or a sharp knife. For everything that God asks you to give up for Him, He gives you something that is far better. To come to Christ is just like throwing an old, threadbare, torn, dirty suit of clothes to receive a brand-new fifty-dollar suit, only this is a poor comparison, for nothing in this life can be compared to the spiritual values.

Another person says, "Lord, I would follow Thee, but I cannot under present circumstances." That is a lie. If you cannot live for God under the present circumstances, God is a liar, for He promises grace for every

need. There is no case too hard for Him. The devil tries to make people believe that at some future time they can serve God, but that at the time they cannot. This is the devil's trick to make them wait until the conviction has worn off. Jesus said, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Another says, "Lord, I would follow Thee, but I am afraid I cannot hold out." That is true. You cannot hold out, but God can hold you up. I recognize that some do not hold out. Some do fall. But listen to the promises of the Word: "I will uphold thee" (Isa. 41:10); "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they SHALL never perish, neither shall any man pluck them out of my hand" (Jno. 10:27-29). We have also the words of Paul in II Tim. 1:12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." You cannot hold yourself. You need to give your hand to Christ, and let Him hold you fast. Peter, when he followed afar off, fell. But the psalmist says in Psa. 63:8: "My soul followeth hard after thee: thy right hand upholdeth me." Here is the secret; follow close after Christ. Let Him hold you. The reason people fall is because they have left something get between them and Christ.

Another says, "Lord, I would follow Thee, but I am as good as church members." Sinner, if this has been your excuse, remember this: Those who are unfaithful in the churches are hypocrites; the Bible tells us in Matt. 24:51 that hypocrites shall spend their eternity in the place where there shall be weeping and gnashing of teeth. But the sinner who hides back of the hypocrites shall spend his eternity with the hypocrites in the churches. Be fair; compare as a group the church members and the group who are not church members. Which is the better group? Personally I had rather spend my lifetime with some hypocrites in the church than to spend my eternity with them in hell. Some time ago I went to the bank with money to deposit. I handed the teller the money. A quarter I handed him he jingled, and demanded another. You know why? It was a counterfeit. In other words, it was a hypocrite quarter. What do you think I have done ever since? Do you think that I have turned down every quarter I was offered because I had found one hypocrite? Not a bit of it. Neither dare you turn down Christ and the Church because you have found some counterfeit Christians, hypocrites. Be fair, be reasonable, the very fact that there are hypocrites is also a proof that there are real Christians, for the counterfeit argues the existence of the genuine. Tell me, did you ever hear of any one trying to counterfeit pennies? Why do counterfeiters not bother with them? They

(Continued on page 215)

Editorials

Jottings

"Canst thou by searching find out God? canst thou find out the Almighty to perfection" (Job 11:7)? This is one of the questions in the Bible, the answer for which is self-evident. Man can not through his own searchings and devices find out the great truths of God. He needs a revelation from God Himself in order that he may know His love to man, and the provisions which He has made for his salvation. And how thankful we should be that we have just such a revelation in the Bible, which is the revealed word and will of the God and Father of mankind!

* * * *

Beholding the Field.—This is the title of the Young People's Meeting topic for July 25. It is, of course, based on our Savior's own words as found in John 4:35. He wants us to look on the field, so that we may see that it is ripe for the Gospel harvest. The more we study this field the more we see the need of sending forth laborers so that lost souls may be gathered in before the reaping time is past. Read the special article on this theme in this issue by Bro. Hershey. We trust that the study of this subject by our young people may lead many not only to see the fields but to go forth into the Lord's harvest and help gather in the golden sheaves. There is a time for sowing and a time for reaping. Let us be faithful in sowing the seed, but let us also be diligent in gathering in the harvest. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

* * * *

"He Leadeth Me."—This is not only the theme of a precious Gospel song but a quotation from the Scriptures. The Psalmist realized the guiding presence of the Divine Shepherd, and the song writer, inspired by the comforting words, wove them into a song that has in turn inspired many others as they have sung the famous theme. Yes, it is a "blessed thought" that God will actually lead His people in the path and to the place where He wants them to be. Have we submitted to His leading through the Word and the Spirit, or have we insisted on taking our own willful, selfish way? If the former is true we have had rich seasons of fellowship and companionship with our Shepherd, and joy and peace have been ours even though the way led through "scenes of deepest gloom." But if the latter has been our attitude we do not yet know the secret of the abiding Presence of Christ, and "He Leadeth Me" is an empty expression, the singing of which is but as "sounding brass and a tinkling cymbal." He wants to lead us every one, but He cannot do so unless we choose to take up the cross and follow Him.

* * * *

The home was God's first institution for the benefit of mankind. It had its origin in the divine mind. Hence, it is sacred and godly in its purpose and functions, and as long as it follows the divine plan, as outlined in the Bible, it is a rich source of blessing and happiness and brings untold blessings to the world. The reason for the sad breakdown of modern home life is that in many, many instances it is

not built upon Scriptural foundations nor maintained on Bible principles. For that reason we find it the source of much unhappiness for husband, wife, children, and all others who are in any close connection with it.

Just recently a young mother sobbed out her domestic troubles to one to whom she appealed for help. Her home was almost unbearable to her, and had become a place of misery instead of joy. But there was a reason for it all. Neither husband nor wife are Christians. Sin is in the home, and it has brought a sad harvest of misery. Thus God's institution of blessing has been perverted by sin so that it has become anything but "Home Sweet Home." Only as Christ is recognized as the head of the home does it fulfill the high purposes and dispense the rich blessings that God intended that it should.

Two Great Meetings of the Church

Two great meetings of the Mennonite Church are the annual meeting of the Mennonite Board of Missions and Charities and the biennial meeting of General Conference. The former was held at West Liberty, Ohio, June 13 to 15, and is quite fresh in the memories of those who were permitted to attend its sessions. The latter is to be held at Turner, Oreg., Aug. 19 to 26, and, while still some time in the future, is quite in the forefront of the minds of some thousands of our people who expect to attend.

The annual meeting of the Mission Board always draws a large crowd of people from many sections of the church. One could talk to a brother from California on one hand and turn away to greet some one from Eastern Pennsylvania. Likewise there were representatives from Alberta to the north and Texas from the south. Missionaries from India and South America gave the meeting somewhat of an international aspect. The meeting this year was an inspiring one indeed and could not help but leave a deep impression on all who attended. There is no way in which one can keep in as close touch with the missionary activities of the church, and feel the warm pulse of the brotherhood in its interest in saving the lost people of the world, as by attending these meetings. Not all can be present, of course, and so we are glad that the meetings occur in different localities each year, thus giving many more people an opportunity to become familiar with the interests and activities of the Mission Board. It is not necessary here to go into the details of the important actions taken at this meeting, for a full report of the business transacted, as well as of the addresses given, will be published in the Gospel Herald and in booklet form. Be sure to read this report when it appears in the near future.

Concerning General Conference as the body which embraces every general church interest much could be said. Suffice it to say that in this meeting one can get an insight into the workings of all general church activities that can be had in no other way. Although the meeting this year is to be held in the Pacific Coast region a representative attendance is anticipated, although not as large as when it convenes in the more populous eastern sections. The meeting is not intended to provide an excuse for a pleasure trip, in the sense in which that term is ordinarily used, but to our brethren and sisters who wish to see the West and its beauties, to visit friends in regions along the way to, or in, Oregon, and to participate in a spiritual feast; it may pro-

vide an occasion for a trip in which the highest pleasures of the Christian life may be experienced. Do not fail to pray for the work of the 1937 General Conference.

"For Such a Time as This"

The Christian student of world conditions is not encouraged as he looks over recent events in our own land as well as in the world in general. This is especially true of the Christian who loves peace and believes in the doctrine of nonresistance as taught by our Savior in the Sermon on the Mount and other occasions, and by the apostles in their epistolary writings. The civil war in Spain, representing two systems of government, each of which has wide support by powerful European nations, has become a miniature world war, with grave possibilities of reaching a stage in which all the leading nations of the world will be embroiled.

This is an opportune time for nonresistant churches to give a definite peace testimony, so that men may know the teachings of the Bible on the subject of war and strife. In this time when the seeds of hate and discord are being sown far and wide, it is our task to sow as far as possible the seeds of peace and good will. Various opportunities are open to us for such services. We are glad for the recent representations made to President Roosevelt by representatives of peace churches, in which one of our brethren was present to share in a personal interview. Such overtures, if prayerfully and consistently made, are sure to have their effect in promoting the interests of nonresistant people and through them the cause of peace.

Another activity that has been the means of helping the peace cause in a large way has been the administering of relief to the needy in warstricken and other areas. Just now a definite need is presented to us in the form of a challenge. Thousands of war refugees, mostly women and children, are concentrating in various sections of Spain. They are in great need of proper food, medical care, and other necessities. At the recent meeting of the Mennonite Board of Missions and Charities actions were taken authorizing our Relief Committee to investigate conditions and formulate plans for engaging in the relief of Spanish War sufferers. If present plans carry definite work in Spain will be begun soon. This land, where hate and violence are now holding sway, certainly presents to us a great field to give a testimony for peace and a definite witness to the Gospel of our Lord Jesus Christ and its power to save from the sins which bring such abject misery upon the human race. Pray that these opportunities may be embraced in the spirit of and under the direction of our Master and Lord, the Prince of life and peace.

Another condition in America today that may well be the cause of deep concern on the part of Christian people is the constant and apparently ever-widening clash between organized labor and capital. Here the forces of ill will and hate are being manifested in almost as serious a manner as in the international arena. Here again is an opportunity for witness on the part of nonresistant Christians, who can have no part in worldly organizations which foster strife and in many cases encourage and indulge in violence and bloodshed. Christian people who work in public industries are confronted with serious situations that can be met properly

only by taking a definite, consistent, and prayerful stand for the principles of the Bible and the Church. Brethren and sisters who take such a stand have a wonderful opportunity for witnessing for Christ and His Word. And where such a position is taken, we may be sure that the Lord will in some way take care of His own, so that they will have some sort of useful employment. In practically every case where the position of our Church has been intelligently presented our people have been allowed to work in industries without becoming affiliated with labor unions.

"Who knoweth whether thou art come to the kingdom for such a time as this?" were the words of Mordecai to Esther, as Israel faced one of the most serious crises in its history. Serious crises face our nation and the world today. In such times a sound, ringing Christian testimony is needed in which the teachings of Christ concerning salvation and peace are fully given. "Who knoweth whether" the Mennonite Church has not been preserved to give that testimony "in such a time as this?"

Our Testimony in the Mountain Sections

In the recent meeting of the Mennonite Board of Missions and Charities we were impressed with the geographical extent to which our people now carry the Gospel. Our city missionaries were there from Pennsylvania to Oregon, showing that our witness in the cities goes from one end of the nation to the other. From Texas we heard of the beginning of organized mission work there. We heard reports from Africa and India in the distant east, and from South America in the regions to the south. We are glad for these efforts and pray that the work in these places may be greatly enlarged as time goes on.

We also heard discussed a topic on our rural work, with special reference to its needs. The need indeed is great among the scattered people in the more remote rural sections. Especially is this true of the mountain sections of the Appalachian System. Work has already been opened in the mountains of Pennsylvania, Maryland, Virginia, and West Virginia, with the latter state leading in number of stations. It has been the editor's privilege to visit quite a number of our mountain Sunday schools and congregations, and every visit impresses him more and more of the need in these more or less isolated fields.

The people there live a simple life which easily adapts itself to the plain teachings and practices of the Gospel as taught by our church. But sin is prevalent in the mountain regions, even as it is in the city and at all other places, especially where the Gospel has not been regularly preached and has not had its transforming influence in the lives of people. The secluded regions are becoming more and more accessible as motor roads reach farther and farther into the onetime fastnesses. In a recent trip we were impressed with the scope of work that is being done by the Virginia Conference in these outlying regions. At the same time work in the Maryland mountains is slowly penetrating southward, and we trust the time may not be far distant until it will meet the work of our Virginia and West Virginia brethren as it reaches farther north. "A great door and effectual" is opened to our people in the mountain sections. May we enter it and bring the Gospel message to the thousands of needy people in isolated regions.

Christian Life

THE CHANGELESS CHRIST IN A CHANGING WORLD

By F. Russell Purdy

Jesus Christ is the same yesterday, today, yea and forever.—Hebrews 13:8 (R. V.).

This is a changing world. Sometime ago a speaker quoted from a record: "This is a transition age; the children no longer obey their parents, and everyone wants to write a book." This may sound suspiciously like a modern complaint, but we were reminded that it is to be found in an ancient document written twenty-five hundred years ago and now reposing in the museum at Istanbul. More than two millenniums ago men were saying they lived in a world of change.

I

Some Marks of Vast Changes

But tremendous changes have been made since the World War. We have lived a hundred years of history in that time. Such revolutionary and startling events have occurred as to leave men breathless. There has not been an activity or attitude of this huge, brilliant, world system that has remained untouched by the variations of time. In education, old theories of pedagogy are displaced by new, which strangely enough simply refuse to remain new. Textbooks of ten years ago are alarmingly out of date. In economics, sensational and perilous policies are being tried or advocated. In the realm of science and invention, new and marvelous discoveries bring the wonders of this natural world into practical focus.

The Christian, the believer, steps back from the perilous obsession of this glittering, magnetic, rushing, pagan world to view it in the light of the Word of God. He sees it as

An Accessible World

There are no hermit nations today. The world, once so bewilderingly big, has become surprisingly small. Time was when men placed their *ne plus ultra* at the limits of their advance, only to find there was more beyond. In the thirteenth century it took three years to make the journey from Europe to China. In the sixteenth century the same journey consumed two years. Now it is but a few days from London to Peking. The conquest of distances has made the world a neighborhood. No longer can we say that what nations do on the other side of the globe is not our concern. By commerce and industry we have become linked with every race and with every nation. Rapid communication has compelled us to see the changing world as an accessible world.

A Groping World

Our advance has been in the realm of the secular. Mankind has erected a new Tower of Babel called civilization. The crazy edifice we erected upon the shifting sands of humanistic philosophies and pagan ideals is

collapsing while we look on in abject helplessness. Man's boasted superiority to meet every emergency has changed to a prevailing pessimism. The world is like the babes in the woods. Youth says, "I haven't a God, I haven't a job, I haven't a single pinkruffled ideal."

Arrested in its mad plunge, the world stands confused as the voices call it to false paths. Only a decade ago the world believed that nothing was wrong. It lived in the intoxicating delight and mad whirl of progress. It knew where it was going and what it wanted to do. Today it is sick and the doctors are disagreed as to the diagnosis and the remedy. The confession of hopelessness is everywhere.

Then, this changing world is also

A Plastic World

The clay upon the wheel of the potter can be molded by skillful fingers only as it is plastic. But let it become hardened and there is nothing that can be done. Most of this great, dazed, confused, and groping world is waiting, waiting, waiting! Forces of evil are busy directing it. Shall the Church fail in this crisis?

Never has the world confessed its moral and spiritual poverty, its utter and abject failure, as now. It is once again plastic to the moving power of the Gospel when preached by consecrated servants of God. The nations of the earth in their hopelessness await the advance of the Gospel of redeeming grace. New frontiers—our great conglomerate cities, our neglected mountain areas, the challenge



MANNA

Do you know the glorious liberty of abiding in the Lord?
Have you learned the wondrous secret of feeding on His Word?
Do you satisfy your hunger with the manna from above?
Do you find your body strengthened and your spirit filled with love?
Do you realize the promise that the manna shall not cease,
'Til we reach the Canaan land of blessed, everlasting peace?
Oh! Brother, rise up early while the dew is on the ground,
While the honey and the oil in the manna may be found.
For we need the pure, sweet honey as the trials of life we meet,
And the oil to smooth the pathway 'neath our weary, stumbling feet.
For 'tis only in the morning e'er the daily cares arise,
That we'll find the pure, sweet manna, lying white before our eyes.
Let us therefore gather daily of this fresh supply so sweet,
'Til He comes in clouds of glory and we gather round His feet.

—Mrs. M. E. M. Evans.

of humanism, and blatant communism—call to us with fresh appeal.

II

What is abiding? Here is God's answer to the world's cry for finality, "Jesus Christ is the same yesterday, today, yea and forever."

Jesus Christ Is Changeless

This is not proved in scientific propositions, nor yet in speculation. The declaration of the Scriptures, the testimony of history, and human experience all bear witness to the indisputable fact that Christ is the unwavering and abiding One.

Christ is universal. He transcends the barriers of race and nation to become the world's Savior. Men everywhere can find in Christ the answer to every need. Before the cross He was localized and limited. At Calvary, and beyond, the value of His death is available for every sinner. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Christ is adequate. No one has ever tried Him and trusted in vain. When the disciples stood with self-confessed impotence around the writhing form of the epileptic boy, the father cried in anguish of heart, "I brought him to thy disciples, and they could not cure him." Then with the majesty and grace of incarnate Deity the Lord Jesus said, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me" (Matt. 17:16, 17). There with mingled omnipotence and love He healed the lad. This is characteristic of the Christ in every age. "Have you sin? Bring it to Me; I am the Saviour." "Do you have sorrow? Bring it to Me; I am the Comforter." "Do you have temptation? Bring it to Me; I am the Conqueror."

Christ is absolute. To the voice of tradition He said, "But I say." He spoke with the authority of God and not as the scribes. He occupies unshared pre-eminence. He is the Way, the Truth, the Life. See His glory exhibited in His own nature. Men who saw Him found infinite love, pathos, grace, strength, and indescribable wonder in His lovely face, and said with hushed voice, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). In history the triumph of His Gospel has been the marvel of men. All history has become His story. The impact of Christ in the ages is recognized by the most violent unbelievers. He has never changed in His person or His power. He remains the One whom the ages cannot bury. All authority in heaven and on earth is His.

Unchanging Need of a Savior

What is wrong with the world? Is it economic maladjustment? Beard wrote a history in which he ignored all religious or moral influences and made the development of America depend upon economic considerations alone. But to meet the economic need will not solve the world's problems or heal its hurt. America and the world were sick in the days of greatest material prosperity. A traveler in Siam described that distant land as an economic paradise, but he found its life torpid, immoral, and inert.

The sickness of the world is not moral. For four thousand years China has had a

complete code of morals, yet its distress is apparent. Dishonesty, oppression, division have characterized the Chinese nation throughout its history.

The world's trouble is not intellectual. Education will not heal the world's illness. Humanity boasts of its wisdom and knowledge. Japan has a higher percentage of children in school than the United States, yet Japan is floundering in atheism, paganism, and immorality.

A group of business men were discussing the popular theme, "What's wrong with the world?" One, a nationally known manufacturer, finally said, "I am not a Christian, but I am saying that the trouble with this old world is sin. And we'll never find the remedy until we find it where my old father used to find it—upon his knees before God."

The essential value of humanity has never changed. What do you see in a crowd? Barnum saw a bunch of suckers to be exploited. Napoleon saw the crowd as an army to be used. When Blucher stood with Wellington looking over the great city of London, the old warrior's blood ran hot as he hissed, "What a city for plunder!" Our Lord saw a crowd as sheep not having a shepherd. He, too, looked upon a capital city, and wept out His grief over its coming judgment. We cannot get away from the imperishable fact that

Jesus Christ came into the world to save sinners. He placed an infinite value upon a single soul by purchasing that one with His own blood. Do we value the souls of men? Do we hunger for the opportunity to lead a sinner to the Cross?

Our Unchanging Obligation

Our obligation to give the Gospel to this dazed, confused, and groping world, has never changed. Through the ages men have felt that responsibility. It has never been lifted. John Knox in his prayer room prayed, "Give me Scotland, or I die." Luther Rice, laboring to keep Judson in Burma, lay down exhausted after a generation of tireless work, leaving a few books, his horse and buggy to Columbia College, and crying as he died, "My poor Burmese." Horace Tracey Pitkin could send back a message to his young wife as he stood before his butchers in the Boxer rebellion, "When our little son is old enough, send him out to take his father's place."

These and countless others heard the imperial command and responded. The obligation rests upon us now, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Notice the inclusive words, "all" and "every." How they shut out excuse and cut away all refusal.—Moody Monthly.

DEATH

By Jonathan G. Yoder, M. D.

A shudder, a gasp, then as the pulse fades away, maybe a few more movements and twitchings. Then a few more gasps, and all is quiet. Friends around the bedside break into sobs and we hear the age-old cry: "Rachel weeping for her children, and refused to be comforted, because they were not."

So now the ears, that were attuned to every cry or pain, are deaf, and the cold walls echo back the cries unheeded. Now the heart that loved, and hated, and feared and trusted, is still and fails to respond to the most intense signs of emotion. The hands that were clever and skillful are motionless and powerless. The tongue that was quick to encourage and console, is sealed forever. The mind, once marvelous for its wisdom and thought, lacks the intelligence of the lowest forms of animal life. The features of the face are as responseless to a timid caress of a loved one as are the cold floors under the feet. In short the man is dead—as dead as the proverbial door nail—as dead as the stones and the cold, hard, frozen, soil outside. A few days later he is borne out, lowered into a grave, and forever hidden from the sight of all mortal beings. Thus another mortal's life is ended, and his stay on earth is finished. The last chapter is now written, "the tale is told," and the book is closed and sealed against the judgment day.

So death comes to us and removes those who were near and dear to us. Before long (excepting "that blessed hope"), we know it will take us. For the **surest thing in our life is death**. We may think we are sure of next week's plans, but death is far surer. We may think we are sure of what we will have for

dinner, but unless "He come quickly," death is by far a greater certainty. We may think we are quite sure of another breath of air, but even this fades away into the realm of the uncertain when we think of the absolute certainty of that most inevitable event in our lives—dying.

When will we die? Life insurance companies are very exact in being able to tell just about how many, in a certain group, will be alive after any number of years, but no one can tell just when the time will come for that "one clear call for me." It may come at ninety, when you would still like to live to be a hundred. It may come at fifty, when you have much that you still want to do. It may come next year, or next week, or maybe as soon as tomorrow, or perhaps the very breath you are now breathing will be your last breath of life in this world. Life is so uncertain, and death is so absolutely and unavoidably certain. Have you ever looked ahead to some future event, and then the years and months rolled by, and you finally came face to face with that event to which you had been looking? Perhaps it was a joyous event, as graduation, or your wedding day. Perhaps it was an event that you feared, as childbirth or a financial crisis. When that day arrived, you said to yourself, "Now I am here. This which I knew would come, has arrived." Then you go ahead to enjoy this new experience, or face the difficulties which you had anticipated. So it will be with us, sometime our time will come. Sometime we will say, "Now I am here, now I am dying. This hour which I knew would come is here." For come it must for each one of us.

Still we live and plan and work as if we

were certain of years of life. We daily take chances that many others took and then died because of their carelessness. We live for the moment or spend our days laying up a comfortable income for our old age, never thinking that we may never reach old age, and that it would be better for us to lay up a comfortable living for eternity, which we are sure to reach. We forget that when that inevitable final hour comes that we would give everything it is possible to possess for the calm assurance that our one and only life (which will then be rapidly ebbing away) was well spent. We would give worlds for the knowledge that we had grasped every opportunity to enrich our lives and the lives of our fellow men. Nothing would be too much to pay for the sweet assurance of David, when he said, "I will fear no evil, for thou art with me."

So what will we do about it? Will we do like a certain order of convent priests does: Daily throw a shovel full of earth out of the place that will finally be our grave, and thus constantly remind ourselves of the grim fact that we will have to die, or shall we, like someone recently said in sarcasm, go down the street with our jaw set and constantly grind between our teeth, "I gotta die, I gotta die, I gotta die?" Surely this is not the right way. Is it not much better to prepare for death in the future by living the fullest and completest life we can in the present? That means grasping our opportunities as they come to us and making the most of all our blessings. That means laying up for ourselves treasures in heaven, instead of laying up for ourselves treasures on earth. Then when that hour comes, that priceless "Unfaltering Trust" will be with each one of us. As Longfellow says,

So live that when thy summons comes
To join the innumerable caravan
Which moves to that mysterious realm
Where each must take his chamber
In the silent halls of Death.
Thou go not like the quarry slave,
Scourged to his dungeon,
But sustained and soothed
By an **unfaltering trust**,
Approach thy grave as one
Who wraps the drapery of his couch about
him,
And lies down to pleasant dreams.

And it works, this thing of dying fearlessly. Of course I can not speak from personal experience, because I have not reached that hour. However I can speak from the experience of others. Men have said, "Don't weep for me, this is my coronation day. This is the happiest hour of my life"; "It is no harder than going down to breakfast"; "Earth is receding, heaven is approaching"; and Stephen said, "I see Jesus standing at the right hand of God."

Finally, I have just one question to ask, "Would you also like to be able to approach that hour fearlessly and in confidence and in trust?" Then follow Him today, He who conquered death. "O death, where is thy sting? O grave, where is thy victory?"

North Lima, Ohio

He who exalts the Word, the Word will exalt him; but he who neglects or dis esteems the Word, will himself go down in proportion.—G. B. Cheever, D. D.

THE ETERNAL PRINCIPLES OF SEPARATION FROM THE WORLD

By L. S. Weber

In the mind of the general public there exists the erroneous and deeply rooted notion that we Christians are a company of unfortunate slaves, who are subject to an infinite series of prohibitions, rules, and restrictions. It is true that we deprive ourselves of the pleasures of the world and many of its customs, but this is done not to comply with the superimposed tyranny of some fellow man, but on the other hand, as a voluntary fruit of the new spiritual life. The aged apostle John, writing to the young people of his epoch, warned them in the following manner: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). From this we can readily deduce that there is no concord between the love of God and love towards the world. In this brief essay we propose to mention and explain three fundamental propositions in regard to the eternal principle of separation in all of life.

1. The Principle of Separation is Found in the Constitution of the Whole Universe.

The Bible account of the creation of the universe, which by the way is the only authentic account, relates how the Creator separated the light from the realms of darkness. In the same narrative we are told that the waters were separated from the dry land. As beneficent results of these separations we can now enjoy day and night, and the sea and the isles and continents instead of the primordial chaos that existed on our planet.

In all departments of economical, political, and social life a similar separation has taken place and always takes place. The stock raiser keeps his purebred cattle from the ordinary ones in order to keep his purebreds from degenerating. The practical agriculturist is careful not to mix his good seed grain with inferior kinds and weeds so as to reap the very best kind of harvest. The fruitgrower separates the overripe and spoiled fruit from the good, lest it all spoil. The medical officer demands the isolation of tuberculous and other infectious cases to avoid exposing healthy people to the ravages of these diseases. The government provides suitable institutions to separate the criminals from respectable and law-abiding citizens, and to keep the mentally unbalanced from the sane and sound-minded. In every case these separations are realized for some worthy purpose.

2. The Principle of Separation is Manifested in the Historical Part of the Scriptures.

The disobedience and rebellion of Adam and Eve made it necessary for the Lord to expel them forever from their beautiful home in the Garden of Eden. The patriarch Noah was obliged to separate himself with his family from his unbelieving neighbors and shut himself in the ark in order to save his life and to assure continuation of human life on the earth. Father Abraham had to forsake his native land and wander for years as a pilgrim to establish himself in the land of

promise. To save his life from a horrible destruction, Lot was compelled to flee from the cursed city of Sodom. After the Israelites had spent many years in Egypt under the leadership of Moses, they were obliged to forsake the Egyptian slavery and worldliness, to re-establish themselves in the land of Canaan.

Before the Levites could take over the sacred priestly offices it was commanded that they should separate themselves from the world, and to consecrate themselves by means of various washings and ceremonies to a life of holiness and service. In the Hebrew Tabernacle, and later in the Temple in Jerusalem, there was placed a veil which separated the Holy Place from the Holy of Holies. The holy prophets were always warning God's chosen people against making alliances and mixing themselves with the heathen nations of their times. From these examples and many others which could be cited from the Old Testament we are convinced that the law of separation is deeply engraved in all of human history.

3. The Principle of Separation from the World is Taught in the Didactic Part of the Scriptures.

The Lord Jesus teaches us that the separation from the world is not merely geographical and spatial, but moral and spiritual. It is not to live apart in mouldy cells and cloisters, as the monks, friars, and other ascetics would do, but to be kept and guarded from the evil that surrounds us in the world. In His sublime prayer for His followers as recorded in John 17:15, 16, Jesus prays thus for us: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." Our Divine Master could associate with all classes of people, but He never condescended to participate with them in questionable matters. We may associate with the world only when we do so in the spirit and power of Christ to win men for Him. We are in the world, but not of the world.

The apostle Paul in II Cor. 6:14-18 shows us the absolute necessity of separating ourselves from all worldliness, to enjoy the glorious privileges of being the sons of God. This is what he says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. **Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.**"

The apostle John says that in order to obtain the permanent and eternal values it is

necessary to avoid loving the world and worldly things. "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (I John 2:15-17). The phrase, "the world passeth away" is sufficient reason for us to separate ourselves from it.

It would be possible to make a prolonged list of things, activities, and associations from which we as believers should separate ourselves, but after recognizing the eternal principle of separation which is engraved deeply in the very fiber of the universe, and after realizing the abiding value of this teaching it is scarcely necessary to do so. It is very evident that the believer as such cannot continue drinking, smoking, dancing, lying, envying, stealing, following the follies of the world, etc. He already has implanted in his regenerated soul the noble desire to live a higher and holier life. The old habits and manner of living are somewhat like the dry leaves we often see on the trees in the middle of winter. We do not try to pick or shake them off, but we just leave them until spring. When the new life rises in the trunk and branches of the tree and the new buds come bursting forth, the old dry leaves of the former summer drop off automatically. In the same manner the spiritual life of the Christian makes the desires and actions of the old nature to disappear. "Old things have passed away; behold, all things are become new." In all our choosing it will be most helpful to apply the general principle taught by Paul in I Thess. 5:21, 22, "Prove all things; hold fast that which is good. Abstain from all appearance of evil."

Cosquin, Cordoba, Argentina.

EL SHADDAI

El Shaddai, that most beautiful name of God, expresses to us the "Strength-giver," "Satisfier," and the "Breast of God." All of God's attributes, and all that He is to a needy child are unfolded in El Shaddai. That name presents Him as the "All-Sufficient," or "Bountiful One." From all the names and designations given The Infinite One in Scripture, El Shaddai, the Almighty God, is the most picturesque, the most outstanding.

El Shaddai, "The Almighty One," "He is able," yes, "He is able." All this in a name, yet to our regenerate hearts deep significance is struck in "He is able." **He is able** to save, abundantly able to save. **He is able** to make all grace abound toward us; **He is able** to keep us from falling; and **He is able** to present us, at last, before the presence of His glory with exceeding joy.

A haven for the lost, rest for the weary, a home for the homeless, joy for the sad, health for the sick, food for the hungry—the "All-Sufficient One," El Shaddai.

Can ever a finite mind coin a word which can tell of all the tender mercies of our heavenly Father? We must say, "No." Of all those in Scripture, there is none more excellent than El Shaddai.—The Pilot.

THE TOBACCO QUESTION

By Mary Miller

The tobacco question is not always faced fairly and squarely, neither by the users nor by those who teach against it. Tobacco is a plant; not a "weed," as so many people call it. God created it and put it on the earth for a purpose. "And God saw everything that he had made, and behold it was very good." Therefore tobacco is a blessing to mankind when used right, and a curse if used wrong.

Tobacco is a disinfectant, and is good for curing sores, such as ringworm, etc. It is also very good for drawing the poison from snakebites. It is also given to hogs and horses as medicine. Black leaf 40, which is a strong tobacco or nicotine solution, is fine for spraying poultry houses, etc., and is also highly recommended as a spray for plant lice. Used in these ways, and probably many others, tobacco is indeed a blessing.

I am sure God never intended it to be taken into the human body, therefore the natural revulsion which it usually produces. Some people feel this at once when they try to use it, as it makes them deathly sick, and unless they have more desire than common sense they will not try it many times. Then there are some who can use it and never get sick. But all should beware, lest the subtle curse of habit fasten itself upon them unawares and they find it impossible to break its chains. One might question, "Why try to break them?" An illustration may answer.

A traveling salesman got sick, very sick. He consulted a doctor who told him he had the worst case of tobacco heart he had ever seen, and unless he would quit using tobacco at once he would not have long to live. Well, he did not want to die, but how could he quit his tobacco, thinking of those long, lonesome drives without the companionship of his pipe or cigar, and the long, lonely evenings alone in a hotel room? He had made his pipe his companion and comfort, and this treacherous companion had robbed him of his health, while it comforted him. And now he must part with his habit or die. Of course, he chose to overcome the habit, which he did. But oh, the misery he was to himself and everyone about him! He said he was not fit to live with for a while until he got some of the poison out of his system. Do you suppose that the comfort and pleasure he got from his tobacco was great enough to compensate for the misery and pain it brought upon him?

Not everyone has to quit or die after the habit has fastened itself upon him, but there is danger, grave danger, that the continued use of tobacco may cause one organ or another of the body to become diseased. Then what, if you must quit? Or if your conscience awakens and speaks to you saying it is not right for a Christian to indulge in a world-popular, enslaving habit that can bring positively no good in the end, what then?

I see only three things that you may do: quit, or say you cannot quit, or justify yourself and keep on. If you decide to quit by the grace of God, you who have tried it know better than I the conflict ahead of you.

But trust God, and He will give you the victory as long as you continue to fight. "Endure hardness as a good soldier of Jesus Christ." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17). A "well done" from our Lord means more than all earthly gain or pleasure.

But if you say you are down, you are licked, you cannot quit, oh! what a shameful slap in the face of our dear, loving Savior who has promised never to leave nor forsake you, and to be a very present help in times of trouble, a Savior who is able to save your soul from destruction and to break the chains of habit for you!

In trying to justify yourself you might say that tobacco does not hurt you. Do you suppose that traveling salesman thought that his tobacco habit was the cause of his ill health? Do not be too sure it is not hurting you. Again you might say that it is no worse than lots of other things that are seldom mentioned. That is true, we admit. I may be no worse than lots of other church members, but does that make me any better? If I compare myself with the worst church members I might even shine nicely. But if I compare myself with the Word of God, which should be our measuring rod, how do I look?

Then there is the question of money spent for tobacco. A week's supply does not cost very much, and still if that small amount were put into the Church treasury every week it would help quite a lot. But still there are a number who do not spend it for tobacco, neither do they put it into the Church treasury. We realize that there are many hundreds, yes, thousands of dollars spent for luxuries that are just as harmful morally as tobacco is. We know that poor people will go into debt until they can never hope to pay out, in order to keep up with others, or in other words for "the lust of the eye, the lust of the flesh, and the pride of life." Then if there are greater evils in the Church today than the tobacco evil, shall we just keep still about it and not warn our young people? God forbid.



Smoking has become a very popular fad, and in the eyes of the world a young man or woman is not fully dressed and ready to go without a cigarette between the fingers or lips. And it is just a little hard to see the evil in that which is popular. Some of our grandfathers and grandmothers smoked and chewed and probably thought very little about it when the boys and even some of the girls began to use it, because they were not tobacco conscious. Today the world is acutely conscious of it. We find proof of this tobacco consciousness in the many advertisements in magazines and newspapers, in huge billboards along the highways, and even airplanes will write with smoke the name of some brand of cigarette against the sunset sky.

Then if no good can come from using tobacco, and if an enslaving habit and very possibly sooner or later poor health will follow, and if the world has gone mad in its use of it, is not that reason enough for a Christian to abstain from using it? And when we consider that Jesus denied Himself the pleasure and glory of His heavenly home, how He walked the earth going about doing good, a poor man who was human as we are and as poor or poorer, and died a shameful death—all so that we may have not only a Savior but a pattern for this life and a home with Him in eternity, does anything this world can produce have such a hold on us that we cannot give it up for His sake? I verily believe if you would talk this over with the Lord He would answer as He did to His disciples of old, "If ye had faith as a grain of mustard seed ye could say to this habit, Be thou removed, and cast into the sea, and it shall be done." May we all pray as did those disciples, "Increase our faith."

Westover, Md.

A BLESSING IN DISGUISE

The greatest blessing that befell the prodigal son, while engaged in his orgy of sinful expenditures, was the arrival of poverty, the reduction of position, and the experience of want. It was the loathsome sight of swine-food that reminded him of his father's riches, and suggested his journey home.

If the present world-depression reaches a point deep and dire enough to convince the nations that their godless course has landed them in an economic pigsty, and that their restitution will only be accomplished by a new recognition of God and a penitent return to His service, financial recovery will immediately follow.

It will be remembered that there came an evening when the disciples of Jesus went down to the sea and entered into a ship and went over the sea toward Capernaum. Somewhere in that journey a storm struck them, and the ship itself became endangered; but when that had reached its fury, suddenly Jesus appeared walking on the sea. At the sight of Him they were afraid. "But He saith unto them, It is I; be not afraid" (John 6:16-21). "Then they willingly received Him into the ship: and immediately the ship was at the land whither they went."—W. B. Riley.

MISSIONS

BEHOLDING THE FIELD

By Lester T. Hershey

This article supplements the Young People's Meeting topic for July 25. Bro. Hershey presents to us important and interesting aspects of the great field of the world that is ripe for the spiritual harvest. Let us pray the Lord of the harvest that He will send forth laborers into the ripened fields.

"Sir, we would see Jesus," was the one and all-important question in the minds of a few Greeks, as they asked the disciples to lead them to Him. That question has been asked time and time again; it has been ringing down the centuries; it is the cry of today. Men and women are seeking something better. They want Christ, yet how will they find Him unless someone points Him out to them. Their souls are crying out for peace. They want to be satisfied, but they find none. With arms outstretched they clamor for light. They are beckoning to us to come and bring food—spiritual food.

Let us stand on a high pinnacle and observe the world as Christ saw it over nineteen hundred years ago, when He said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Too often it is the opinion that the world has been evangelized, and that there is very little room left to do pioneer work. Yet, there are millions upon millions of souls dying in the darkness—not knowing the remedy for their sins.

It is said that of the 9,479,980 inhabitants of the **Union of South Africa** 3,000,000 are still heathen, observing heathenish customs. Under Christian governments such as the **British, Dutch and French**, there are over 235,000,000 Moslems still practicing the Mohammedan faith. In the **Netherlands Indies** half of 48,000,000 people have not yet been brought into contact with evangelizing agencies, while there are 12,000,000 more living in territories where the government will not allow mission work. In **Japan** nearly all the missionaries live in 110 towns, visiting very little of the rural areas. More than half the counties in **Manchukuo** are unoccupied. **Korea**, which is thought of as the most extensively cultivated field, records only two percent of its population as connected with the Christian Church. **Outer Mongolia, Russian Turkestan**, and other **Asiatic Soviet Republics** are difficult to reach due to religious fanaticism and the domination of the Soviet government. **Tibet, Nepal, Bhutan, and Afghanistan** are all strongholds of Buddhism or Islam, and are unoccupied. The native territories of **Baluchistan** and most of the **Native States** of the Himalayas are unoccupied owing to their inaccessibility. Out of 562 states of the **Indian Empire**, at least five hundred have not been entered by Christian missions. It is said that many of the northern countries of **South America** are following the example of Mexico in prohibiting most of the activities of the foreign missionaries. Most of the countries enumerated above are strongholds of the great historic religions—Buddhism, Hinduism, Islam, Confucianism, Shintoism, and

Catholicism. Each ism does its best to bar the entrance of Christianity.

It is surprising, indeed astonishing, how the devil keeps himself busy devising new schemes with which to break down Christianity. Opposing forces to God and His sovereignty are becoming more and more aggressive in the battle against religion—or recognition to a superhuman power to which man is subject. Sometimes it takes the form of materialism; in other cases extreme militarism, nationalism, secularism, or the promotion of physical self-indulgence or pleasure mad. In America it is reported there are "Anti-God" societies in schools and colleges. It is of common knowledge that in Russia and other communistic circles there is active propaganda training youth to disbelieve in a superhuman power—God. In Russia last year 14,000 churches, chapels, synagogues and other places of worship were closed. According to the Russian constitution adopted in 1929, atheism is the only creed that is conceded the right to active propaganda. Russia is not alone in persecuting the Christian Church, for there are many other countries following in her footsteps. The Christian Press Bureau of Copenhagen, Denmark, reports a "World Congress of the Godless,"

THOSE MILLIONS OVER THERE

They wait, those millions over there;
Our hope in Christ they do not share;
They wait for us to come.
Their time of waiting seems so long,
For those who wait without a song,
To bless their cheerless home.

They weep, those millions over there!
Our joy in Christ they do not share;
They weep in hopeless grief.
Shall we not wipe their tears away?
Shall we not turn their night to day?
Shall we not bring relief?

They die, those millions over there;
Our life in Christ they do not share;
They die in sin and shame;
While Christ hath died to save them all,
And yearns to save whome'er may call
On His sweet, blessed name.

For those dear millions over there
Heaven's richest gifts may fully share;
Glad trophies they might win,
Could they but see the Savior's face;
Could they but share the Savior's grace,
They'd triumph over sin.

Then help those millions over there
The bread of Heaven sweet to share;
God's sweetest message give—
That sin's sad end is not the grave,
That Jesus died our souls to save;
He died that we might live.

—Selected.

held last February 7, with 1,600 participants with representatives from forty-six countries. The chief object of the Congress was to promote a world-wide agitation against all religion, but in particular, Christianity. In Germany and Italy it is evident that real, true Christianity has not the freedom it once had. What is thought of as Christianity is only a religion as suited to the whims of the dictators themselves.

In a recent report it was estimated that nearly two thirds of Africa is being ruled by the Roman Catholic Church. This force is powerful where it can keep the people illiterate and ignorant of the Gospel. Latin speaking countries are dominated by this "political organization which is so well organized as to have more power and tyrannical dominion over its subjects than Hitler or Mussolini." The Moslems, in a recent Conference of 350 leaders, adopted seven resolutions with a view to maintaining their prestige. The following are two of the more important ones having to do with Christian Missions:

1. Establish more Moslem schools to combat mission schools.
2. Increase Moslem preachers and teachers in towns and villages.

If antireligious forces are able to gather in a conference and make resolutions, and carry them out with apparent great results, why is not the Christian Church able to do likewise? Certainly ours is the right and true religion, and we have God to back us up in any mission enterprise we may undertake. Let us examine what might be the cause.

In the Christian Church today, we have too many Christians who are **self-satisfied**. That is, they have been saved, and are members of a denomination, but are not concerned about their neighbor who lives in sin. Too often this type of Christian does not read his Bible thorough enough to really know God's will, and what actually is the Christian's duty towards his fellow man. There are too many individuals on our church records who have **never been converted**; who perhaps through an emotional experience of some kind, thought themselves changed, but actually have not been saved. Again, there are some people who have the false belief that after they are once saved, it matters not how far they deviate from righteousness or holy living, or how great their sin is, they cannot sin. These are commonly known as the **Eternal Securitists**. The result of having these kinds of individuals in the Christian Church is detrimental. Outsiders looking on can never be convinced to abandon their sinful life for this other, for they see no difference; and rightly so. If you will examine most of the isms, you will notice that the devout followers live as taught by their faith, are sincere, and can readily give an answer to defend their beliefs.

Have we not here struck a key which will help the Christian Church in her endeavor to extend her boundaries and Christianize the heathen? In I Peter 3:15 we are told to "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Can we always give an intelligent and convincing reply to the multitude of queries arising concerning our faith? Do we know all about the principal doctrines of the

Bible which we term distinctive? I believe if every member of the Christian Church would know why he is a Christian and why he believes the way he does, giving Biblical proof, people living in superstition and darkness would be brought out into the light. There would be more consecrated, Bible teaching, Spirit-filled missionaries. Their lives would preach louder than their tongues.

Foreign missions have in the past accomplished a great work, and today are reaping a great harvest. There are many changes which occur when a heathen community takes up Christianity. Literacy supplants illiteracy; filth and uncleanness changes to wholesome, sanitary living; woman's sphere is raised, and she becomes a human being with a soul instead of a mere possession or property of man; children are no longer offered to the crocodiles or hideous idols, but are consecrated to God; often times wealth replaces poverty; higher standards of moral living transform the immoral, thus establishing a Christian marriage with happy homes; the drunkard becomes sober, and quarrels, riots, and court cases no longer exist; it brings fellowship and brotherhood instead of hatred and enmity; and best of all Christianity has given happiness and joy that can only come by the knowledge that God has forgiven their sins and has made them His children in Christ Jesus.

All this has not been accomplished in one day. It has been the result of years of patient service and with love poured out by thousands of consecrated Christian men and women. The following taken from the "South American Missionary Magazine," gives us a small picture of the transformation that takes place in a community when the people have given their hearts to Jesus:

"Last January (midsummer in the Argentine), in the cool of the evening a company of Indian chiefs were squatting in a circle in serious conclave. A year or two ago this would have meant a séance of witch doctors or the beginning of a drinking feast. But this circle of thirty-five men, including exwitch doctors and warrior chiefs, had met in the shadows of the trees on the mission compound in the Chaco, for prayer, seeking for guidance for the evangelistic trips to be undertaken that week end. The universal week of prayer had just come to a close. It is more than a year since these evangelistic trips were first begun. . . . A group of over 200 Indians, living fifteen miles down stream, have been asking for a missionary for several years. . . . The church is filled nightly to overflowing. Witchcraft, drinking, and dancing belong to bygone days. The Holy Spirit is very obviously at work in their lives, and there is a genuine desire to become, as many so often pray, the 'children of light.'"

In closing I would say that today we are facing a critical moment. The materialistic philosophy of the day, the violence of the destructive communistic activity, the power of paganism and of faiths and systems contrary to the teachings of Jesus Christ, the reactionary attitude of so many governments with reference to religious liberty, all present a great problem to the missionary church and a challenge to the followers of Christ. In truth we are facing stupendous changes in

the whole make-up of the world. To meet these changes we need young Christian men and women consecrated to the cause of true vitality; with an intelligent presentation of the Gospel; who are not afraid to adapt themselves to the practical living of the new country; and who are willing to give themselves in sacrificial service, giving themselves without reserve to the cause of Christ. It is written of Carey that "his whole desire went out to meet the will of God." May we find ourselves at all times in the center of the

will of God. "Lift up your eyes, and look on the fields; for they are white already to harvest," and if we do not go and reap NOW, the birds and fowls of the air will, and the grain will be lost to God. "I have made thee a watchman When I say to the wicked, Thou shalt surely die; and thou givest him not warning, . . . to save his life; the same wicked man shall die in his iniquity; but **his blood will I require at thine hand**" (Ezek. 3:17, 18).

Scottdale, Pa.

RUSSIA MARCHING ON—WHITHER?

Many changes have taken place in Russia in the past fifteen years—politically, socially, intellectually, economically and religiously. Many of these are good, others are evil because they are opposed to God and His laws.

Twenty years ago Russia was counted a "Christian nation." While the Church was under State control and spiritually weak, outwardly it was strong. While many of the clergy were corrupt and worship was formal and ritualistic, the churches were filled. While the masses were ignorant of the Bible, the vast majority of the peasants were humble and devout believers in Christ. Today the Marxist revolution and the spread of atheistic Communism have almost put the churches out of existence. Antireligious and atheistic propaganda have led to the closing of over 14,000 churches and 43,000 Russian clergymen are reported to have been murdered or have died in prison camps. Not only is the teaching of religion to youth forbidden but antireligious museums are exploited and atheism is systematically taught in schools and universities. The League of the Militant Godless, organized ten years ago, claims that one-half the population is now atheistic.

In 1897 a census of Russia showed a population of 125,000,000. Today there are reported to be 180,000,000 in Russia and Siberia. While the country is under the control of the Communist Party, with Stalin as practical dictator, there are only about 1,000,000 members in this ruling party. They claim that about 43% of the youth are now "communist minded" and have been trained to deny the very existence of God.

In spite of the fact that the constitution (published in June, 1935) proclaims freedom of conscience and the right to hold religious services, the Government does all in its power to discourage religious faith and Christian worship. Freedom is proclaimed for antireligious propaganda but Christian evangelism and religious education are forbidden. President Yaroslavsky of the Militant Godless League says: "We will continue our antireligious propaganda for there are still millions of Christian believers in the Soviet Union."

Repressive measures are carried on against Russian Orthodox Church members, Evangelical Christians, Roman Catholics, Moslems and Jews. The leaders of the State are opposed to any recognition of a supreme God for they fear that such recognition may interfere with the dictates and program of the State, as supreme.

But religious and Christian faith are far from dead in Russia. Fifty percent of the

farmers still persist in their Christian faith and worship. Half of the youth of the land are reported as clinging to belief in God and some 40,000 communities still maintain churches. Vital religion also persists among the majority of Lutherans, Baptists, Stundists and other Evangelicals. In some regions personal evangelists are reported to be active and groups to study the Bible have been formed in factories and elsewhere.

If Russia continues in her denial of God she is doomed, for she denies the realities that make for life and depends on the things that pass away. Materialism is dominant in Russia today. The U. S. S. R. is being militarized in the nth degree for dependence is on physical forces and on the engines of death.

All progress made in Russia in the last fifteen years is on materialistic lines. Thus education, economic improvements, collective farming and the socialization of the State have brought great changes, . . . but the Communist Internationale for 1936 declares that one of the chief objectives of the cultural revolution is to fight against religion. All education and life, according to Communist ideas, are based on a godless conception of the universe. On this rock the Ship of State in Russia is sure to split, for no nation can long survive that ignores or denies the basic fact of the universe. That fact is the Eternal, all-wise, all-powerful and all-loving God, as He is revealed in Christ and the Bible. As Dr. Fulton J. Shean, of Washington, D. C., said in a recent address (slightly adapted):

"The prevalence of human dictatorships is a feeble attempt to achieve from the outside the unity that the Christian achieves from the inside. . . . When the body loses its soul, it disintegrates into the elements which compose it. When the body of society rejects God, it begins to disintegrate. That is why Russia, which is the most anti-Christian nation on earth today, presents as its symbol of unity a corpse, the body of Lenin—a perfect symbol of that to which godless communism must lead—dust, dissolution, death."

Climb the mountains and get their good tidings! Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop away from you like the leaves of autumn.—John Muir.

Vision must be transmuted into service or it is lost.—Dr. Torrey.

Educational

THE ONCE MIGHTY PHARAOH OF THE OPPRESSION NOW LIES POWERLESS

By Anis Charles Haddad

This article furnishes an interesting sidelight to the Sunday-school lesson for July 11, "God Provides a Leader."

That the Pharaohs of early Bible times, the contemporaries of Joseph and Moses, should come out of their tombs, and that we of the twentieth century should see the very faces of the kings who figure in the sad story of the bondage and the terrible drama of the Exodus, is what no one looked for, and what, perhaps, no one deemed possible! Yet this most improbable and most unexpected event is what has taken place.

The mummies of the greatest of the Pharaohs, the men who reigned when Egypt was at the height of its grandeur, and whose names—and this is their chief distinction—are written on a page which is destined long to outlast the granite of their obelisks and temples on which they fondly inscribed their titles, were discovered in the Egyptian Museum at Cairo.

In visiting Cairo the hurried visitor may leave out a mosque or two but he dare not come here without seeing the Egyptian Museum, where is exposed to the public view the mummies of the Pharaohs of the Bible!

In our stay in Egypt we have been continually looking at statues of kings. Here are the kings themselves in glass cases, catalogued and numbered. When they lived, men and women trembled and fell down, and nations bowed before them. He who once ruled in royal splendor now lies here in very humble silence, impotent and more helpless than the poorest slave that his taskmasters kicked about! How are the mighty fallen indeed!

Cairo has the wonderful Museum of Antiquity, with its marvelous treasures from Pharaoh of Oppression's jewelled sepulchre. As the writer of the Epistle to the Hebrews says, "Time would fail me to tell you" of all the wonders covered by that one roof, so I will try to describe just a few which particularly attracted my attention.

In this great building has been concentrated one of the finest collections possessed by any nation of its own antiquity. Hall after hall is filled with statues of rulers and gods, covering a period of thousands of years. There are altars and utensils from the tem-

ples, vessels and implements of the household and of the crafts, the jewelry, the toilet boxes of royal ladies, the swords and axes of the soldiers, and an overwhelming multitude of other objects which the ancient Egyptian workman produced for the use of his fellow men. In the hall there are the black and gold statues which guarded the Pharaoh's tombs for three thousand five hundred years, and all their intimate things of life in the royal household of ancient Egypt before the dawn of written history. There is the thrill of discovery when one enters this historic building.

In this great building we saw Pharaohs lying in their coffins with their mortuary appendages and inscriptions around them. The sight was amazing and well nigh incred-



Pharaoh of Bondage, Who Once Ruled in Royal Splendor, Now Lies Motionless and Helpless

ible! We gazed with an indescribable feeling, not being perfectly sure how this strange meeting had come about—whether they had come up to us, or we had gone down to them! However it had happened, there we were, face to face with the man who had given forth the decree "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

But it is right we should give a few details of this extraordinary discovery, that the reader may know what grounds he has for accepting these as the veritable mummies of the monarchs who figure in the grand controversy waged nearly thousands of years ago between Jehovah and Egypt. The discovery which included thirty-nine mummies

of royal and priestly personages, was made in the year 1881. The scene of it was a gorge in the Lybian desert, four miles to the east of Thebes. To this solitary spot these bodies had been conveyed from their original place of sepulture in the various temples and tombs of Egypt, for the purpose of concealment and preservation at some period of foreign invasion. They were hidden in a subterranean gallery, two hundred feet long, hewn in the rock, the descent to which was by a pit thirty-five feet deep, also cut in the solid rock, and from which a secret opening led into the gallery. A written scroll is fastened to each mummy, setting forth the names and titles of the kings to whom it belonged, and saying that they had been conveyed hither to be beyond the reach of a foreign invader.

We saw ten of these hoary monarchs laid out in a row in the museum. The sight was more awe-inspiring and awful than either pyramids or sphinx. They lay in their varnished and hieroglyph inscribed coffins of sycamore wood, wrapped in the shrouds of fine linen in which their embalmers had swathed them, wearing on their faces their sharp-cut and lifelike effigies, encircled with the flowers and garlands which had been placed there by the hands of mourners over three thousand years ago!

Our attention was chiefly given to Rameses II, the Pharaoh of Oppression. Can you think of what it is to lean over a glass casket and look down into the face of the Pharaoh, who said "Behold the people of the children of Israel are more and mightier than we: come let us deal wisely with them. Therefore they did set over them taskmasters to afflict them with their burdens."

It had been obviously one of the wishes of my life that I might look down upon the faces of these Pharaohs who had persecuted the Israelites and who had defied God and man. Here I recollect the day when I stood beside his decaying mummy.

He lay holding in his right hand, appropriately and significantly, a scourge of four cords. He was the

only one of the royal group who had bore this emblem. As we looked into his face with its strong hooked nose and firm straight lips, we tried to conjure up the old scene when Moses demanded the release of the Israelites in the name of God and the lips of this man said to God "I will not."

The effigies of this king is by no means disagreeable. It is above the average of the type of the Pharaohs. He lies in his glass case withered but natural. Every feature had set his bony hand raised off his breast as if to order some slaves to run one more errand for him. The finger nails show plainly. His lips are apart and two teeth show that no dentist had filled them. The top of the skull is quite bare. On the temples there are a

few spare hair. His thin grey locks look as if he had pushed his bony fingers through them and frizzed them just before he lay down for his eternal sleep. White at the time of death, the hair had been dyed a light yellow by the spices used in embalmment. The forehead is low and narrow, the brow-ridge prominent, the eyebrows are thick and white, the eyes are small, but thoughtful and pensive!

According to the evidence on the monuments, the passion of this king was not war, but the construction of great works, in which he employed foreigners and captives. More particularly, the monuments ascribe to him the erection of the cities of Rameses, Tanis (Zoan) and Pithon. This testimony is in perfect agreement with what is said respecting the Pharaoh of the bondage in Exodus.

Were breath to re-enter these mummies and were Rameses to walk out of his winding-sheet and to ask "How goes the controversy between Egypt and the Hebrews?" we would take him to the desolate site of On, and bid him to mark that of all its glorious temples not one now remains, nor of its gods is there one to whom a knee is now bowed, or whose name has not long since been blotted

out, while Jehovah with whom he made war, and whose worshipers he thought to have destroyed, has filled the earth with His renown, and is now served and worshiped by the leading nations of the world.

I suppose it matters little to their voyaging spirits that their earthly remains are here to be gazed at by thousands during the tourist season, although I must confess that I was glad to hear that the Pharaoh latest found had been left in place where the mourners of long ago said good-bye to him; and that the mummy of the Pharaoh of Oppression has been placed in a special room in the Museum, and that permission is required in order to see it!

The setting sun pierced through the panes of the windows and shone on mummies and still figures, on father and son, kings, mighty warriors and temple builders when the glory of Egypt was at full flood.

I came to the conclusion that it would give me no pleasure to walk these corridors at night when moonbeams were aslant these figures or making the mummied bodies of the kings appear as living men.

Jerusalem, Palestine

DEVELOPMENTS OF INTEREST IN CHRISTIAN EDUCATION IN THE MENNONITE CHURCH

By Clayton F. Yake

Bro. Yake presents some interesting aspects of the development of the educational agencies which make definite contributions to the teaching of the Bible in our homes and churches. May the Lord direct in leading us to greater and more helpful Christian educational activities.

The General Summer Bible School Conference held at Elida, June 10, and 11, revealed some very interesting facts concerning the Christian educational program in our church. The conference was exceptionally well attended, and representatives from practically all parts of the church were present. The discussions were intensely interesting and revealing. These talks proved to show that there is a remarkable growth of interest in Summer Bible School work as well as in all other Bible teaching work. This is most encouraging.

We wish to refer briefly to a few facts revealed in group discussion, because this is not a report of the Summer Bible School Conference. Special attention will be given to Elementary Bible Schools functioning at this time, and courses of Bible study available for such schools.

Elementary Bible Schools

Among these may be mentioned

- I. The Sunday School.
- II. Summer Bible School of various types:
 1. Strictly Summer Bible Schools.
 2. Summer Bible Schools held in the evening daily for several weeks.
 3. Summer Bible Schools held one day a week either in the evening or during the day.
 4. Bible schools held during the winter, using the Summer Bible School course.
 5. And other types.
- III. Week-day Bible Schools of various kinds.
 1. Those held by having boys and girls receive one hour or so Bible instruction a week on public-school time.

2. Those held on Saturday or in the evening after public school.

3. Those held at the time of midweek prayer meeting.

4. Those held one hour a week in grade schools by the public schoolteacher himself.

5. And other types.

IV. Sunday Evening Bible Schools held in connection with Young People's Bible meetings.

Children up to junior and early intermediate ages are offered Bible instruction for an hour or two while Young People's Bible meetings are held for the adult groups.

V. Home Bible Study.

Perhaps others might be added but these briefly cover the field.

The interesting fact was revealed that the Summer Bible School course has been used in many of these various types of Bible schools, both summer and week-day, and has been filling a unique place. In the light of this fact it was evident that Bible-school courses to fit various needs would be a most valuable asset to the promotion of our Christian educational program.

Another fact of interest was noted in the revelation of a decided need for an integral program of Christian education. Courses meeting adequate needs of the various schools, and at the same time supplementing each other, would make our Bible-school work of increased value to the church. With the newly revised Sunday-school Lesson helps based on the Improved International Uniform Sunday-school Lessons, and the Graded Elementary Summer Bible School curriculum which fills such a varied need,

commendable progress has been made, in our work.

At this time progress is being made in the development of a Week Day Bible School course. A Mennonite schoolteacher has been preparing a course for his use in public school. Several years ago a course was even prepared and privately printed for W. D. B. S. work, but this has not been extensively used. In various sections of our church Week Day Bible Schools have been held, and in some places these schools are functioning splendidly. Efforts in some of these sections are being made to provide courses for the Week Day Bible School. Copies of various courses are in the files of the writer. We trust the time may come in the near future when a course in this work will be developed which will meet the church-wide requirements, and will become an integral part of the elementary Bible-school program of the church.

A special three-unit course could very well be used for the Bible schools held in the evening in connection with Young People's Bible meetings. This would then be a fourth elementary Bible course. Thought has been given on this particular type of course which we hope to see in concrete form in the near future.

An additional course is looked upon with favor for use in the home by parents in the instruction of their children. Much thought has been given upon this subject. Conference action has been taken on this matter, and it is the hope that something concrete will appear soon to meet this need.

When these needs will be properly met we would then have five definite elementary Bible-school courses to meet the specific needs of our constituency. This is a possibility in the not far distant future, as work is being done along this line continually.

Bible Courses for Young People

Under this general head may be listed

1. The Summer Bible School course for youths of high-school age which provides in a concrete form four years of Bible study. Textbooks for this course have been developed; some others are yet to be completed.

2. Mission Study Course. In this course quite a number of textbooks for mission study have been provided. Some have already appeared in print; others are about to be printed; and still others are in the course of preparation.

3. A Teacher Training Course. Textbooks for the six units in this course are available. Three units of Bible study have been prepared by our own writers. A fourth unit on Sunday School Administration is being prepared.

4. Doctrinal Quarterlies for one year's work in Sunday school. These quarterlies are particularly for young people and can be substituted instead of a year's Sunday-school work or used elsewhere. These quarterlies will soon be available.

Curriculum Building

It will be noted from the above references that the matter of curriculum building for Bible study is not a small matter. It involves many problems, not the least of which is unity. It is absolutely necessary that the various Bible curriculums be built up on an

integral plan. One course should supplement the other. Each should add to what another provides. To do this it is likewise obvious that the general preparation of courses for church-wide use should be in the hands of a specially delegated authority by the church.

In times past the development of such a program has fallen largely to the General Sunday School Committee whose work had been chiefly in the Sunday-school field, but carried with it a large number of other fields of Christian education. Commendable work has been done by this organization, but the future portends greater possibilities for which the church may be very grateful.

Other points of importance center about the preparation of specific courses. It is ob-

vious that simply a Bible course will not pass the general needs of the church today. Bible courses must be developed on the foundation of the best principles in Christian education. The writers must give primary consideration to the interests of the child and the textual matter must be adapted to the particular needs of the ages in which the course is to be used. Besides, the writers of such courses must be artists in their field so that the subject matter will be presented in an appealing way. Any attempt to work otherwise in this important field will prove a failure in a measurable way. Success can only come through church-wide co-operation and the integral development of a Christian educational program and its courses.

Scottdale, Pa.

THE STORY OF PRINTING

I. Paper

By Ellrose D. Zook

The story of the origin and development of the printing art is a very interesting one. Our readers will do well to follow this new series of articles as it continues from month to month.

Introduction

The word "printing" as used in the title is intended to include every aspect of the printing trade, from the making of ink and paper to the binding of the finished book. These articles will give in a simple way a general knowledge of the historical and modern methods in the different phases of this most interesting trade.

Much could be said about what the invention of printing, as it exists today, has meant to the spiritual, moral, intellectual, and social welfare of man. No terms can describe adequately the power and effect of the influence of the printed page. One need but examine current magazines, daily newspapers, and the myriads of books to discover the general trend of printed matter today. Although many things are printed which one should not read at all because of the evil effect they would have upon the mind and character of the reader, yet there are many books and periodicals which are good and helpful and which aid in building true Christian manhood and womanhood. The printed page is a very effective and powerful means of spreading the Good News to a lost world. Christians will do well to take advantage of this modern invention to help to bring souls to Christ.

The History of Writing Materials

Man's thoughts, opinions, beliefs, customs, and records are handed down from generation to generation by either the spoken word or the written word. The former, known as tradition, consists of oral communication and is rather inaccurate. The written word is more accurate and more lasting. If something is to be put in writing, some material must be used to receive this writing. During past centuries many different materials were used. Some were more lasting than others so that today tablets, rolls, and codices which were written centuries ago have been dug up. They tell us many things of how people lived in the days when the records were written. Today, of course, paper is used for printing and writing, but then people used

whatever they had and whatever was practicable. A few of these materials will be described.

Stone.—Stone was probably the first material used to receive writing of any kind. In the book of Exodus (32:19; 34:1,4) we learn that God gave Moses the Ten Commandments written by the finger of God on two tables of stone. Here God wrote upon the stone with His finger, but man used a sharp metal instrument to cut the characters in the stone. The Babylonians and Assyrians engraved hieroglyphics on the stones of their walls, palaces, temples, monuments, and tombs.

Metals.—Thin sheets of lead, a material that was cheap and supposed to be durable, were used by some of the early nations. On these were scratched incantations and solemn devotions of persons to their deities. Thin leaves of gold and silver were recommended for the inscription of charms.

Clay.—The Babylonians and Assyrians made soft clay tablets upon which they impressed their cuneiform characters while moist. Later the tablets were dried in the sun or baked in a heated oven to harden them. On pieces of broken earthenware pots were written tax receipts, drafts, memoranda, and children's dictation lessons. Thousands of these potsherd or **ostraka** have been found in Egypt.

Palm Leaves.—In some parts of the world palm leaves were used to receive writing. Even today in some places in India palm leaves are used for this purpose. The references of classical authors to leaves as early writing material may be entirely true.

Linen.—This material was used among the early Romans as well as the Etruscans and to some extent the Egyptians.

Bark of Trees.—The inner bark of the lime tree was the material generally used. The Latin word **liber**, meaning bark and later book, gives us the idea that bark was at one time used as a writing material.

The Wax Tablet.—The wax tablet had for its foundation a small, oblong slab of wood,

beech, fir, and especially boxwood. The surface of this tablet was sunken on one or both sides except for a small border around the edge. This sunken surface was covered with wax, usually black. It resembled an ordinary school slate. In this wax the writing was incised with a stylus (hence the word style applied to literary composition). The writing could easily be erased by smoothing the wax. Both Greek and Latin tablets of this type may be found in museums today.

Papyrus.—Papyrus paper was prepared by cutting into long strips the white pith of the papyrus plant common in Egypt. These strips were laid down first in one direction, and over these another layer of strips was laid crosswise. The two layers were then pasted together with water or pressed together into a single sheet. Then it was dried in the sun, hammered, rolled into flat layers. It was made smooth by rubbing it with some smooth-surfaced object. The sheets were then pasted together to form a roll of any desirable length. Today there are specimens over a hundred feet in length. Moses was undoubtedly familiar with this type of paper.

Parchment or Vellum.—Parchment or vellum was made from the skins of animals—chiefly sheep, goats, and calves. Parchment in the course of time was the name given to the skins of sheep and goats, while vellum, a finer grade of writing material, was the name given to the skins of kids or calves. The younger the animal, the finer and more valuable was the skin. St. Jerome in his Preface to the book of Job denounced the useless luxury of writing Scriptures in silver or gold on precious stained vellum. Eusebius in his life of Constantine states that the emperor ordered fifty copies of Scriptures written on vellum for the churches in his new capital. The ancient method of the preparation of vellum or parchment is unknown. These two materials, however, are still used for legal documents in Egypt and elsewhere. The modern method of preparing the skins is by washing, liming, unhairing, scraping, washing a second time, stretching evenly on a frame, scraping a second time, paring down uneven places, dusting with sifted chalk and rubbing with pumice. Similar methods were undoubtedly used in ancient times.

The word paper comes from the word papyrus which, as previously noted, was used as we today use paper. The early history of paper is somewhat obscure until about the eighth century. In 751 A. D. the Arabs were attacked by the Chinese in Samarkand. The Arab governor repelled the Chinese and captured some prisoners skilled in paper making, who imparted their knowledge to their Arab masters. The Arabs began the manufacture of paper throughout their dominions. The paper then was made either from the wool of the cotton plant or from linen. Several centuries later paper was introduced into Greece through trade with Asia, and thence it passed through all the countries of Europe. The Moors of Spain were the first to manufacture paper in Europe about the middle of the twelfth century. In the fourteenth century paper came into general use, gradually displacing vellum.

All paper was made entirely by hand until 1798 when Louis Robert, an employ-

of the Essonne Paper Mills, France, completed his invention of a paper machine. The invention was introduced into England by Henry Fourdrinier, a proprietor of a paper mill in Dartford, Kent. After much toil and perseverance he finally succeeded in improving and erecting it at Frogmore, Herts, in 1803. This machine, subsequently improved by others, is now being used in the manufacture of machine-made paper. The first paper mill in America was established in 1690 at Germantown, Pa., by William Rittinghuysen, a Mennonite. The first paper making machine was established at Saratoga, New York, in 1827.

Paper has been defined as a more or less thin tissue composed of vegetable fibrous material, whose individual fibers, first separated by a mechanical or chemical process, are then deposited and felted together on a web. The examination of a piece of paper under a microscope will reveal plainly these fibers. The materials used for obtaining these fibers are as follows: cotton and linen rags, wood, grass fibers, and straw. The most used woods are hemlock, spruce, chestnut, poplar, and pine. The main grass fibers used are flax, hemp, manila, jute, esparto, bamboo, bagasse, and straw. A paper mill also must have good clean water, since it requires from 50,000 to 75,000 gallons of water for the making of a ton of rag paper.

Since the methods used in the manufacture of paper are very complex, a brief discussion of only the principal operations will here be given. The main operations are the cleaning and preparation of the raw material, the reduction of this material to pulp, and the remanufacture of the pulp into paper.

When wood is used as a raw material, it may be converted into pulp by one of two methods, mechanical or chemical. The mechanical method will be described first. The logs averaging twelve inches in diameter are shipped to the mill. Here the logs are cut into four-foot lengths, and the bark is removed by placing the logs into cylinders having a capacity of from five to seven cords. The logs free of bark are then cut into blocks, usually twenty-four inches long. These blocks are sent to grinders where the wood is ground, and then reduced to a pulp by a constant flow of water. The pulp flows into a tank underneath the grinder and is ready to be made into paper. Since this ground wood pulp contains all the chemical elements of the wood such as resin, gum, etc., it is not used in the manufacture of the higher grades of paper. The fibers in this paper are short and flexible and the paper made in this way becomes brittle, loses its strength, and discolors readily.

In reducing wood to pulp through the chemical process two methods are used: the sulphite method in which the reagent used is sulphurous acid and lime; and the soda process, in which caustic soda is used to soften and separate fibers. The twenty-four inch blocks, mentioned above, instead of being sent to the grinder are sent to the chipper where they are reduced to small chips. These chips are then passed through a crusher, and undesirable matter is screened out. The wood is then conveyed to the digester where, under pressure, it is boiled in the chemical so-

lution. In the digester the resin, gum, etc., are removed, and the fibers are thoroughly separated. After the boiling the pulp is washed to free it from all acid, and then chloride of lime or bleaching powder is added. The pulp is now ready for the first operation in the paper mill. The chemical process permits much finer fibers and a better grade of paper than the mechanical process.

High-grade writing papers are made from rags bought either from factories making clothes or from the "rag man" who collects rags from any source. When the paper mills buy the rags in 1,000 lb. bales they are unsorted, dirty, and full of foreign material. These rags are thrown into a cylindrical receptacle called a "thrasher" having long wooden arms or beaters in it. The pounding and thrashing of the rags loosens the dirt and dust which is carried off by air suction tubes. The rags are then sorted as to size and condition. Black and red rags with fast coloring must be used in lower grades of paper. Except for building paper, felts, and the like all woolen rags must be sorted out; only cotton and linen can be used. Hooks and eyes, buttons, etc., are cut out at the sorting benches.

The sorted rags now go to the cutting machine which chops them into small pieces by means of revolving blades. The manner in which the rags are cut is important in the finished paper. The cut rags next go to the "whipper" for a further cleansing. Next they are put in the "duster" where they are tossed and shaken about and the remainder of dirt and dust carried off by suction tubes. They are now as clean as it is possible to make them by dry-cleaning.

The rags are now sealed in the bleach boilers, with capacities as high as five tons, where they are boiled in a solution of lime and soda from twelve to fourteen hours. All color and foreign matter in this cooking process is now loosened from the fiber. The cooked rags then go to the "washers," large oval-shaped tubs, which separate all dirt from the fiber. After washing, the bleaching powder is added to whiten the stock. The white swimming mass of fiber which was a bundle of dirty rags, now called half-stock, is placed in cellar-like compartments to drain for a week or more. It is then ready for the pulp beater. Grass fibers and old paper are prepared in the same general way for the pulp beater.

The making of paper proper begins with the beater, which is of vat-like construction, and which thoroughly separates all the fibers and reduces them to a thick, creamy mass. The quality of paper depends largely upon the type of fibers used and the amount of beating they receive. Here it is that different materials are added, such as bluing for white paper, or the coloring for colored paper. Here also the sizing, a mixture of resin and soda ash, is added to make the paper impervious to moisture. Clay is sometimes mixed with the sizing solution to give the paper body and a higher finish.

From the beater the pulp may go to the Jordan machine, another form of beater. It then goes to the "stuff chest," a large circular vat partly filled with water. From here it flows to the wet end of the Fourdrinier or cylinder

paper machine where the actual process in the making of paper begins. The solution flows out in a thin sheet onto a moving screen at the head of the paper machine. The water filters through this moving screen, assisted by a shaking motion which evenly distributes the fibers and mats or interlaces them together. The more perfectly the fibers are interlaced and matted the stronger and better is the grade of paper. At this point the watermark design is put on the paper by means of a dandy roll or small roll carrying the design. As soon as the paper is strong enough to stand its own weight it passes onto the second half of this machine which consists of from twelve to a hundred hollow steam-heated drying cylinders. The slower and more gradual the drying, the better the paper. The paper is next passed through calenders or iron rolls under great pressure, giving the paper a smooth and even finish.

One often notices paper which is smooth and glossy, called enamel paper. This paper is enameled or coated on one or both sides with a mixture of pure kaolin or white china clay and a glue made from casein prepared from skimmed milk by dilute acid treatment.

If one were to examine a list of the principal kinds of paper, he would be greatly surprised at the many kinds there are altogether. Of the principal kinds there are over two hundred. One can find every type, quality, and finish, from roofing paper to the thinnest onion-skin or Bible paper. Paper has grain, as well as wood, and folds best with the grain. Much more could be said regarding the manufacture and characteristics of different kinds of paper but the principal and major operations have been briefly treated in order to give some idea of the many complex operations involved in the making of the myriads of different kinds of paper one sees most every day.

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 Scottdale, Pa.

QUINTUPLETS EARNINGS NEARS A MILLION

The Dionne quintuplets will soon be in the millionaire class. The sisters, three years old on May 28, already have received payments topping the half-million mark, and those receivable will raise the total to \$861,148. The pleasantest features we know in the vast and expanding field of advertising are the vividly healthy, wholesome, happy faces of the Dionne quintuplets. Less than three years ago, these famous children came into a world where survival was problematical, their situation obscure and all their surroundings what one might call the absolute of dreariness, helplessness, desolation. A faithful, compassionate physician gave them all the care he would have given the children of millionaires and lifted them into world fame and opulence. It is impossible to envisage the quintuplets without including the benevolent features of Dr. Dafoe. He was the agent who opened the gates of abounding life to them.—The United Presbyterian.

THE BIBLE IN CLASSICAL LITERATURE

II. The Bible in Shakespeare

By John H. Koppenhaver

Shakespeare leans upon the Bible.—Emerson.

"The Bible has furnished inspiration, substance, and flavor to vast quantities of humanity's best literature. How is it with the myriad-minded Shakespeare, the mighty magician who waves his wand, and a world of men and women reveal the inmost workings of mind and heart and soul at his command? He is the most impersonal of artists. Back of in whose stifling swamps, or upon whose mathe mimic world on whose prosaic plains, or jestic mountain tops, the living creatures of his imagination move, no one dare really say that he has clearly discerned the features of the Master whose cunning hand is pulling the strings. What one may reasonably expect from a study of the Bible in Shakespeare is not so much a picture of what the Book was in the personal life of the man himself, as a cross section, an 'elevation,' a set of characteristic samples, of its power and place and influence in his day or, possibly oftener, in the times of which he wrote; or these intermingled." (The Bible in Shakespeare, Cranell).

That Shakespeare had a knowledge of the Scriptures is undeniable, for the evidence of the Bible is very pronounced. Not merely is it the spirit of the Scripture that haunts his mind, but it is the very wording of Scripture as well. His contact with the Bible must have been marked by eager and spirited imagination, and by those awakened and constructive powers which lie at the command of genius. Shakespeare was a genius.

"When we come to examine his writings, we find abundant evidence on every hand of his familiarity with the Bible. We find that his knowledge is not casual and accidental, like that of one who has touched it lightly, and with indifference. Rather we are compelled to believe that his acquaintance with Scripture was that of easy familiarity and of sympathetic interest. The thoughts of Scripture appear to be running through his mind, and the very language of the Book comes readily to his pen. Observing with what ease and aptness he makes use of the Bible, one cannot resist the impression that he had read the Good Book with an open mind, and had fully appreciated the value of its literary material.

"Its incidents, persons, scenes, and idioms had lodged themselves in his memory. When he refers to the Bible, it is done naturally and without effort—he does not strain his point, he does not drag his references in by force. We mean, in other words, that Shakespeare seems to be at home in the Bible, like one in modern days, who, having read the Bible from childhood, thinks naturally in terms of the Bible, and speaks and writes with recurrent Biblical tropes and illustrations. When Hamlet says,

"There's a divinity that shapes our ends,
Rough-hew them how we will—

There is special providence in the fall of a sparrow,"

we see that the author has easy and friendly conversance with the Bible. Its language comes readily to the tip of his pen. These are not labored quotations, but easy and felicitous examples of how the thought of Scripture affects the imagination of men when they speak and write.

"From the abundance of Shakespeare's references to the Bible there is warrant for saying that his mind was fairly saturated with the Scripture. Whether he was in the full sense a Christian believer, cannot be decided from what he has written. His constant use of the Bible to enforce and illustrate his thoughts argues that he believed at least in its literary power. We cannot resist the conclusion that he went much farther and accepted its authority for human conduct. There is often an air of finality in the way he uses the Bible, as in 'Macbeth'—

"In the great hand of God I stand,"
and in 'The Merchant of Venice,'
'My deeds upon my head,'
and in 'Richard II,'

"Water cannot wash away your sin."
This power of prerogative in Scripture is a familiar sign of its influence in literature. There is nothing so suitable for the conclusion of a matter as a good strong word of the Bible" ("The Bible in English Literature," Work).

Shakespeare's dependence upon the Bible is so obvious as to have obtained from Emerson the verdict, "Shakespeare leans upon the Bible."

"His mind is saturated with Scripture. He thinks naturally in the terms of Scripture. These are the marks of one who has read and absorbed the Bible. Indeed so close is the resemblance of Shakespeare to the Bible in quality and tone that memory sometimes stumbles and we ask, "Is this from the one or the other?" To take the Bible out of Shakespeare would leave not merely a great gap—it would leave a deep wound in the side. The Bible is woven in with the very texture of the immortal plays. If the Bible were lost, much of its language and incident, together with much of its spirit, would be preserved to us in Shakespeare" ("The Bible in English Literature," Work).

Time will not permit me to quote various passages wherein Shakespeare quotes the Scripture. These we will simply present in outline from the references as given by Mr. Burgess in his book entitled "The Bible in Shakespeare."

God in Shakespeare

"It is strange that so many literary men have been blind—not only to the spiritual or religious element in Shakespeare, but also to the actual facts of his frequent use of Scripture and of references to the Divine Being. The most extraordinary instance of this blindness is that of Michelet, the French author, who is credited with saying: 'As far as I recollect, the name of God does not occur in Shakespeare, or if it does, it is rarely, or

by chance and unaccompanied by the shadow of a religious sentiment.'

"It seems incredible that any reader of the great poet's works, to say nothing of an author who ventures to write upon them, should be guilty of such a statement. Either the memory of Michelet is very treacherous or he must have closed his eyes—we had almost said wilfully—to the overwhelming facts which are set forth in this chapter.

"The Divine Being is referred to in all parts of the works of Shakespeare, and under many different Scriptural or reverential terms.

"The use of the word 'God' as applied to the God of the Bible is distinguished from references to pagan 'gods' by the use of the capital letter in all editions of his works. Sometimes it is employed as an exclamation, as 'O God!' or 'God's will!' and is not always, in such cases, accompanied with any religious thought, but in the great majority of instances the word is employed with a religious meaning and with reverence.

"This word 'God' is found in the various dramas nearly seven hundred times. This number varies a little in different editions but not sufficiently to affect the figures materially.

"As Mrs. Cowden Clarke points out that 'the word Heaven is frequently substituted for this word (God) more especially in the historical plays' ("The Bible in Shakespeare," Burgess).

It is stated by those who have taken the pains to reckon up the number that Shakespeare's writings contain more than twelve hundred references to the Bible. Any list, however, such as the one I have given, does not exhaust the subject. The poet's dependence on the Holy Scripture is far deeper and wider. There is much wealth of poetical thought and imagery which he appears to have borrowed more or less directly from the Bible, and besides, it must be evident to any sympathetic reader that his mind is freshened and inspired constantly by the current of Scripture running through it. Shakespeare is so deeply read in the Bible as to have absorbed it in his intellectual and moral frame. To leave out of his plays their deep Biblical strain, their Scriptural tone and color, their flavor and fragrance of the Garden of Spices in which his feet had walked, would be like expunging the color of the rainbow, or separating the fragrance and beauty of the rose.

Philadelphia, Pa.

AUTOMOBILE ACCIDENTS

Deaths in automobile accidents reached an all-time high of 3,050 for January in the United States. Carelessness among city motorists was blamed for the increase. The total for the month was twenty per cent above the 2,550 deaths in January, 1936. In the nation's cities the increase was thirty-two per cent. New York City had seventy-three traffic deaths compared with forty-three in January, 1936. Night driving at high speed in rural districts was another cause of many deaths. The average car today is capable of making a speed of from seventy to 100 miles an hour and speeds of from sixty to eighty miles an hour are not uncommon in rural night driving. These are unsafe speeds and are the causes of most rural night driving fatalities. The Watchman-Examiner.

WHAT'S FOUND AT THE BOTTOM OF THE OCEAN

By Mrs. Blanche Funk

The floor of the ocean is like a living garden planted by Nature herself. Blind crab-like forms crawl in and out of a strange undergrowth of plant life. Then there are off creatures that not only have eyes, but shine with a soft dull light. These myriads of tiny living lamps swim about illuminating the ocean bed. Even some sharks are able to light up their paths through the deep sea with a white and heatless radiance. Certain glands in their skin give out a sticky substance, and it is this substance that makes them shapes of living light. It is doubtless, however, if the shark ever penetrates the deep ocean beds, and it is the deep sea animals which are most phosphorescent.

Animals can live under the great pressure of the deep sea because the pressure inside their bodies equals the pressure on the outside.

But though the inhabitants found on the ocean bottom are able to live under an enormous load of water, they are liable to extraordinary accidents. If, in searching for food, they rise a considerable distance above the floor of the sea, the gases of their swimming bladders expand, and they become lighter. Up to a certain point the muscles of their bodies can resist this strange tendency to go floating upwards; and the deep sea fish that has not completely lost control of itself can win its way back to its home in the dark, cold, heavy water. But if it travels too far towards the world of sunlight, its muscles are not strong enough to drive the body down. The fish continues to swell, and is gradually killed in its long and strange voyage to the surface of the sea. In this way the deep sea fishes are exposed to a danger that comes to no other animal in the world—the danger of tumbling upwards. That such accidents do occasionally occur is shown by the fact that some unknown kinds of fish, now known to be deep sea forms, were found floating dead on the level of the ocean long before men dreamed that life could exist at such depths. When brought up suddenly from great depths, animals sometimes explode because of the expansion of gases within the body when pressure from the outside is greatly reduced.

When a sailor is voyaging across the sea, he may think he is sailing through an almost barren waste of waters. But he is actually floating over the richest territories of the earth, and beneath his ship is a wealth of life more abundant than the most luxuriant forest. Below him may be miles of water, and every cupful teems with life. Nothing living may be visible, yet every cubic yard of the upper sea contains enormous numbers of living things. Some of these tiny forms of life are animals, and others are plants; but many of these plants move about like animals. They possess tiny hairlike cilia, by means of which they row about the seas. It would be amazing to see a tomato vine or a rosebush get up and move about the garden, but it is still more amazing to find that the very lowest form of plant life can travel through the seas with ease. The name plankton is given to all

these tiny plants and animals which live in and are carried along by the currents of the ocean. Some of the little moving creatures are so small that they escape through the finest net, and some are seen only under the most powerful microscope.

Though these living plants are rovers, constantly moving through the sea, an amazing thing about them is their power of building houses for themselves. They build around themselves shells or "tests" of most beautiful pattern, shells so small that if you look at a glass of sea water containing many of them the water seems clear. These minute plant-cells, which build shells for themselves out of mineral matter dissolved in the sea water, are called diatoms. They are really a kind of seaweed. One of these diatoms, living in the mud, has a shell fashioned like a tiny double-stemmed boat, and can travel about from place to place.

The diatoms make the sea a rich pasture. They are to the fishes and animals of the ocean what the grass is to the cattle in the fields. They live in the surface waters, where they can use the sunlight in building up their bodies. They are like little chemical factories, employing the heat and light of the sun in making food from the minerals dissolved in sea water. They multiply at an astonishingly rapid rate, and when they die their bodies fall into the depths of the ocean and provide food for the animals there. There is, in fact, a continual rain of diatoms falling from the sunny surface waters on to the dark, cold bed of the sea, this rain of food apparently being greatest in the early spring and in the autumn.



THINK TWICE

Before you push a brother down,
Think twice.

Before at others' sins you frown,
Think twice.

For who are you in judgment hall
Your brother to the bar to call?
Tomorrow you may slip and fall—
Think twice.

Beware the stinging gibe and quip—
Think twice.

Lest you yourself may feel the whip,
Think twice.

Withhold the gossip's idle sneer,
The thrust that draws the bitter tear,
For fortune's favoring gale may veer;
Think twice.

Is charity a quickened art?
Think twice.

And does it thrill both hand and heart?
Think twice.

That mercy you to others show
That mercy you shall some day know;
With others' faults be kind, be slow—
Think twice.

—New York News.

Besides the diatoms, there are many other minute organisms in the sea. Some of them are tiny animals with shells that fall through the ocean and form a thick gray ooze miles below the surface. There are also many organisms which have no shells. Some of these shine in the dark, as the deep sea fishes do. The most wonderful of all these organisms are those sometimes brought up with the ooze of the abyss, which need no sunlight, and grow best in the cold darkness of the underworld.

The life of the oceans is most abundant in the surface waters down to about 600 feet, is less abundant in the intermediate depths, and becomes more plentiful at and near the bottom. A whitish or grayish ooze covers about a third of the ocean bottom, and there are vast areas of red clay formed by the decomposition of shells and of pumice and other volcanic materials, and of wind-blown dust. There are extensive "continental shelves," over which the water is shallow, covered with gravel sand, and silt carried to the sea by the thousands of rivers which ceaselessly pour their floods into the ocean.—The Youth's Evangelist.

OUR SCHOOLMASTER

By Ellrose D. Zook

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster (Galatians 3:24, 25). The Greek word in this passage translated "schoolmaster" is "paidagōgós," and is found in one other place in the New Testament, I Cor. 4:15. In this last place it is translated "instructors."

In the "Life and Epistles of Saint Paul," written by Conybeare and Howson, is the following translation somewhat clearer than the above quotation: "Thus, even as the slave who leads a child to the house of the schoolmaster, so the Law has led us to [our teacher] Christ, that by Faith we might be justified; but now that Faith is come we are under the slave's care no longer."

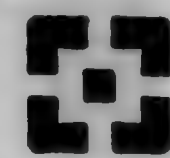
The word "paidagōgós" comes from two Greek words: "pais" and "agō," the first meaning a child, or a servant; and the second, "to lead." Hence a "paidagōgós" was a slave or servant to whose care the boys of a family were committed. He was to watch over their physical and moral training and was to accompany them to the public schools and elsewhere, or provide them with teachers, but did not himself instruct them.

In the recently discovered Greek papyri of Egypt the meaning of "paidagōgós" as given above was substantiated. He was not the headmaster or teacher of the school, but at the most he was but an inferior instructor, often being merely a trustworthy slave, whose chief duty was to bring his master's sons safely to and from school and to guard them from any harm or mischief which might befall them on the way.

Hence when Paul wrote that the "law was our schoolmaster," he meant that the Old Testament Law was the only faithful servant that God had to bring the world to Christ. Christ, and not the Law, was the Headmaster, the Master Teacher. Scottsdale, Pa.



BIBLE STUDY



TABERNACLE STUDIES

LXIV. Feast of Tabernacles—Numbers 29 (Continued)

By the Bible Study Editor

The significance of the time element of the Feast of Tabernacles is important, having to do with the time of the fulfillment of the promises of the Lord to Israel to whom He gave the law and its ordinances as a covenant. There is no promise made to His people which He has not fulfilled, or will not fulfill. Saints of old have endeavored to look into these things, and men of today are much interested in finding solutions to the promises which are not yet in fulfillment. These are mysteries concerning which even our Lord did not seek to disclose since the secrets of times were in possession of the Father. If we wait patiently we shall in due time see all of the Lord's covenants with His people amply fulfilled.

The character of the offerings of the Feast of Tabernacles was peculiar entirely to this feast time. It is possible to determine each special feast of the Lord by the character or number of the sacrifices offered. There were special offerings for the first day of each month, special offerings for the feast of unleavened bread and for the Feast of Pentecost. Each day had its significant offering, and the Sabbath had its distinguishing sacrifices. Yet, none of them approached in character and magnitude the sacrifices which distinguished the Feast of Tabernacles. Because of this character of the occasion and the climactic assembling of the sacrifices there must be a particular significance connected with this feast and its sacrifices.

The Sacrifices Required

The outstanding sacrifice for this feast was the burnt offering. We recall that the burnt offering was of a twofold character. It could be only a male offering, and it was required to be a freewill offering and a sweet savour unto the Lord. As a freewill offering the burnt offering was specified also as a whole burnt offering and was to be a perfect animal. It could be either of the herd or of the flock, either sheep or goat. But it must be a perfect animal.

In Christ there is a sufficient sweet Saviour unto His Father as "The Lamb of God" "in whom I am well pleased." In Christ there was also a sacrifice of free will, such as there exists in no other sacrifice. And there was a perfection found in no other offering made unto God. It is through His will and His perfection that our own gifts of devotion are made acceptable unto our God. The declaration of the Apostle concerning the access of man to God, "None other name under heaven whereby we must be saved," is emphasized by the nature of the burnt offerings as the intro-

ductory service of every important feast of God.

The former two feasts of the seventh month were introduced by the offering of one bullock for a burnt offering, but on the first day of the tabernacle feast thirteen bullocks were offered. On other feast times one ram was offered, but with the thirteen bullocks two rams were offered. Where seven lambs were sacrificed at other times, fourteen were sacrificed at the Feast of Tabernacles. In the case of the rams and lambs they were double the number required at any other feast time.

We remember that the occasion of the Feast of Tabernacles was to be one of rejoicing, when the people came together in the joy of the ingathering of the harvest. At such a time there should be an abundance of the harvest with which to worship the Lord. And this abundance was represented in the increased number of the offerings made unto the Lord by fire.

No mention is made of the thank offerings except as indicated in Numbers 29:39, "These things ye shall do unto the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings." On the occasion of the people's gathering together at the time of the general assemblies at feasts many came from afar who had no other opportunity of offering their special vows and peace offerings. It became an occasion of many sacrifices and great feasting as a result.

The feast occasion for the nation could not have been complete without the offering for the sins of the people. "One kid of the goats for a sin offering" (Num. 29:16). The kid of the goats is mentioned as a part of the sacrifice of the first day of the feast; in the remaining references it is described only as a goat for a sin offering. It was two kids of the goats that were used on the Day of Atonement when Aaron and his sons offered for themselves and the people, one for a sin offering and one for the scapegoat. It was not an unusual offering that was made for sin each day during the Feast of Tabernacles. Each day the sacrifice for sin was offered in the usual manner of the sin offering whose blood was touched upon the horns of the altar and the flesh was burned outside of the camp.

Thus were the sacrifices ordered for the greatest feast of the year, and thus was the service commanded to be observed annually.

We should not pass by the accompaniments of the sacrifices that were brought by the people for this feast occasion. For each bullock there were to be brought three tenth deals of fine flour mingled with oil—two tenth deals of fine flour mingled with oil for each ram, and one tenth deal of the same for each lamb that was offered. As referring to the nature of the meal or meat offering, see Lev. 5:14-18. A portion of the fine flour was to be burned upon the altar. The remainder was to be used by Aaron and his sons as a part of their food, but it was not to be mingled with leaven.

There seems to have been no time and no occasion on which the rules of God's sacrifices were suspended. The significance was the same, no matter what the occasion may have been. To have varied the order of the sacrifices or to have changed the method of them would have robbed them of their spiritual significance. They could not have represented the Son of God in His great work of atonement and reconciliation for the children of men. There were many differing phases of that work of grace, but the truth of each was constant.

Israel in the Wilderness

Lev. 23:40-43, "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. . . . Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God."

This significant passage in connection with the Feast of Tabernacles sheds much light on the feast and its significance. The feast was to be observed when they were located in the land of their promise. It was to be a feast of memorial. It was to be celebrated when they had no longer to dwell in booths. The joy was one of looking back to the experience of sorrow and affliction, which they no longer were required to endure. It was a joy that was centered upon the One who had brought their forefathers through the trial of the wilderness and has given to them the prosperity of the new life in the new home of their promise.

Israel has had other experiences of sojourning in wildernesses. When in the land of Babylon the prophet of the Lord, Ezekiel, reminded Israel of the time of their return to the Lord and to the new land of God's covenant and again reminds them of the observance of the Feast of Tabernacles at the time of their return. Ezek. 41-46. The special feast occasions are mentioned and the offerings of the Prince are described for those

special feast occasions, indicating that there would be revived the memorials of the feasts as given to the people of Israel by Moses when the people had come out of the land of Egypt. Ezek. 45:17-25.

We know that upon the return to the land from the Babylonian captivity the Feast of the Passover was observed. Ezra 6:19-22. The Feast of Tabernacles was also observed. Neh. 8:13-18. Israel had had two wilderness experiences, the return from Egypt and the sojourn in Babylon. The first temporary residence was in the wilderness, for forty years, and the second one was in Babylon for seventy years. Both were celebrated on reaching their land of promise by the observance of the Feast of Tabernacles. Their second great dispersion began at the time of the second destruction of Jerusalem, and is still in effect. Nearly nineteen hundred years has elapsed since Israel has had a temple and a place that they could call home. Truly, Israel dwells in tents, and they look forward to a time of restoration, principally because the Lord had promised them the land of Canaan for a perpetual home.

The prophets of the Babylonian captivity gave to their people the message of a restored nation. There were those who spake to the people at the time of their rebuilding the temple and the walls of the city, when the enemies molested them. They were encouraged to build. There were other prophets who looked beyond the period of their return from Babylon to a period of great prosperity when the nation should be under the reign of their own great Prince and Messiah. The independent reign of the house of Israel after the restoration from Babylon was very short-lived. The Maccabean dynasty endured for a brief period only, and the Syrians, Egyptians, and Romans assumed ascendancy over the Jews. Both Daniel and Ezekiel had a more permanent outlook for the people whom the Lord had chosen to inhabit the land of Canaan and make it their glorious rest. Israel never enjoyed the blessing which were promised Abraham, Isaac, and Jacob. They had neither the material nor the spiritual glory by which the nations of the world were to be blessed.

In the Seed of Abraham the world has received the blessing of salvation and the gift of the Holy Spirit. But Israel has not enjoyed that gift as a nation. Paul declares that but a remnant has received that blessing. At the same time Paul declares that there is still an outlook for mercy and glory for Israel when they shall have been restored to the Lord, by being grafted into their own tame olive tree. He suggests that it will be a restoration provoked by jealousy through the Gentiles, but the restoration would eventually be brought about.

With the promises of God for His people Israel still before them, and the knowledge of the unfulfilled promises of the Lord concerning them, an incentive to their faith and hope, the events of the seventh month feasts suggest a progressive character in the progress of God's purposes for His people, both those of Israel after the flesh and those who are Israelites indeed by faith. The Day of Atonement has come through the offering of Christ for the world. The Gentiles have accepted that salvation and Israel has turned

away from their Lord and Prince. There is waiting for them another celebration of a wilderness experience after they return to the Lord. Ezekiel foretells a restoration which has not yet come to them. Neither their city, their tribal divisions, their allotment for priest and prince, nor their temple area and renewed temple has been fulfilled for them. The renewed worship in their new temple will partake of the nature of the ceremonies of the law and their feast occasions will partake of the nature of the feasts as given by Moses and observed by the people of Israel on the occasions of their being established in their land and returned unto their God.

Daniel does not tell of the worship of His people. As a princely prophet he is concerned about the political alliances and the kingdom character of the restoration of his people. He confessed their sins in view of their restoration to their home land after a period of seventy years. In his visions and in the interpretation of them he went beyond the date of their return from Babylon and saw a glory for the people of the Lord which until the present time has not been brought into fulfillment even in a spiritual sense. Christ has come, and many of the nations of the earth have heard the Gospel and many have returned to the Lord from among those nations, but nations, as such, have not permitted the Lord to rule over them.

The people of Israel are yet in their wilderness experience, seeking to reinherit the land which the Lord had promised them. The same may be truly said concerning the Church in its Gentile and worldly aspects. We are strangers and pilgrims in the earth. We are still waiting to enter into the rest that is prepared for the people of God. While we have entered into the rest that has ceased from its efforts of salvation by works, we are looking for the rest that "remaineth" for the people of God. There is a time when the celebration of the Feast of Tabernacles shall have a fulfillment both for the Gentile Christian and the Jewish nation, including all of the tribes of Israel. When that feast shall come into fulfillment, there will be a time of elaborate offerings of praise and devotion, such as is described by the law of God.

(To be continued)

EXCUSES

(Continued from page 199)

find it does not pay, but they will counterfeit the coin of greater value. The very fact that the devil tries to counterfeit Christians argues for the great value he puts upon them.

Just a word about another excuse, "Lord, I would follow Thee, but the Christian life is too gloomy." Imagine a criminal on the way to the electric chair, taking his last walk, when suddenly a man comes up the hall waving a piece of paper, and crying, "Telegram! A pardon from the governor." Would the condemned man refuse it saying, "No, I do not care for the pardon; for me to accept the pardon would make me too gloomy?" The Christian life is the happy life, the joyous life. The sinner's life is the gloomy life, both now and in eternity.

There are many excuses. Space forbids to mention them all; neither could I, for the

devil has so many for his slaves. But listen, the time will come when we have no chance to make excuses. Like the servant in the parable, we will stand speechless in the presence of the Almighty Judge. Let Satan no longer blind you. Come to Christ today. Satan says, "Put it off." But come today.

Canton, Ohio.

THE PRODIGAL'S RETURN

(Continued from page 194)

unexpected activity had tired her. Almost joyously she found herself nodding. Stepping quietly across the hall she whispered, "Dad, can you set by them a little now? Bud's asleep but James is still restless. If he wakes up give him a spoonful of that cough sirup on the table by the light."

And so Dad took up the vigil, Bible in hand, the lamp on the table by the window turned a little brighter so he could see to read. A little time passed and he dozed. Quickly he raised his head. What was that? A cough? But it did not come from the bed in the corner. Again he heard it, then a choked word, "Dad." He did not wait for more but stumbled downstairs in his slippered feet to the side door. Some one was sitting there, doubled up in the old rocking-chair. "Martin! Is it you?" breathlessly shouted the father, lighting a match. "Martin, Martin," shaking him, "come in, lad, you are soaked. It's warm in the kitchen." Wordlessly the boy allowed himself to be led in. Lighting the lamp dad read the anguish on his son's face. "Sit still, son. Wait a minute." And he was gone to rummage quietly in Martin's own closet for a suit of warm, woolly underwear, dry socks and slippers and a warm dressing gown. Pitiful in his haste and eagerness he assisted the sick boy to undress, rubbed him warm and dry with heated towels and dressed him in the dry clothing and made him a steaming hot drink. "Now, son, sit still till I call your mother," and he was off upstairs. "Mother, Mother," he whispered at the door. "Martin's home! Martin's here!" unable to keep the good news any longer.

Perhaps it would be kinder to say little more of the reunion in the old kitchen at home. Mother, when she heard of the card wordlessly thanked the Lord for bringing her the two sick lads whose need had occasioned the lighting of the lamp once more. With new-found strength she set about caring for her new-found son. In the morning Dad tremblingly sent for old Mr. Carlson, the president of the bank, who came with the sheriff. I wish I could write of a suspended sentence, even of a parole, but I cannot. The judge gave a very lenient sentence of ten years and Martin served every day of it. That service brought the grudging respect of every old acquaintance. But Martin also served the Lord from the day he re-entered his father's home. Not for ten years, but for the rest of his life, witnessing to cellmates and visitors and later every one that "Ye cannot serve two masters," and he had chosen his Savior.—The Sunday School Banner.

Mistakes are only final when you stick to them.—Lloyd George.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Jesus.—Whatever other themes we may study in the Young People's Meeting, the name of Jesus must stand out in them and be connected with them, or they fail of being worthy of our thought.

It is Jesus who brings the life and the example of every virtue belonging to the Christian experience. Of all self-denials Jesus stands above them all in the emptying of Himself for the salvation of men. He is the life of every worthy quality that we find in Christian character. He is the mainspring of every Christian joy and the motive of every service. For Him men and women are willing to go to the uttermost part of the earth to bear the tidings of salvation to men lost in ignorance and sin. With Jesus as the center of every motive we may consecrate all the powers of our being and devote every energy so that our lives may be more efficient in His service.

We would again call our attention to the "Hand Book" for Young People's Bible Meeting workers. This booklet has been prepared for the benefit of our workers, and we would not want any to miss obtaining it because you do not know about it. Make inquiries at the Publishing House.

Sometimes we very innocently miss the mark in making a meeting a success by our methods in conducting a meeting. You will find an Outline Study with every topic. Quite often these contain enough Scripture reading matter to occupy earnest meditation for a week. We cannot hope to develop the subject for one session and hold the interest of the audience if we spend most of the time reading long chapters and passages bearing on the theme. The preacher who delivers a sermon usually digests the Scripture and brings his message into a form that it goes home like an arrow to its mark. In a similar way the leader of the Y. P. M. needs to arrange the work of the evening so that each part contributes to a similar end without wearying the physical and mental powers to the breaking point and failing to impress the message of the topic. If the Outline Study is used, read enough of the passage to get the thought, or let the one who holds it scan it to give its content. Avoid duplicating the meeting by having both the Outline Study Scriptures with comments, and the Assignments which cover the same ground. These are intended to be the result of the speaker's study and digest of the particular points of the Outline assigned him. The Outline is primarily for study at home. The Assignments are suggested as a theme around which a speaker may center his thoughts for the meeting. If the statement of the theme is not clear, change it so that the speaker can deliver the message effectively. Encourage the speakers or writers to study their themes from the Bible helps they can get by the Outline Study and otherwise. Make every meeting an earnest effort to impress some great and important truths. Let us remember the mind is limited and cannot digest too many facts at one session. May the Lord grant us wisdom and understanding in all our work, and may we endeavor to make our work more and more effective.

CHRISTIAN VIRTUES—SELF-DENIAL (Jr.)—Luke 9:23-26; Rom. 14:15-21

Topic for July 11

MOTTO

"Whosoever will lose his life for my sake shall save it."

MEDITATIONS ON THE TOPIC

I. **Self-denial.**—It is a law of life, if any desired end is to be attained, that everything hindering the attainment must be denied, in order to obtain the thing desired. One enjoys sitting by the fire on a winter evening, but sitting by the fire will not get the animals fed and housed for their night protection. Mother could keep at some pleasant occupation, as reading a book or writing a letter, but she must deny herself of this pleasure at the time she would prepare the family meal. It seems more pleasant to engage in some amusing game than to work hard on a lesson for the school hour. The important lessons of life cannot be learned if there is no denial of pleasures. We may learn by experience that certain kinds of food will be harmful to health. Wisdom will teach us that if we deny the pleasure of the moment in eating harmful food, it will repay us in the enjoyment of health.

What self-denial teaches us in natural affairs must also be applied in spiritual things.

Any kind of sin, though seemingly pleasing to the flesh at the present, will bring its judgment and sorrow if it is not denied. The law of spiritual growth and happiness requires that we esteem others better than ourselves and that we give up our own, even in lawful things, for the sake of helping and pleasing others. This brings more peace and joy to our hearts than a selfish enjoyment of the thing we give up. Mother's denials for her children should sometimes be turned around and made the children's denials for mother or father or some one else.

To further the cause of Christ the worker must often forego the pleasure of home and rest and other lawful enjoyments for the sake of reaching souls.

II. **The Text.**—**Luke 9:23-26.**—This passage shows that to serve Christ and to obtain salvation we must be ready to deny ourselves of all that stands in our way. Those who will not will lose the higher good.

Rom. 14:15-21.—Here our desire for those things which are lawful for us to eat according to our own understanding but which would grieve our brother or cause him to stumble according to his understanding, should be given up for the sake of love and for the welfare of his soul.

III. **Suggestions for Junior Programs.**—This is a subject which all can understand though all may not be willing to practice. The cross comes in to reveal that there must be a willingness to suffer in our own bodies

and minds and to sacrifice enjoyments in order to attain the higher blessings, gifts, and pleasures that come from Christ and His Spirit dwelling in our hearts. Just as Jesus left the beautiful home above, spent thirty-three years on earth, and gave His life as a sacrifice for sin, so must we become willing to give ourselves unselfishly for others if we would grow into His likeness and be able to share in the greater joys of saving other souls. At times children have had a "doing-without" program that they might give the proceeds for the good of others. Doing without candy might seem a real sacrifice, but it is a joy if we could think of helping some needy one. The Indian children did without one meal that they might help, and it was a meal that they needed for their physical strength. That was a more real sacrifice than to do without candy. Take up the suggestions in the assignments for juniors and work out lists, or have the boys and girls work out lists, from which practical lessons can be drawn.

OUTLINE STUDY

I. What Self-denial Means.

1. The subjugation of the self-life to higher ends.—Jno. 12:25.
2. Self-pleasing given up to the pleasure of God.—Luke 14:26, 27.
3. Self-pleasing given up for the welfare of others.—I Cor. 10:33.

II. How Self-denial Should Be Practiced.

1. In all things that appeal to sinful lust.
 - a. Ungodliness and worldly lust.—Tit. 2:12.
 - b. Fleshly lusts which war against the soul.—I Pet. 2:11.
 - c. Popular lusts.—I Pet. 4:2.
2. In things given up for the benefit of others.
 - a. Things lawful but not expedient.—I Cor. 10:23, 24.
 - b. Things that conflict with God's glory.—I Cor. 10:31.
 - c. Things that cause stumbling in others.—I Cor. 10:32; Rom. 14:19-21.
3. Things that conflict with our higher calling.
 - a. As a good soldier of Jesus Christ.—II Tim. 2:3-5.
 - b. In soul winning.—I Cor. 9:19-27.
 - c. As approved ministers.—II Cor. 6:4-10.
 - d. In following Jesus.—Mark 14:26-33.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, some form of "Self."
2. What to Deny (See Outline above).
 - a. Sinful things.
 - b. Selfishness.
 - c. Good things which to keep would be selfish.
 - d. Rights which hinder gains in the cause of Christ.

For Seniors.

1. What Is Self-denial?
2. The Value of Self-denial as a Law of Life.
3. The High Standard of Christian Self-denial.

PERSONAL THOUGHT

How fully has our lesson of self-denial been learned? Let us not shrink from the lessons.

SEED THOUGHTS

The cross of Christ is the sweetest burden that I ever bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my desired haven.—Sel.

Self-denial is the natural and inevitable outcome of pure love. Every step of Christ's life on earth was marked by a surrender of Himself for the good of others.—Sel.

The crown-wearer must first be a cross bearer.—Sel.

Self-denial always brings its largest blessings to the individual who denies himself.—Sel.

The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.—A. J. Gordon.

The first lesson in Christ's school is self-denial.—M. Henry.

CONFORMITY TO CHRIST

Phil. 1:27-2:8

Topic for July 18

MOTTO

"Take my yoke upon you, and learn of me."

MEDITATIONS ON THE TOPIC

I. **Conformity** is to be fashioned after the one to whom we are to be conformed. We are commanded **not to be conformed to this world**. If we are not, then we have One to whom we should be conformed. We cannot be one and the other at the same time. We cannot serve God and mammon. There is no fellowship between the righteousness of Jesus Christ and the unrighteousness of the world. If we would be like Jesus Christ, we must expect to be contrary to the world and its evil works because it is dominated by Satan the prince of this world.

Christ lived a life that is marked by its contrast to the ungodly and selfish world. He was loving. He was lowly in heart. He was unselfish. He was forgiving. He was compassionate. He was good. He was pure. He was true. He was righteous. If we are conformed to Him our life must manifest the same characteristics which marked His life. It is not enough to imitate His virtues. The very spirit of our lives must bring forth the fruit. It is impossible to imitate Him without being possessed of His Spirit. To become like Him in the Spirit it is needful that we are made partakers of the Spirit through the plan of salvation which has been made effective in His sacrifice on the cross and in the gift of the Holy Spirit given to them that obey Him. The same breath that calls for nonconformity to the world calls for transformation "by the renewing of the mind that ye may prove what is that good and acceptable and perfect will of God."

Conformity to Christ in our life will bring the Spirit of Christ into every detail of our daily action and will cause us to do all in the Spirit He would.

II. **The Text.**—Phil. 1:27 to 2:1-8.—The likeness to the mind of Christ characterizes the thoughts and purposes of Christians.

III. **Suggestions for Junior Programs.**—The thought of **being like Jesus** is a positive doctrine. Children often hear of the negative, "be not conformed to this world." It is a good thing to teach it. Many have been the souls that have been saved from ruin by faithful men who have taught it and obedient hearts who have heeded it. Sometimes we can see the negative teaching more vividly by a look at the positive side more definitely. Light makes darkness more dreadful. Truth makes falsehood more disgusting. Purity makes impurity abominable. Let the child be clean, and it will be more apt to shrink from the filthiness as it notices the contrast.

Children are attracted by the kind heart and are repelled by the unkind. If we may show them Jesus till His life shines out before them, we may be sure that they will see the contrast in the opposite characteristics of a proud and sinful world. Have the boys and girls take up the various assignments and find in the life of Jesus an illustration of the same in His life conduct. As these are developed it will be well to seek to apply the same spirit in the experiences of the daily life of the boys and girls.

OUTLINE STUDY

I. Conformed to Christ.

1. In being clothed with His character.—Rom. 13:12-14.
2. In putting on His image.—Rom. 8:29; Col. 3:10-14; Eph. 4:22-24.
3. Following His steps in conduct:
 - a. In nonresistance.—1 Pet. 2:21-24; Jno. 18:36.
 - b. In self-humiliation.—Phil. 2:5-8.
 - c. In self-denial.—Rom. 15:1-6.
 - d. In serving and sacrificing.—Matt. 20:24-28.
 - e. In exemplifying humility in feet washing.—Jno. 13:1-17.
4. In keeping His commandments.—Jno. 13:34; 14:15-24.
5. In bearing the message of the Word of life.—Jno. 17:15-18.
6. In being separated from the world.—Jno. 15:18-20; Heb. 7:26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Christ."
2. Conformity to Christ.
 - a. In love.
 - b. In humility.
 - c. In purity.
 - d. In doing good.
 - e. Suffering for righteousness.
 - f. In witnessing of the truth.
 - g. In bearing the burdens of others.

For Seniors.

1. The Meaning of Conformity.
2. How Conformity to Christ Makes Us Separated from the World.
3. True Ambassadorship for Christ.

PERSONAL THOUGHT

Are we being changed into the same image of His matchless glory?

SEED THOUGHTS

The purified righteous man has become the coin of the Lord, and has the impress of his King stamped upon him.—Clement of Alexandria.

More holiness give me,
More strivings within;
More patience in suffering
More sorrow for sin;
More faith in the Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer.

More gratitude give me,
More trust in the Lord;
More pride in His glory,
More hope in His Word;
More tears for His sorrows,
More pain at His grief;
More meekness in trial,
More praise for relief.

More purity give me,
More strength to overcome;
More freedom from earth-stains,
More longing for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More, Saviour like Thee.

—P. P. Bliss.

BEHOLDING THE FIELD—FOREIGN.

—Jno. 4:27-38; Jno. 12:20-36

Topic for July 25

MOTTO

"Lift up your eyes, and look on the fields."

MEDITATIONS ON THE TOPIC

I. **The Foreign Field.**—There are lands beyond our shores where missionaries are bearing the message. There are other lands where no message is being borne. When we contemplate the darkness that surrounds us here where the Bible is so neglected and so often rejected, and when we feel the distress and shame of it all and see what misery, woe, crime, and distress is coming upon our land because of it, we are made to feel all the more that there should be a double urge upon us to do our utmost to reach the lands where Christ is not known, or is known by but few.

Let us think through the fields in which missionaries are now at work. There is Africa where some of our missionaries are at work and of which they write in our periodicals. They touch but a small area of the country in which others may be found who have no message bearers. Then China is a large country and has thousands who still cling to heathen religions and know not our Christ. We must read of China in the periodicals of other denominations because our own have no missionaries in that land. What is said of China may likewise be said of Japan and Korea. We take up India and here our own church has had missions for a period of years and yet they feel that there the work is barely begun in comparison to the great number yet unreached who still grope in the darkness of heathendom and are ignorant of the love of God and the salvation in Christ. The Philippines lying near have had some measure of work done for their evangelization but nothing to speak of by our own church. South America comes next. We have missionaries there who are holding forth the message of the Gospel and who are crying for more laborers to reach the unevangelized.

Russia has expelled and driven out the religion of Christ and is oppressing those who still remain to hold up the cross of Jesus. She sorely needs the intercessions of those who love Jesus. She needs consecrated lives of Christian men and women who will dare to go and bear the message and willingly lay down their lives in behalf of the dying souls who are deceived.

Alaska, in a far-off corner of our North America, may be almost classed as foreign because of its distance and the unlikeliness of those of our country having ready access to her shores. It is a land whose people have spiritual needs. Here the Gospel has been preached by some who have devoted their lives and means. Surely there is no need to cry, "There is nothing I can do."

Think of the many sections in Asia, Africa, Central South America, Siberia, and the scattered sections of many lands who do not have the Word of life and have no one who is endeavoring to carry it to them. Then we will stop and pray and consecrate the powers in our hands to let God lead and use us as He will.

II. **The Text.**—Jno. 4:27-38.—Here Jesus so intensely interested in souls had no appetite to eat natural bread because of His food in doing the work of winning souls.

Jno. 12:20-36.—The Greeks were asking to see Jesus. He sees the great world of human souls for whom He has come to lay down His life that they may be drawn to Him. He feels that the time is ripe that the work should be done and, He speaks of the matter in words so full of meaning to heaven and earth.

III. **Suggestions for Junior Programs.**—The subject, "The Foreign Field," is general, and it is difficult to get very definite thought upon any special field alone. The theme should be centered around the vastness of the

need with glimpses of the fields from which information may be given to show that it is not an idle dream. Maps might be used to good effect, and as certain fields are commented upon or special information is given, these may be pointed out on the map. Use the suggestions in the assignments for juniors and seniors.

OUTLINE STUDY

I. Lands Where Foreign Missions Are Conducted.

1. Africa.
2. China.
3. Japan, Korea.
4. India, Philippines.
5. South America.
6. Russia.
7. Alaska.

II. Fields Unoccupied.

1. Central Asia.
2. Central Africa.
3. Central South America.
4. Siberia and other parts of Asia.
5. Scattered parts of many lands.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gentiles."
2. Lands beyond Our Country.
 - a. (See Outline Study).
 - b. Make assignments of select readings for various lands, or for talks on various missionary efforts in other lands.

For Seniors.

1. The Suggestions to Juniors can be Adapted to the Seniors.

PERSONAL THOUGHT

Help us Lord to look through the viewpoint, which Thou hast taught us, at the great fields so needy and teach us to pray for the laborers and to yield our lives in deeper consecration.

SEED THOUGHTS

There is one thing you cannot do for missions—that is, get rid of your responsibility.—Sel.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

There is no better contributor to foreign missions than the one who engages in missionary intercession.—Sel.

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light.—A missionary.

The world has many religions; it has but one Gospel.—Geo. Owens.

THE VALUE OF CHRISTIAN EDUCATION.—II Tim. 1:1-6; 3:14-17

Topic for August 1

MOTTO

"Keep sound wisdom and discretion."

MEDITATIONS ON THE TOPIC

I. **Christian Education.**—What difference is there between Christian education and an education without reference to Christianity, or an education under Mohammedan, Catholic, or atheistic influence? All education must recognize certain powers of the mind and body for development. Daniel could go to the school in Babylon and receive learning there about many things that were able to fit him for service in the kingdom of Nebuchadnezzar. All schools, whether atheistic,

liberal, Christian, or under false religion, must recognize many facts in the created world about us. Mathematics is mathematics. Two and two always make four whether in the school of an atheist or of a Christian.

Life is more than a knowledge of certain established facts. When our education includes the teachings about life and religion or about irreligion, and these teachings are untrue or are falsely applied to our life, it makes a great difference whether our educational training is under teachers of a true or a false religion. Especially is it important when pupils are in the formative period of youth. The value of a Christian education lies in receiving a balanced view of life. All our learning, training, and activities must be directed in harmony with the design of the Creator for our life. It must assist us in finding our place and serving to the utmost of our abilities for the glory of God and the welfare of fellow men.

Christian education recognizes God and His right to direct our life. It recognizes the Bible as the inspired Word of God with the message of truth and of the way of salvation. It recognizes that it is without error and that so-called scientific facts are only narrow in view when they set aside the wisdom of God for the supposed wisdom of men.

II. **The Text.**—II Tim. 1:1-6.—Here Timothy was reminded of the value of the religious instruction and influence in his life from earliest childhood. This is a factor in education that counts for great value and should not lightly be neglected. It also reaches into the sphere of one's lifework and makes the call of God and the Church an important consideration as to what our service is.

II Tim. 3:14-17.—This passage recognizes the influence of the Holy Scripture from childhood. It places all Scripture in its rightful position as service for the furnishing of the man of God unto all good works.

III. **Suggestions for Junior Programs.**—The motives of education differ in individuals and have much to do with making their education Christian or non-Christian. It is well to hold up motives that are Christian in their purpose and that will make the ones who hold them noble in character. The use of learning as suggested in the assignments for juniors will give some idea as to how the subject may be handled. It is possible, as it was with Daniel, to have such a purpose in heart, though our teachers do not, that we keep ourselves true to God and pure from the defilements of sin about us. While it is far better to have Christian teachers who are sound in the faith, Christian purposes will put us on our guard even when our circumstances place us in environment very undesirable. It is better for youth to strive to increase in learning for the sake of being useful and of service to God than to have a motive of outstripping their fellows and perhaps shining above them. With this in view let the program committee make assignments to bring out this end and endeavor to have the leader see that it is properly developed in the meeting.

OUTLINE STUDY

I. What Christian Education Includes.

1. The beginning of knowledge.—Prov. 1:7; 9:10; 15:33.
2. Christ and Him crucified.—I Cor. 2:1, 2.
3. The one great motive.—I Cor. 10:31.
4. The constraining power of the love of Christ.—II Cor. 5:14, 15.
5. Nobility of thought.—Phil. 4:8.
6. Training profitable to the cause of Christ.—Col. 3:17; II Tim. 3:16, 17; 2:15.

II. Values to Consider in Christian Education.

1. Cultivated gifts and powers for the service of Christ.—Ex. 31:1-11; 35:10.
2. Ability to teach others.—Ex. 35:30-35; II Tim. 2:2.

3. Increased abilities for useful service to men.—Tit. 3:14.
4. Stability in meeting false doctrines.—Eph. 4:14.
5. Personal growth.—Prov. 1:7-9; 9:9-12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Instruction," "Learning," etc., with their various suffixes.
2. The Use of Learning.
 - a. To make us more useful to others.
 - b. To do better service for Jesus.
 - c. To understand God's will more perfectly.
 - d. To help us to grow and enjoy good.
3. Christian Education.
 - a. Has Christ first in mind.
 - b. Keeps Christian teaching in view.
 - c. Plans for a life of Christian service.

For Seniors.

1. Christian Education vs. Non-Christian Education.
2. Values to Reckon with in Christian Education.
3. Planning for a Christian Education.

PERSONAL THOUGHT

Let us keep fast hold of the things that will lead us in the path of true wisdom in all our learning.

SEED THOUGHTS

Education without God is like a ship without a compass.—Sel.

An educated man without religion is only a clever devil.—Wellington.

Education is not mere instruction. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility.—J. F. Clarke.

We cannot be scholars of Christ without trying to understand what is the place and the work in the world for which each of us is fitted. Everything which befalls us is a part of our education. Every event and condition of life is a lesson which is to be turned to account to make us more worthy of Him who by suffering was made perfect—who Himself entered not into glory, till first He had suffered pain.—Dean Stanley.

In the school of Christ they are the best scholars who continue learning to the last.—Christian Scriver.

DESTRUCTION

Rome wasn't built in a day, we hear;
It took the labor of many a year,
But when the red fire god had its way,
Rome was destroyed in a day.

An oak isn't built in a day, we know;
It takes a century or two to grow;
But when the lumberman has his say,
An oak is destroyed in a day.

A life isn't built in a day, 'tis true;
It grows with labor long years can do;
But once the heart is allowed to stray,
A life can be spoiled in a day.

—Clarence Edwin Flynn.

I find in all Christians who have passed through much tribulation, a certain quality of ripeness which I am of opinion can be formed in no other school. Just as a certain degree of solar heat is necessary to bring the finest fruits to perfection, so is fiery trial indispensable for ripening the inner man.—Tholuck.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

GOD PROVIDES A LEADER.—Exodus 2:1-22; 3:1-12

Lesson for July 11, 1937

Golden Text.—Come now therefore, and I will send thee.—Ex. 3:10.

God maketh the wrath of men to praise Him. When He wanted to prepare a man to lead His flock out of the land of Egypt, He prepared such a one by having him taught all the wisdom and knowledge of the Egyptians and trained in the arts of leadership. This could not have been done had he been kept in the position of a lowly slave. The Lord had this Hebrew child transferred to the life of the Egyptian court by the strange means recorded in this portion of the Word. The Pharaoh, who would have destroyed the Hebrews, trained their deliverer in his own schools and court. Truly all things work together for good to His people and there is no need of fear. Romans 8:28; Psalms 53:5, 6.

Ark. This word is used in only two places in the Bible, here and in the story of Noah and the Deluge. The word signifies a coffin, a container for the dead. In both cases where used in the Bible record it was the container of life, while death stalked without. The life that the child of God enjoys has its beginning in the tomb of our Savior. Because He lives, we shall live also. We do not need to fear the coffin for it is the gate to eternal life.

Moses at forty. At what age Moses first became aware that God had selected him to be the Deliverer of Israel, we know not. Presumably the revelation came to him after he chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. This he did when he was forty years of age. In his zeal to deliver the Israelites, believing that they would know that he was sent for their deliverance, he took the matter of how this was to be done into his own hands to his own discomfiture. Not only does God do the calling, He also has the only workable plan. Too much of the work of God in this world is done in human wisdom and strength with consequent failure, and then we lament that the hearts of men are so hard and the people so blind and unappreciative. Moses needed forty years of training in the wilderness to rid him of his egotism. This schooling he received in the deserts of Midian. The fact that you have received a call to service is not proof that you are to enter upon your duties at once. He who called you will also open the door at the right time. In the interim it is your duty and

your privilege to be in that relation to the Lord that He can prepare you for the work.

Chapter 3. Blessed is he that considereth the poor. In all the history of the race, all forward progress in human relationships has been accomplished through the instrumentality of those whose compassions failed not for the helpless and the oppressed. The exploiters of the weak do it to their own destruction; their defenders work for the good of all. A spineless wishfulness accomplishes nothing. Neither a Moses nor a Lincoln would have been used of God had they not been willing to suffer in order to deliver others.

The burning bush. The symbol of God's presence in power is a flame of fire. As the acacia bush was not consumed, though afire; neither will the worker in the cause of the Lord be consumed though he burn out for God. John the Baptizer was a burning and a shining light, but neither he nor Moses lost their powers from overwork.

Awe. The phenomena of nature arouse our curiosity, the manifestations of Deity arouse our awe. He who acts in church as he would in a theater has not had a vision of God. Wherever and whenever God speaks to us, we are treading on holy ground, and awe and reverence are as natural as hilarity at a banquet.

The time that God sends is the time to go. Forty years before Moses was ready to go; now when he is really ready he is afraid to go. A proper recognition of our own limitations, and the stupendousness of the task set before us are essential to success. It is only then that we lean upon the resources of the Infinite God to whom nothing is impossible. The living God is the God of the living; the powerful God is the God of the powerful; for He gives His life and power to His own. God gives tokens to those He calls that they may be sure that the call is of God and not just an illusion. If God sends, He will go with me, and if He goes with me I can do all things through Him that strengtheneth me.

GOD ENCOURAGES A LEADER

Exodus 3:13-6:1

Lesson for July 18, 1937

Golden Text.—The Lord will give strength unto his people.—Psalms 29:11.

Verses 13-15. The fathers of the Hebrew race had worshiped idols in Mesopotamia. Abram left that community, and when he left, he left the idols behind him and went forward following Jehovah. It was Jehovah who had appeared to Abraham, Isaac, and Jacob. It

was He who promised that after four hundred years Israel should become a great nation and occupy Canaan. No wonder Moses asked what name he should give to Israel for the God of their fathers. Names have meaning and the many names for God in the Bible are all descriptive of God's being and character. I am that I am (Jehovah). This name indicates His eternal existence, His unchangeableness, and the One who makes and keeps His promises. He had not failed in one thing to Abraham, Isaac, and Jacob. Joseph's last message was that Jehovah would surely visit them and take them out of Egypt, and that they were at that time to carry up his bones with them to Canaan.

Verses 16-18. When times are bad, people are willing to have a change. Times had become bad for Israel in Egypt, and they longed for a change. That is the reason the Lord had allowed them to become bad. If sin and the world did not become onerous, we could not be persuaded to forsake them. To most people future good does not have near the appeal of present pleasure. Although Israel was in bondage they had a definite organization of their own. The official contact of the Egyptian government was through the elders of Israel. These were the men who represented Israel's problems before Pharaoh. Before there can be deliverance, there must be a revival. The first call was for Israel to be privileged to go and worship Jehovah. A revival prepares the heart for the possession of the promised land. However, there will be opposition. It never has been, nor will it ever be easy to break loose from the bondage of sin, but deliverance will come to those who trust in God and persistently seek for it.

Chapter 4:1-6. The weakness of the human family is that we consider quack nostrums as panaceas for all ills—economic, political, or religious. Any demagogue can get a large following, but to get people to believe and accept the true way is another matter. Moses had reason to doubt that the multitude of Israel would believe on him. God gave Moses three signs to give to Israel: the rod, the hand and the water of the Nile. Pharaoh was a rod scourging the children of Israel. His cruelty was Satanic, like a serpent. The first sign showed that God had given power to Moses over Pharaoh; the second showed that God had given to Moses power to apply or remove God's judgments at will, and the third indicated God had power and would visit judgment on all the gods of Egypt of which the Nile was chief.

Verses 11-13. Moses had spent forty years largely in silence. While watching the sheep he seldom had occasion to speak, and as a hen-pecked husband at home he seldom had opportunity to do so. Although naturally gifted, he had become a man of few words, and afraid to speak. God's argument was un-

answerable; he who made man's mouth can use it.

Verse 13. Send somebody else. This seems to be the meaning of Moses' statement here. No wonder God became angry. After honoring Moses with the call to the greatest work He had ever asked of mortal man, and after having guaranteed him all things needful for the task, then to be told, "Send somebody else," is enough to try the patience of God.

Verses 14-17. God at this time offered to Moses an assistant. Whether it was the best thing for Israel and the cause of the Lord is a mooted question. To me it seems good, but the interesting thing about it all is that after Moses got into the work he forgot he was slow of speech and had a slow tongue and gave to the world as well as to Israel some of the finest songs, greatest orations, and purest laws that have ever been handed to men. God knew what He could do with Moses, even if Moses did not. So it is with all of us. If possible, avoid being an overenthusiastic visionary who starts things that you can never finish; but never hesitate to launch out in the work of the Lord at His command through fear of failure or imagined unfitness. Avoid extreme attitudes.

GOD PREPARES A PEOPLE

Exodus 11:4-12:36

Lesson for July 25, 1937

Golden Text.—The Lord thy God hath chosen thee to be a special people unto himself.—Deut. 7:6.

Chapter 11:4-8. Pride goeth before destruction. Pharaoh was too proud to acknowledge that the nine plagues that had successively fallen upon Egypt during the preceding months had well-nigh destroyed his kingdom. He would not yield submission to this God of an enslaved race, even though that God had brought judgments on all the gods of Egypt. This war was between the gods of Egypt and the God of Israel, and Jehovah at this time proved that there is no god beside Him that can deliver and keep His people that put their trust in Him. If Pharaoh was angry at the persistence of Moses' asking the privilege of going away to worship Jehovah, Moses was no less angry at the obstinacy of Pharaoh. All that Moses had threatened before came to pass upon Egypt, but at the pleadings of Pharaoh were stayed; but this last threatening was different. When this would fall, there would be death in every home in Egypt, and life would not be restored. This was something that would never be forgotten by the surviving Egyptians.

Chapter 12:1-20. God did make a distinction between the Egyptians and Israel. That distinction was based on several secondary things. Those were that Israel was God's chosen people, descendants of Abraham. They were the heirs of great promises now approaching fulfillment. They had called upon God while the Egyptians refused to recognize any claims of His upon themselves, and they had trusted in Him through the months while Moses was seeking their freedom. The primary difference was that they believed and accepted safety by blood. Had any Egyptian family obeyed Moses and observed the sprinkling of the blood they would also have been safe. Truly Israel has many

advantages, but in every land every man that feareth God and worketh righteousness is accepted of Him. It was so even in Egypt. The instructions to Moses from the Lord were specific. Moses' instructions to the children of Israel were no less so. Moses' failure to teach the "all things" to the Israelites would probably have caused calamities equal to that which befell the Egyptians to fall upon them. God's messengers have a fearful responsibility.

Verses 21-23. How can they hear without a preacher? God told Moses. Moses told the elders. The elders told the people. It is true you can learn much by reading the Book, but most people are like the Ethiopian eunuch, they are dependent upon some one to guide them into understanding. Moses and the elders did their duty faithfully. The same can not be said of many of the elders in the congregation of the Lord today. Because of that many people are like sheep with no shepherd. First they were to select a lamb without blemish. The lamb the sinner selects is not one from the flock, but the Lamb of God that taketh away the sin of the world. It is the presence of sin that causes death. He was slain, and bore our sins in His body on the tree. His blood was not only for the sprinkling for the safety of the family, but He has sprinkled many nations. Isa. 52:15. Our sins have been washed away in His own blood. The only safety lies behind the blood. Had any gone abroad that night they would have had no protection.

There were two abroad that night; the Lord and the death angel. Wherever the Lord saw the blood properly applied He passed over the threshold and would not permit the Destroyer to enter. Those under the blood were under His protection and were safe. Not past conduct, but present trust in the applied blood was the one means of safety and of entering a new life.

Verses 24-28. We should be very careful to teach all the good things, that we have learned, to our children, and especially is this true in the realm of experiences with God. This phase of teaching is usually so vaguely taught or totally neglected that the coming generations remain ignorant of God's goodness and run after strange gods and beliefs.

Verses 29-36. With the death of Egypt's first-born the proud spirit of Pharaoh was broken. Now they could go, but not without wages. Israel had served for years with only the lash for payment. The word borrow in the Hebrew means to demand. This was to be their pay for all the years of toil. So Israel went out with great substance and Egypt was made poor. But possibly Israel's greatest wealth was that they had learned how to work. That creates wealth.

GOD LEADS A PEOPLE.—Ex. 13:17-15:21

Lesson for August 1, 1937

Golden Text.—The Lord will guide thee continually.—Isa. 58:11.

God's most difficult work is to lead men. The forces of nature are at His command. The wind and the sea and all nature obey Him. To man, however, He has given free will, and since the Fall the heart of man is not subject to the laws of God. To lead those

who are naturally perverse without the use of coercion is God's big job with the human family.

Chapter 13:17-22. Pharaoh would hardly let the people go, and they themselves begged Moses to leave them alone in Egypt. It was not an easy thing for God to get the children of Israel started on the way to freedom. Had it not been that Pharaoh had made their life so bitter, it is doubtful if they could have been persuaded to start. Lest they become frightened and turn back, God had to lead them the long way around on the way to Canaan. Israel was not a disorganized mob when they left Egypt. They went up harnessed or in ranks of five as in a well-disciplined army, but they had not had war experience. God only allows us to be tried as we are able to bear it, and with every difficulty provides a way of escape. The presence of the bones of Joseph was a strong reminder that God never fails to keep His promise. He who had been the most complete type of the Savior now accompanies them to the promised land. The living Lord will also be with us all the way, and the cloud accompanied Israel, and gave them light and guidance day and night. As the cloud led them, thus the Holy Spirit guides His people now.

Chapter 14:1-9. God sets a trap for His enemies, but delivers His own from the snares of the devil and of men. Israel had time to leave Egypt beyond the possibility of immediate pursuit before Egypt had recovered from the shock of the death of its first-born. Instead, God directed them to encamp by the Red Sea at a place where there was no apparent way of escape from a pursuing enemy. Why? That Israel might be destroyed? No, He who begins a good work will not so quickly drop it. The Egyptians were to be induced to follow to their own destruction that the remnant might know that God is the Lord; and that the nations of Palestine might hear and become afraid.

Verses 10-12. All the mighty evidences of God's care experienced in the past are usually forgotten by the believer when a new crisis arises. Were this not the case, fear and worry would have no place in the life of the believer.

Verses 13-14. God loves to hear the cry of believing faith, but the cry of regret for having started to walk with Him is not pleasing. Yet He consoles us as a mother would a weeping babe. Moses tells them to fear, not and see the salvation of the Lord. The battle was not theirs, but God's; and God has never yet been defeated.

Verses 15-18. There is a time for prayer, and there is a time for action. The time for prayer had passed, now the command came to Israel to go forward. But where? In front of them were the waters of the Red Sea. The shepherd's rod that Moses had brought from Midian was again used, and the Lord sent a strong wind that caused the waters to divide and congeal so that Israel had a dry passageway to the other side. When God commands us to go forward, He always opens the way.

Verses 19-31. Twice Moses stretched out his rod over the sea. The first opened the way for Israel, the second caused it to close to the destruction of Egypt's hosts. The cloud

that enlightened the path for Israel was darkness to Egypt; the sea-bed, which was dry land for the feet of Israel's hosts, was heavy driving for Egypt's chariots. Everything went smoothly for Israel, but the linchpins in the chariots of Pharaoh refused to hold the wheels so that they came off. Into those darkened minds seeped the thought that they were engaged in a hopeless battle when they fought against God. They learned it was too late. The returning waters engulfed them and they sank like stones before there was time for retreat. May we profit from their example.

At this hour Israel was baptized unto

Moses in the cloud and in the sea, when having passed through the waters they believed in the Lord and in His servant Moses.

Chapter 15:1-21. Many states are setting aside game sanctuaries for the preservation of wild life. God set aside a land (Palestine) as a sanctuary for His people.

Verse 1. This song of praise for deliverance does not speak of the part that Moses and Israel had, for they did nothing creditable, but it does magnify the name of the Lord. As the men sang this improvisation, the women answered in the words of verse 21 and encouraged them. To succeed we need their encouragement.

SUNDAY-SCHOOL POSSIBILITIES

Our Goal within the School

By Katie Saltzman

The little child Jesus put in the midst is still in the midst and occupies a very prominent place in God's program today. Christ planted the Church, and the Sunday school is one of its activities and has many possibilities, if she lays hold on them. As an engine starts the cars and directs them, so the Sunday school has the privilege of starting and directing our boys and girls in life. Before this work can be faithfully accomplished the Sunday school must have a vision of the need through Jesus who is our ideal and goal. Our aim must be higher than the reality. When our ideal is reached our work on earth is done. God gave Abraham a vision when He wanted a new nation. So God must change our vision from a tent to a sky vision to reach our goal in Sunday-school work. Great achievements are reached by men of lofty visions. Mr. Casset, formerly president of a great railway system, had a vision of some day running a railroad under the great river, and bringing it up to the heart of the metropolis. It cost fifty million dollars, but he realized his vision. Unless we as a Sunday school have a vision of the possibilities ahead of us, our goal will never be reached. "Where there is no vision the people perish." If we fail God's work will suffer.

First, our goal is to bring the pupils to Christ. Unless we can get the child to recognize his relationship with Christ and help him to decide to serve and follow Him, we have failed and lost sight of our goal. The Sunday school is the church's greatest asset and the whitest field. Since seventy per cent are converted under the age of twenty-one, we have a golden opportunity in saving our youth. Horace Mann says, "Few men past twenty-one form habits of virtue or abandon habits of vice." At the dedication of an institution for boys the remark was made, "If it saves one boy it will pay for itself, although it cost half a million." This was thought of as a rash statement. Are we putting money before souls?

In a state penitentiary out of nine hundred only ten attended Sunday school as boys. In another one there were 1500 criminals between thirteen and twenty-three years of age. Out of 12,000 prisoners in a midwest city only one Sunday-school boy was to be found. A judge told a mother of

a boy of sixteen who was guilty of stealing money, "You should have him in Sunday school. I don't get many of those boys." Judge Faucett says, "I have had 2700 boys before me and not one of them a Sunday-school boy." Moody says, "If we save one generation we will put the power of darkness out of existence." If the heads of prisons see the need of Sunday schools for youth, how much more should we as a united body of Christ's army be concerned to save our youth from the awfulness of sin! It is up to us and our teaching. Do we want our boys and girls saved?

Second, our goal is to maintain them after we have them within the school. Out of every 1000 we lose 100 yearly never to return. One brother in a city mission made the statement lately, "What can we do to keep them?" Getting them is not as hard as to keep them after we have them. Catholic religion says, "Give us the child the first seven years and we have them." They give their children 220 hours of religious instruction; those of the Jewish religion receive 350. Are we falling short in giving our youth instruction, or why can we not keep them? We must put forth more effort to give them a hungering for the Word of God so that they will want to come from time to time. Make them conscious of the fact that they are needed. Put them to thinking. Show them sympathy and love. Love is the essential feature of instruction. In the city, especially, many children come from homes where love and sympathy are unknown. Sympathy unlocks the heart where all else fails. We must make them conscious of the fact that our task is looked forward to with pleasure. Our very faces are a public signboard and show the child our interest in them. Our voices must be appealing. It is said of Charles Finney that he could make an audience weep by repeating the twenty-third Psalm. There should be entreaty and persuasion in our very being. Our lives must be so that they will want to follow.

One little boy remarked that he liked to go to a certain Sunday school because Jesus was there. He had reference to his Sunday-school teacher. We think of Ruth and Naomi, "Thy God shall be my God." Since only two thirds of Sunday-school pupils

stay in the church, it is a challenge to us as Sunday-school workers to try the very best of methods to keep them in the fold of Christ. Have a good spiritual meal ready, put it within their reach, cultivate the social side, give them something to do so they feel that they are needed, help them select reading material. Many are led wrong by reading what is not orthodox. It is said there is reading material available for the teen age picturing the ideals of Soviet Russia as a beautiful and wonderful way of living. This is an example of many modern papers in circulation.

We all know children and young people are impulsive and therefore act quickly, and are often misjudged for many deeds. If we carefully and prayerfully study the child and the reasons for many things which take place we can save a great many by dealing with them tactfully. An old man coming out of a church where a lot of boys were gathered for Sunday school made this remark, "What are you doing here?" What is the result of such an expression? In the Spanish-American War a lad of sixteen threw himself on the ground because he was frightened. Many kicked and swore at him. His general came along, asked him what the trouble was, and said "Get up. I'll stand right by your side." He was saved. So we can save our boys and girls by helping them when they are knocked down or fall instead of kicking and putting them down. Many are waiting for a lift, and by our confidence, love, and sympathy we can save many at the crossroads of life. Our attitude toward them will help them decide either for good or bad. Unless we ourselves are Spirit-filled and living a consecrated Christian life, our efforts will be in vain. Character is like the measles; we cannot give them unless we have them ourselves. And there is too much indifference and not enough of Christ's Spirit in many so-called Sunday-school workers. The goal will never be reached as long as we do not get a conviction for consecrated Christian service.

Third, we should help them to grow in grace. Jesus grew in wisdom and stature and in favor with God and man. To make a full man the growth must be fourfold: intellectually, physically, spiritually, and socially. Christ said, "Feed my lambs." Proper food must be available or they will be dwarfs. The ration must be balanced, different food for different pupils and at the right time. We must learn the principle of adaptation. Unless we can adapt our lesson to the needs of the child it cannot grow properly. This is true in the plant and animal kingdom. The hydrangea will not thrive in a sunny place, and must be placed on the shady side of the house. If we do not study the needs of our youth we may do contrary to what we should for the proper growth of the child. That is what accounts for so many starved souls. Some are too serious, some too frisky. They need just the opposite teaching perhaps from what we give them. In the business world the best of methods are studied and sought to make the best of success. Our business is the most paying proposition; we are in business for our King. Why not study it carefully and prayerfully?

Jesus' object in teaching was to inspire

and command service, to put knowledge into action, to give a burning desire, to act on the principles that are taught. Practical sides of life must be taught rather than theoretical. Unless we can teach the pupils to put into practice what they know and thus serve the Lord by deed, they are not receiving the proper diet.

Medical men say that eighty per cent of the tubercular cases are contracted under three years of age. As a physical foundation insures good health, how much more necessary to give them a proper start in the spiritual life! We are alarmed when the child does not grow physically, and put forth much effort to find the cause. Why are we not alarmed about the many millions who are dying because of improper spiritual care? Are we striving toward our goal?

Fourth, our goal is to prepare the church of tomorrow. Since eighty-five per cent of all church members were Sunday-school scholars, we have great possibilities in molding our youth for the church of God. Years ago a great teacher in Germany, Tribonius, who taught boys, was asked why he was so courteous to just boys. He replied, "What do I know about what these boys are to be?" Martin Luther was one of them. We all know what his life meant to the then future church. Does it pay to recognize the child? Bishop Taylor, after a successful life as a missionary said, "If I had my life to live over I would preach wholly to the children." Dr. James Philip, missionary to India, said, "Sunday school is the underminer of paganism."

There can be no large trees unless young trees are started. Sunday school is rightly called the nursery of the church. Much care is taken to start a tree properly. Since youth is the formative period, we have a great responsibility in molding them properly. Christ trained His disciples to carry on His work. New disciples must be trained so as to keep the work of the Lord going. What we expect of the future church is largely what we are teaching our youth of today. Look at Russia, Mexico, South America, and heathen countries where the Gospel was lost somewhere along the line and the results of it. The lack of religious instruction has resulted in degeneration, instead of the lifting up of humanity. As the church so the nation. We must preserve the nation.

George Steward was converted at nine and led 50,000 people to Christ. Do we consider the child? Are we planting the missionary spirit in children, teaching them about the dying millions and our duty toward them? One third of the population of the world are Chinese, and one million die monthly. Are we instilling in the minds of our pupils the worth of a soul? Dr. Henry Clay Trumbull says, "Boys and girls go to Church today, men and women will go tomorrow." Are we implanting character and ideals in the hearts of our boys and girls? Are we instilling modesty, right living, etc.? Can we expect a church nonconformed to the world if we select teachers in short-sleeved, low-necked dresses, curled hair, and powdered faces? Can we expect more than we give? We are responsible for our future church. May we take a look at the modern church around us as an example as to where it is leading

its people. A doctrine not taught and practiced will soon be lost sight of. I once read that if Wesley, the founder of the Methodist Church, would see how his church is going he would arise in his grave. Have we as a Mennonite Church anything to boast? We are fast losing sight of simplicity, and unless we get a conviction along that line and teach it to our youth, what will become of our beloved Mennonite Church? Someone will have to give an account for neglect. We cannot expect more than we give. We pay great tribute to the reformers of the church for maintaining a pure church and saving us from the evils which existed. Now let us in turn maintain this doctrine of simplicity so that our youth can enjoy the harvest of what we sow. Are we losing sight of our goal? God will hold us responsible. "Thou shalt teach them diligently," is a strict Bible command.

Fifth, indoctrinate the young people, fit and qualify them for service. Build a stone wall around them. The Word of God will keep them from the evils of the world. It is better to build a wall around a deep precipice than to take care of the wounded after they fall. Many could be saved from the wounds of sin and Satan if the wall of Zion were built around them. "Teach them diligently." In the present world where communism, modernism, and atheistic teaching are on every hand, even tainting many theological seminaries and blighting the true Word of God, unless the children are taught the genuine they will not be able to detect the counterfeit. If we think of the value of the child and what it has to face we will give more time in helping the child over rough places until he is able to depend on himself for strength and guidance in God's service.

One Christian said, "I am glad I was kept out of sin by the influence of a Spirit-filled teacher." When we give the child due consideration we awaken to our responsibility as Sunday-school teachers to put out the right kind of influence which will depend largely on the success or failure of the child. We will place the child in the midst, as Christ did, instead of on the outskirts. If the devil can blind us and make us overlook the child he has won a great victory. The child without a background is helpless. Two thirds of the children receive no religious instruction. Children need the Gospel as never before. To teach a child is like engraving on steel, and older persons like writing in water. Children will receive instruction somewhere.

When I was at the packing house in Kansas City, I saw a goat leading a flock of sheep to the slaughterhouse. They followed as closely as possible, and one by one they were slaughtered. So the devil is leading the multitudes to destruction blindly every day, and unless we teach against the trend of evil, many will be lost. We must teach them to walk alone on the narrow way. We are moving toward an antichristian America. Bible stories are called a myth. Concerning the story of Jonah it was printed in a paper of late that an expert in the Aramaic language explained that the fish meant trouble and has the meaning of going through trials. He denied that the fish actually swallowed Jonah. Are we indoctrin-

ating our youth so that they will be able to know false doctrines when they meet them? This should put us to thinking, and instead of planting worldliness in the child, we should give them a sure and true foundation, so that God will not hold us responsible for being neglectful. God told Ezekiel that he was commissioning him as a watchman. Are we watching the walls of Zion and saving our youth? Are we striving toward our goal?

Sixth, our goal should be to make a better nation and citizens. A national decay is on the way and unless the salt Christ re-enters to preserve our America, we will follow the paths of other nations. Look at Russia with its 160,000,000 under a godless dictator. This should be a challenge to us. The world needs Christ and needs Him now. The Sunday school is the greatest force for character building. Fashion, fame, drink, and pleasure are on every hand. It is said that forty per cent of the cure taken for tobacco users are women. When we see women on the streets smoking we wonder how God can tarry. And unless we create better citizenship, what will become of us? All through history national prosperity or decay depended largely on religious instruction of the youth. When the Bible was lost, what was the result? When Ezra read the law the people understood and changed. Are we weak in our method of presenting the truth so that it is not understood? Or where is the trouble?

To make our nation better, God is seeking better men, not more railroad extension, larger crops, or better transportation service, etc. God sends us droughts, hard times, etc., so that we may be more willing to turn to Him and away from worldly interests. May we take this lesson to ourselves, turn to God in penitence, and spend more time with Him in His service, rather than in being so much interested in things that will soon decay.

Professor Howard M. Hamill paid tribute to the Sunday school for building a conscience-forming fabric for our nation. Henry Heinz said, "The Sunday school is the greatest living force for character building and good citizenship."

Woodrow Wilson before he died said, "Civilization cannot survive materially unless redeemed spiritually."

President Harding on his last trip said, "What this world needs is the Spirit of Christ."

President Coolidge remarked, "The Sunday school is a great agency in spiritual ideals for youth."

Dr. Mullins said, "The forces which make for character shall control the forces for intelligence."

The Sunday school is the most important factor for character building and soul winning. The teacher is the most important factor. The greatest need is teachers.

Our goal can only be reached through prayer, consistent living, and standing together in harmony with God's Word, which was given to us as our model in life. "Freely we have received, freely give."

Kansas City, Mo.

Just as a twig is bent, the tree is inclined:

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

FATE'S HOSTAGES

Basque Child Refugees are Political Football in Muddled Washington

Since the Mennonite Church is interested in Spanish relief the following from the "Literary Digest" will be of interest to our readers. The Basques are a distinctive class of people living in the region of the Western Pyrenees Mountains near and along the Bay of Biscay. Bilboa, which has been the scene of much hot fighting, is in this region. Religiously the Basques are Catholics, and this seems to complicate the situation when it comes to the government's deciding as to whether these refugee children should be admitted to this country.

President Roosevelt found 500 Basque children in his official lap last week.

Humanitarians advocated taking in the victims of the Spanish civil war. Diplomats parried for time—would this be taking sides? Child-welfare groups vetoed taking any children so far from home. Church groups and Congressmen shouted, "Communist propaganda." Politicians suggested the issue might be used for campaign purposes in Catholic communities.

The already complicated immigration laws were called to the fore. A \$500 bond will be required for each child, shouted one faction. It will be raised, answered supporters of the movement.

Children must be accompanied by or met by a parent. They will be accompanied by priests and teachers, retorted the American Board of Guardians for Basque Refugee Children.

From all over the country, 2,700 families applied for custody of the children. A dangerous precedent, advised professional child-welfare authorities. To this the Board inquired how it could be a precedent, since the Labor Department already had allowed 250 refugee German-Jewish children to enter the country within the past two years.

Secretary of Labor Frances Perkins looked into the matter, conferred with both sides, passed the question back to the State Department. Under Secretary of State Sumner Wells looked further into the matter, professed personal sympathy, but official doubt, sent it back to Mme. Perkins, whose daughter, Suzanne Wilson, said: "The Basque children should be kept nearer their home."

Under pressure from one side to keep the children out and stronger popular feeling from another that they should be allowed to enter the country, Mme. Perkins passed the matter to the President.

Without making official comment, the Chief Executive is said to have told the American Board that if it could enlist the support and collaboration of some prominent Catholic welfare society, the plan might be engineered successfully. This would show "its good intent," was the implication. As it was not an Executive measure, however, the matter again was placed in the hands of the Secretary of Labor, who passed it on to the American Board.

If the children are allowed to come to this country, the State Department will waive personal visés for them, permitting a blanket visé. The customary \$500 bond likewise would be waived. Pending completion of arrangements, the United States liner **Presi-**

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

dent Roosevelt would touch at Bordeaux and pick up the initial batch of sixty children.

At the offices of the American Board of Guardians for Basque Refugee Children in New York, it was learned that President Roosevelt had sent a sympathetic telegram earlier, but stated the matter was up to the Labor and State Departments.

Meanwhile, in Saint Jean de Luz, France, the children played, ate and slept like other children. They didn't know the minor headaches they were causing in distant Washington.

The Duchess of Atholl has headed the Committee in France which has been placing the refugee Basque children. France has cared for more than 8,500; England, 4,000; Belgium, 500; Mexico, 500; the Netherlands and other countries, smaller numbers.

Associated with the Duchess on the American Board is William E. Dodd, Jr., son of the U. S. Ambassador to Germany.

The American Committee is headed by Dr. Frank Bohn, broad-shouldered son-in-law of Secretary of Commerce Daniel Roper. On the American Board are Albert Einstein, Dorothy Thompson, Prof. James T. Shotwell, Rep. Caroline O'Day, Dean Virginia C. Gildersleeve and Mary E. Woolley, President Emerita of Mount Holyoke College. Associate Secretaries are Algernon Black and Pauline Emmet. Gardner Jackson is the Washington representative.

Leading the opposition is Rep. John W. McCormack of Massachusetts. He has told associates that he has private assurance from the State Department that none of the Basque children will reach these shores.

"It would be a most unfortunate act to have these children brought to the United States," he stated, "when it is absolutely unnecessary, thereby in all probability uprooting them permanently from their own homes and the homes of their forebears for countless generations."

Miss Grace Abbott, an official delegate to the International Labor Conference in Geneva, also is opposed. She believes the children should be taken care of in Europe, as near as possible to Spain. In this she was supported at first by Miss Perkins in the idea that funds be raised here to care for the children abroad.

Fear of political exploitation of the Basque refugees was expressed by Martin H. Carmody, Supreme Knight of the Knights of Columbus. "The attempt of the American Board of Guardians for Basque Children to bring 2,000 Basque children to the United States is an unholy exploitation of children for communistic propaganda purposes," he wired.

FUTILITY OF THE ARMS RACE

That the huge expenditures of the British Government for rearmament, particularly at sea, will not bring security was admitted in a remarkable lead article by the London "Times," Mar. 18, 1937. The vast rearmament program of Britain has not produced any

inclination on the part of other powers to reduce their armaments, but has had exactly the opposite effect. The relative position of the various powers is therefore little changed. Said the "Times":

Opinions may well differ as to how far the race of naval armaments, with which the world was familiar before 1914, was the cause of the Great War, but there can be no two views about its effect on the result. It had literally none at all. Increases by one power, whether quantitative in numbers of ships, or qualitative in size and power of individual ships, were matched at once by similar increases by the other.

Relative naval strengths were not sensibly altered and there was no increase of security for any power; the only definite result of unrestricted naval competition was that naval costs continually mounted for all alike.—Selected.

GEORGIA RETAINS ITS PROHIBITION LAW

Complete, unofficial returns last week showed defeat of a proposal to repeal Georgia's 22-year-old prohibition law by 8,277 votes.

The vote was: For repeal 94,652; against repeal, 102,929.

In the same election, Georgians gave a heavy majority to 26 constitutional amendments sponsored by Georgia's pro-Roosevelt governor, E. D. Rivers, and opposed by the state's anti-New Deal exgovernor, Eugene Talmadge.

Talmadge conceded the adoption of the amendments, and Marvin Griffin of Bainbridge, chairman of the Georgia Alcoholic Control Association, said "the anti-repeal forces have scored another victory."

Other states, having no prohibition laws, are also tightening increasing penalties for drunkenness. At Atlantic City, N. J., a man charged with selling three quarts of milk intended for his children and using the money to buy liquor was sentenced by Recorder Thomas G. Taggart to spend three days in jail "without a bite to eat." Witnesses testified the children went without food three days after their father took the milk.

"You're going to suffer like your children suffered," Recorder Taggart told the man, booked as John H. Scott, "and after you have gone without food three days you will still have nine more months to sit in a cell."—Mennonite Weekly Review.

RESULTS OF DRINKING

A young man, father of three children, from Clarkdale, Ariz., went out on a brief but exciting spree. He stole an automobile, missed a curve, wrecked the car and landed in jail. A young Indian lad did the same thing and also landed in jail. They were arraigned before the judge and he gave them a minimum sentence of "from one to two years in the state penitentiary at hard labor." The man left behind a broken-hearted wife and three children, to be supported by charity for from one to two years. The Indian lad left behind a broken-hearted mother. The owner of the stolen auto was "out" the expense of fixing his car. And if they drank legal liquor, the United States received fifteen cents in revenue. What a travesty as well as a tragedy.—Herald of Holiness.

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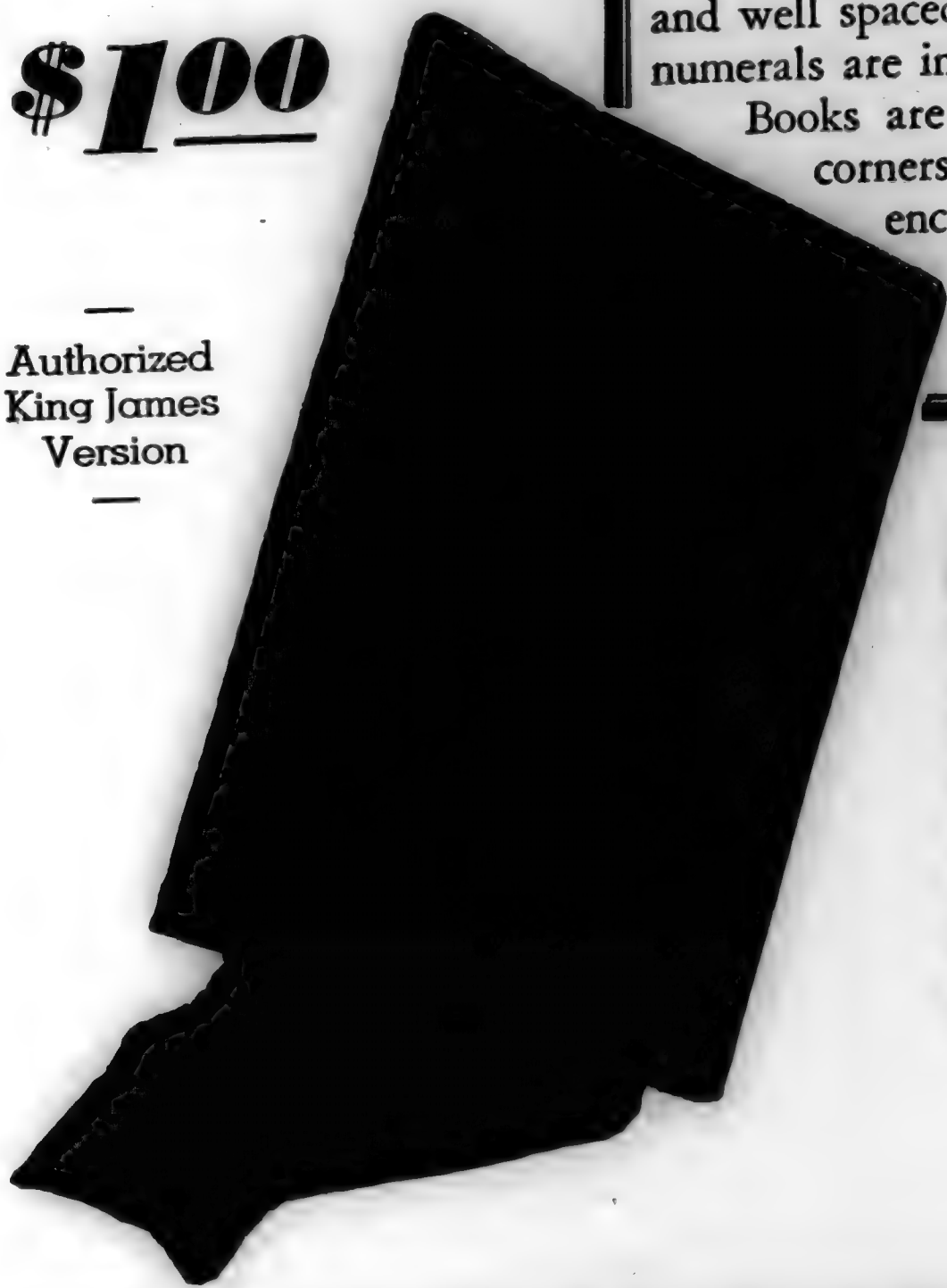
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Christ purgeth the temple

to him, and saith of him, Behold an	13 ¶
Israelite indeed, in whom is no guile.	at hand
48 Nā-thān'-ā-ēl saith unto him,	salem,
Whence knowest thou me? Jesus	14 An

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LEADERSHIP MUST FEED ON DIFFICULTIES

The leaders in momentous days like these must be able to feed on difficulties. Probably never has there been a time in the history of the expansion of the Christian religion when the leaders of the home base, in fact in every country, were confronted with such a concentration of unsolved problems and impossible difficulties. We have all too many among them who have become expert in seeing lions

in the path, men who have become habituated to taking counsel with their fears. Great is the need of more men and women in positions of leadership who, while not failing to see with clear and steady gaze all the adverse or opposing facts and factors, are even more determined to take counsel with their faith. In reality is not this one of the chief functions of a leader? The true leader is at his best under most baffling circumstances. The board secretaries and board members to whom the churches are most indebted are not

Christian Monitor, July, 1937

those associated with so-called strategic retreats but with steady, triumphant progress under conditions where the majority insisted that the advance was impossible.—John R. Mott.

It is not great talents that God blesses so much as the great likeness to Jesus. A holy man is a mighty weapon in the hands of God.—McCheyne.

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A Destitute Spanish Family
(See Article on Page 227)

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WEALTHY FINANCIER FACES DEATH IN VAULT

By J. H. Hunter

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8:36.



“GENTLEMAN to see you, sir!” John Marston turned impatiently from the tape he was scanning as it issued from the ticker in a corner of his palatial office, and stared coldly at the boy standing in the doorway. “His card,” he said. “I asked him for it, sir, but he didn’t have one.” “Tell him I can’t see him without an appointment,” said the stockbroker. “He told me to tell you his name is Dr. Ralph Stoddard, sir” said the boy, “and that I was to say he attended college with you.” “What,” said Marston, “Ralph Stoddard? Can it be . . . Well! well! show him in.”

A moment later he was shaking hands with his old college chum.

“Stoddard, of all men,” said Marston; “why I thought you were in some outlandish part of the world trying to convert heathen.”

“I was, until a few weeks ago,” said the other, smiling. “I arrived in Toronto from Africa yesterday.”

There was a marked contrast between the two men as they stood facing each other. Marston immaculately dressed in his black morning-coat and white waistcoat; hygienically groomed, tall, keen, prosperous, with just a hint of hardness in the cold grey eyes and tight-lipped mouth. Stoddard dressed in a suit that had obviously seen better days and with just a hint of shabbiness that the art of the cleaner and presser could not altogether conceal. But no one could think long of the attire of the man when he once looked into the face of Dr. Ralph Stoddard. That was the face of a man whom one felt he could trust implicitly—bronzed, clean-shaven, strong, the eyes blue, the chin square, the forehead high—the face of a leader. But there was more: there was an indefinable something that seemed to irradiate from Dr. Stoddard—the outshining of an inward light that gave to the face a kindness, a good humor, a serenity, and a benignity—the face of the other lacked.

“You look prosperous, John,” said the missionary, allowing his gaze to wander around the room.

“Yes, I suppose I am.” There was more than a hint of self-conscious pride in the financier’s voice. “In that vault there,” he said, pointing across the room, “are bonds and securities worth about \$1,000,000. They will be transferred to the bank tomorrow.”

“Rather a large sum to have around. Is it not dangerous in these days of desperate holdup men and thieves of all kinds to keep so many valuables in your office without more precaution?”

Marston smiled. “Not particularly,” he said.

“That is a peculiar vault. One of its peculiarities is that it will automatically close itself by a time-lock at a certain hour and, once closed, all the crooks in the world could not open it without a charge of dynamite until a certain time the following day. The clock is set today for five P. M.; so that

should I not close it earlier, the vault would automatically close itself at that hour. But enough of that. Sit down.”

“Well, Stoddard,” said Marston when they were seated, “what have you been doing with yourself all these years? Let me see, how long is it since you left Canada?”

“Ten years,” said the other, “since I landed in Africa.”

“And you have never been home since then? Eh?”

“No. I passed up my furlough as there was no other medical man to take my place on the field.”

“Still the same as ever, Stoddard. I can appreciate your zeal though I cannot commend your discretion or your wisdom. I never could understand what took you off to Africa to doctor a primitive people when you might, with your ability and skill, have a-

“EVERLASTING ARMS”

Deuteronomy 33:27

Underneath and everlasting,
Dear one—arms outstretch today:
Arms—all other arms contrasting,
Is that they can ne’er give way.

Arms, which reach down ’neath life’s sorrows
Fold us in their fond embrace;
Arms which, on our darkest morrow,
Yet may be our nestling-place.

Arms which cannot—dare not fail us—
Arms which ne’er can weary grow,
Arms which, when dark hosts assail us,
Still are ’neath us, still below.

Such the arms which now enfold thee,
Press thee close to Jesus’ breast:
Which in all life’s days, would hold thee,
And, in holding, give thee rest.

—J. Danson Smith.

chieved fame and fortune in this Dominion. You were the most brilliant scholar of your years, a Rhodes scholar and a surgeon of splendid promise, and you sacrificed all—for what?”

“I sacrificed nothing,” was the quiet rejoinder. “What I have given has been repaid to me ten thousandfold and the end of that repayment is not yet. You ask me why I went to Africa. I shall tell you. I went because of a debt to One whom I can never repay. I went because of a Savior who gave His all for you and me on Calvary and for those black millions of the Sudan.

“I have tried to use what skill I have to bring healing to the bodies of those natives and to bring them that greater healing of the soul. Oh! there is so little I have accomplished compared with the great need that exists out there!” In the missionary’s voice there was a note of pathetic intensity. “John,” said Stoddard, “people told me you were a rich man. You yourself have confirmed it.

I have come here from Africa to raise funds for a hospital that will be a center of bodily and spiritual healing to those people out in the darkness. I ask nothing for myself, but will you help in that work?”

“Stoddard,” said Marston slowly, “I have not much use for your religious fads. Even at college, I can remember, you seemed to be mightily concerned about the state of other people’s souls. Personally, I think you have wasted your life; and as for spending my money on these people—I am sorry, old chap, it cannot be done. I never did hold much with foreign missions. Had it been a personal obligation to yourself for the sake of old times, why the case would have been different, but I will not subscribe for any cause that to my way of thinking only does more harm than good.”

“But surely, John, you have some sense of stewardship for your great wealth. If God has given you so much, will you not do something for His Kingdom and for those for whom Christ died?”

“Sorry, I cannot see it, Stoddard,” replied the other. “I have made my money by my own ability, foresight, and hard work.” Rising from his chair he crossed the room and looking at the tape issuing from the machine in the corner, he studied it for a moment. His face lit up and, turning to the other he said, “While you have been here I have made just fifty thousand dollars.”

Stoddard stared at him incredulously. “Fifty thousand dollars!” he said. The whole thing seemed inexplicable to him. Why, one quarter of that amount would build and equip his little hospital there in Africa. He looked out of the window and across the bay, resplendent in the light of the setting September sun; but he did not see the island, nor the yachts, nor the ships plying their way between Niagara and Toronto. He saw a land of teeming millions of black people. He heard the sweet ringing of the bell of a little church in Nigeria. The patter of black feet was in his ears—the feet of men, women, and little children running at the call of the bell to attend Divine service. He saw his little dispensary, his innumerable patients, and his inadequate equipment. There were tears in his eyes as he turned to Marston. “John,” he said “let me speak plainly. You say you have a million in that vault. You have made fifty thousand dollars in the last few moments. But does life hold nothing more for you than the making of money? Why not get rich towards God? Suppose you were to die tonight. Do you remember the story of the man who heaped up wealth and when he thought to take his ease, God said unto him, ‘Thou fool, this night thy soul shall be required of thee?’ John, forgive me for speaking plainly, but you are making a terrible mistake. Give your heart to Christ. Use your wealth in His service, and you will lay up treasure to all eternity.”

There was a note of such intense pleading in the missionary’s voice that for a moment it seemed to impress the stockbroker, but the impression faded and was followed by a cynical smile. “Almost,” he said jocularly, “thou persuadest me to be a Christian. I am afraid however, Stoddard, I have no time for re-

(Continued on page 248)

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No. 8

SPAIN AND ITS PRESENT NEEDS FOR RELIEF OF WAR SUFFERERS

By Levi C. Hartzler

For some time the Mennonite Relief Committee has been considering Spain as a possible field for relief work, since thousands of Spanish people are in physical need because of the civil war that has been raging in that unfortunate country. The indications are that the way will soon be open to proceed with such work. Bro. Hartzler in this article gives an interesting picture of the country and its present relief needs.



JUST as a child's sore thumb receives relatively the greater part of its attention, so the world today has its eyes on Spain. The country of Cortez, Pizarro, and De Soto is torn by internal strife that threatens to destroy the last vestiges of its ancient glory.

Situated on the southwest extremity of Europe where the continent projects into the Atlantic ocean, Spain is a country noted for its striking physical contrasts and dreary uniformity. It has mountains rising with Alpine splendor above the snow line, naked walls of limestone rock towering above dark forests of cork oak and olive, and wooded hills that spread themselves over Galicia and the Basque country. Neighboring these mountains there are vast stretches of tableland, some almost uninhabitable, and others streaked with irrigation canals yielding their yearly abundance. The greater part of the interior of Spain is a tableland between two mountain ranges, the Sierra Morena on the south and the Cantabrian range on the north. The coast line on the north, west, southeast and northeast is for the most part high and rocky. The fjord-like indentations called "rias" along the coast of Galicia on the northwest of Spain make excellent harbors. The coast along the Bay of Valencia on the east is flat and has few good harbors. On the whole Spain is a poor agricultural country, even though the chief occupation is farming.

Because of its varied physical configuration Spain presents all the different climatic conditions except the torrid. There are four distinguishable zones of climate. The tableland comprises the first zone and is subject to extreme changes of temperature. Even in summer the nights are often decidedly cold, and in the higher regions it is not uncommon to see hoar-frost in the mornings. The air is extremely dry and usually in motion. The second zone embraces the Mediterranean provinces, except those of the extreme south. The temperatures here are more uniform, the summers being warm and the winters quite cool. In the southern zone, known as the African, a subtropical climate prevails with the temperature scarcely ever

falling below freezing. The summers are very warm and almost rainless, and the winters quite mild.

Little is known of the early inhabitants of the Iberian peninsula. The Romans, who came in the third century B. C. tell of three races which they found there: the Iberians, the Celts, and the Celtiberians. The strange language spoken by the Basque people seems to indicate that the Iberians may have been an older people than the Celts. Phoenician traders were probably the first to reach Spain. One of their early settlements, Gades (now Cadiz), is often spoken of as the oldest city in the world, or in Europe, which has kept a continuity of life and name from its first origin. With the rise of the Carthaginians, the rivals of Rome in North Africa, Spain became a profitable colony and was taken from the Carthaginians by the Romans in the second Punic war. There are still signs of Roman civilization in various parts of Spain which were not destroyed by the barbarous Vandals, Suebi, and Alans, at the time of the Germanic invasions in 407 A. D.

Following the path of the Vandals the



Visigoths entered Spain a few years later and set up a kingdom in co-operation with Romans who remained from the old empire. Weak as this government was it stood until the invasion of the Moors in 711. The Christians who refused to submit to the rule of the Mohammedan Moors fled north to Asturias and the Basque country, and retained their freedom throughout the Mohammedan occupation of Spain. The Arabs who accompanied the Moors added much to the glory and culture of Medieval Spain. Later as the Moors lost hold on the country and the Christians became stronger, the former were pushed farther and farther south, and finally yielded their last stronghold, Granada, to Ferdinand of Aragon in 1492. Many of the Moors remained in Spain and professed conversion to Christianity rather than give up their homes. Finally in 1610, the Moors, or Moriscoes as they were called, were expelled by Philip III because of religious bigotry and lest they should unite with the Mohammedans in case of another Mohammedan invasion. The expulsion of the Moriscoes, and also of the Jews, removed from Spain much of her best industrial and intellectual blood. In the years that followed Spain began a gradual decline and became the football of European governments and monarchies from the reign of Louis XIV down through the years of Napoleonic domination of the continent.

In the 1820's most of the Spanish colonies in the Americas revolted and set up independent governments. Thus Spain was stripped of her colonial possessions except Cuba and the Philippines, which she lost in the Spanish-American War in 1898-99. The history of the country following the Spanish-American War is marked by internal strife and revolutions until the monarchy was finally overthrown and the Republic established in 1931. The last six years have been years of intrigue and dissension. The great landowners and the church who had attempted to regain their control of the government under guise of the Republic were finally defeated in the election of October, 1935, when the Popular Front government composed of the Republican Left, the Republican Union, the Socialist, and Syndicalist, the Anarchist, and the Communist parties came into power by popular ballot. There was nothing left for the reactionaries but submission to the constitution or open rebellion. They chose the latter.

The present revolution began about a year ago, on July 17, 1936, and was expected by the revolutionists to last only a few short weeks, but the power of the new government has been much greater than the Rebels ex-

pected, and so the war drags on. Although international intervention in one form or another has characterized the whole war, yet the underlying causes for the war are to be found in the past history of Spain. We will not attempt to conjecture on the outcome of the struggle. It is our purpose to envision the need of a suffering people and to determine possible ways of relieving their suffering.

War destroys life, property, homes, character, souls. That kind of destruction has been going on in Spain for a year now, and there are children and women seeking to save their lives and the lives of their dear ones. In Loyalist Spain there are approximately 1,500,000 refugees that must be fed and clothed. Feeding stations have been established by English Friends and other relief organizations in and around Valencia to care for the children that have been evacuated from Madrid ever since the siege began last fall. Around Barcelona also there are numerous children's colonies. The Loyalist government, however, is unable to care for all its refugees. Government officials are very glad to have responsible organizations assist in caring for the needy.

In spite of the many children that have been evacuated from Madrid there are still 100,000 there that could not be evacuated because of bombardments by the Rebels, or because parents were unwilling to be separated from their children. Food is scarce in Madrid. The recent Loyalist drive to break the siege of the city may bring some relief from bombardment and terrible death from airplane bombs, but the need for food and clothing will still be great, especially among those people whose homes have been destroyed by the war.

The city of Murcia, capital of the province by the same name, is situated south of Valencia along the Mediterranean seacoast. Into this city and the surrounding countryside and villages 125,000 refugees have been crowded. Most of them come from Malaga and are of Moorish descent. The people of the province are afraid of them because of their somewhat wild nature, which is augmented, of course, by lack of the necessities of life. They are all very dirty and very hungry, and the local food supply is far from adequate to meet the needs. It is estimated that the population about Murcia has increased three times over, but food supplies remain unchanged. At one time 4000 refugees were crowded into a nine-story unfinished apartment building.

The English Friends arrived on the scene in May and opened a feeding kitchen for the children giving out cups of hot chocolate and sweet biscuits. Cards were distributed, but only about sixty children signed up because their parents were afraid they would be taken to Mexico or Russia. However, a large group of children came for the food. There was a scramble for the food. The children were fed in relays and some of the helpers noticed that a number of the boys were returning the second and third time. When they attempted to evict the boys there were shouts, screams, cuffings, and confusion. The following day the crowd of children had increased greatly. Some of them

were large lads, and when the workers tried to send them away they protested that they had only grown rather fast but were still children. Then the nursing and expectant mothers came along and crowded in for something to eat, not being willing to wait until the children had finished lest there should not be enough chocolate and biscuits. Order was obtained after a few days when it became evident that there would be enough food for everyone. After about ten days the English Friends were giving two meals daily to 1780 of the 125,000 refugees in Murcia.

The American Friends are establishing an infant feeding station for babies under one year in this city. They began with a hundred babies because they had only sufficient supplies to take care of that many until the next shipment of food would arrive. The babies are weighed every day and examined once a week by a physician. All the sick ones are sent to the hospital immediately. They are fed with orange juice, and condensed milk in which small portions of toasted flour have been stirred. This is an attempt to stay the high death rate among the infants of the refugees which at one time was as high as fifty per cent. The worker tells the following story: "A very attractive young mother brought her baby girl with great sores all over her body. The grandmother told me that the infant was born on the highway as they were fleeing from Malaga."

On the Nationalist side the most needy territory at the present time is the Basque country. There are some 300,000 refugees in the conquered territory around Bilbao, and something over 200,000 more crowded into the city of Santander, a city of 75,000 population. The Rebel army is moving on toward Santander, but the present pressure on the Madrid front may temporarily stop this advance. Count Vallenganos, president of the Nationalist Red Cross, requested the American Friends service committee to lend a helping hand in relieving the suffering of the Basque refugees. Many children have already been evacuated to France and England, but many more remain behind to suffer. There are 50,000 children in Santander that can be evacuated. The British government will provide the ships, the French government the railroads, and the Catalanian government (the farthest northeast division of Spain) the housing. Who will provide the food?

The need in the Basque country is one of the most pronounced at the present time. Although strong Catholics by tradition the Basques are liberty loving and have been associated with the Loyalist Government. General Franco has slowly been conquering their territory. The section around Bilbao is now Nationalist territory, but the people have been on the Loyalist side. Relief organizations that have been helping the Loyalists cannot get into the Bilbao area because it is held by the Rebels. The Rebel government has its hands full taking care of its own refugees, so we have here an ideal relief situation.

The Red Cross in Nationalist Spain at the present time is caring for many war orphans. When the war broke out a group of 130 boys from Madrid were out in a summer camp

in what is now Nationalist territory. A similar group of girls was at another camp. These children are being cared for by the Red Cross. There is one comforting thing in their lives which is not present among the war orphans. The Red Cross has provided channels whereby the children can send their signatures to their parents in Madrid and receive in return the signatures of their parents, and in this way both parents and children may know that the others are alive.

The Red Cross organizations on both sides have given assurance of a willingness to co-operate with nonpartisan groups by allowing supplies to be shipped into Spain under the Red Cross label and thus be free from import duty and transportation charges within the country. Such shipments will be allocated as designated by the donors and will not be confiscated for military purposes.

The need at the present time is for food and clothing. From Murcia comes an urgent call for infants' wear. The need is immediate. Most of the refugees that came to Murcia came with only what they wore. There was no opportunity to bring more, and if more was taken from their homes it was dropped in their haste to escape bombardments from the air along the way. From Bilbao comes an urgent call for milk and other foodstuffs. Who will come to the aid of these war sufferers?

At the recent General Mission Board meeting held at the South Union Church near West Liberty, Ohio the following resolution was adopted:

"In view of the intense suffering among civilian population in Spain brought on by the devastating war having been carried on for months in that unhappy country; and in harmony with the established policy of our Board to extend relief to suffering humanity whenever and wherever there is need for such relief and opportunity to render the needed assistance, we look with favor on the idea of opening relief work in Spain whenever in the judgment of our Relief and Executive Committees said relief can be given effectively and there are funds available for this purpose.

"It is assumed that the message of the Gospel will accompany the work of relief for the body, that the Relief and Executive Committees will have full control of whatever relief work we will be able to extend, that our relief workers (if any will be sent) will be wholly nonpartisan in their touch with the people among whom they labor and, while correlating the efforts at relief with those of other relief agencies in Spain, they will hold themselves aloof from all entangling alliances, whether political or religious. Whatever final commitments are made in the matter of opening work in Spain, the sending of workers, or the determination of policies regarding the work shall be approved by the joint Executive and Mission Committees before they become effective."

May the Lord lay this work definitely upon our hearts, and may we pray sincerely that God's will may be done as the responsible committees investigate this work and make decisions regarding future activities. Jesus said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). Remember the suffering children in Spain.

Chicago, Ill.

THE WEAKNESS OF THE DEFENSE OF INFANT BAPTISM IN THE REFORMATION PERIOD

By John Horsch

In the Reformation period, that is to say the period of the rise of Protestantism, the Anabaptists stood alone in the defense of believers' baptism. In the Protestant churches of this period, as well as in the Roman Church, the rejection of infant baptism was generally considered an indication of fanaticism. The evangelical Anabaptists were grossly maligned and defamed on account of this supposed heresy. All opponents of infant baptism, in fact, all parents who declined to have their infants baptized, were considered to be of one and the same party as the fanatical, revolutionary sect of Münster. In fact, after the rise of the Münsterites, in 1533, the designation "Anabaptist" was commonly used as a synonym for "Münsterite." Some of the prominent leaders in the state churches wrote learned treatises attempting to show that in the final analysis all who rejected infant baptism were Münsterites.

Definitions Sought In

Such an attitude of the leading theologians toward those who disapproved of infant baptism is all the more surprising because neither Martin Luther nor Ulrich Zwingli was able to find a definition for baptism which is satisfactory from the viewpoint of the defenders of infant baptism, or which, in other words, would make the baptism of infants excusable. Both these leading reformers, as well as Martin Butzer of Strasburg and others of their associates, defined baptism in a way which plainly called for the baptism of believers. "Baptism is a rite," says Zwingli, in his "Book on Baptism," "which lays definite obligations on those who accept it, and which indicates that they are resolved to amend their lives and follow Christ." Clearly, this definition excludes infant baptism. The Reformed (Zwinglian) Church historian, Johann Martin Usteri, wrote: "Zwingli, though he defended infant baptism, looked upon baptism as an act of confession and of acceptance of definite duty." Even in his later writings Zwingli defined baptism in agreement with this view, thus, in plain fact, leaving no ground for the baptism of infants.

Luther based his principal argument for infant baptism on the strange supposition that infants are believers. He found it, however, impossible to explain wherein consisted the faith of infants who are unable to hear the Word and accept its message. He could not explain what he meant when speaking of their faith. Luther wrote: "Baptism should be administered to no one except those who personally believe, and no one should be baptized except on his own faith." "Now if we can not prove that infants believe for themselves and have faith, then my honest judgment and advice is straightway to cease, the sooner the better, and nevermore baptize an infant."

"Acts of Exegetical Violence"

It is seen, then, that the early leaders of the state church type of Protestantism were at a loss to find a way of effectively defending infant baptism. The Protestant church his-

torian, Paul Tschackert, says that the greatest uncertainty prevailed among them as regards the defense of this practice. Concerning Zwingli's argumentation for infant baptism Usteri says, "The attempt to justify infant baptism as altogether scriptural misled Zwingli to various acts of exegetical violence." And again, the same author says with reference to Zwingli's controversy with the Anabaptists: "The impulses which led him in this instance were not the result of theological thinking but had their origin in the consideration of the needs of the church." In other words, Zwingli's decision in favor of infant baptism was not the result of a study of Scripture. But his program called for the establishment of a church that was united with the state and comprised the whole populace, and for such a church the practice of infant baptism was indispensable. It was therefore but natural that his argumentation in the defense of infant baptism was not convincing. In this controversy Zwingli was forced to admit that infant baptism is not taught in the New Testament Scriptures. "It is now almost unanimously admitted that in this controversy the opponents of infant baptism were only apparently silenced, not refuted," says Professor Friedrich Nippold; "both Zwingli and Luther saw themselves compelled, in view of the objections of the Anabaptists, to modify their original position whose implications clearly favored the view of the Anabaptists." Professor Walther Köhler, one of the editors of the new edition of Zwingli's Works, says: "In the last analysis Zwingli could maintain infant baptism only as a concession to human weakness and historical development."

Professor Johann Loserth made this statement: "On the basis of his own premises Zwingli was now opposed by his former associates, and only by carrying the struggle over into the political field was he able to maintain his position." In the face of the weakness of the argumentation of the state church theologians it is surprising that the rejection of infant baptism should be consid-

ered unsound or an indication of fanaticism.

Martin Butzer, of Strasburg, one of the most prominent Protestant reformers, confessed freely that "the baptism of believers would be far more in accord with the practice of the early church and also with Scripture." He defined baptism as "an outward testimony by which those who are baptized testify that they are decided wholly to deny the old man and all the world and to die unto sin." Butzer expressed regret that "at the present time the usage prevails that people are baptized in their infancy and cannot confess the faith when baptism is administered to them." He consented, however, to the establishment of a state church and consequently could not dispense with infant baptism.

The Rite of Confirmation

The Anabaptists often called attention to the fact that infants were baptized without their knowledge and without the possibility of entering into personal covenant relations with God. Butzer, to meet this argument of the Anabaptists whose spread caused him and his collaborators great concern, finally decided upon the introduction of the rite of Confirmation as complementary to infant baptism. It was Butzer who first introduced this rite in Protestantism. Later Confirmation was practiced by both the Lutherans and Zwinglians and was believed to be a necessary supplement to infant baptism and a strong factor in defending it. It is of interest to notice that records of baptism were not kept in the national churches, but in consequence of the rise of the Anabaptist movement the clergy were ordered to keep records, after many Anabaptists had pointed out that there was no evidence that they were baptized as infants. In subsequent centuries a number of religious denominations arose which retained infant baptism but did not consider baptism as the rite of initiation into the Church and as conveying the right of membership—an unbiblical view of baptism.

Predestination as the Foundation for Infant Baptism

Zwingli, in his last book against the Anabaptists, made the doctrine of predestination the main argument for infant baptism. He clearly realized the weakness of his former argumentation for infant baptism and now undertook to defend it on the ground of the doctrine of predestination. He says: "Not only believers are the sons of God, but those who are elect are sons even before they believe," he argues that they therefore should be baptized. He reasoned that, since it is impossible to determine which infants are elect, the safe way is to baptize them all. In plain fact Zwingli accepted a radical view of predestination in order to obtain what he considered an adequate foundation for infant baptism. A notable Zwingli scholar has shown that he developed his teaching on predestination in his controversy with the Anabaptists.

John Calvin on Infant Baptism

John Calvin defended infant baptism on the ground of the covenant of God with His people. He held that infants born into Christian families, are within the divine covenant and should therefore be baptized.

The argument that infants should be bap-



THE REST OF FAITH

Lord, I believe a rest remains
To all Thy people known;
A rest where pure enjoyment reigns,
And Thou art loved alone:

A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.

Oh that I now the rest might know,
Believe, and enter in!
Now, Savior, now the power bestow,
And let me cease from sin.

Remove this hardness from my heart;
This unbelief remove:
To me the rest of faith impart,
The Sabbath of Thy love.

—Charles Wesley.

tized on the strength of the faith of their parents carried no weight with the Anabaptists. They believed that all infants, regardless of parenthood, are, within the divine covenant of grace, and are saved through Christ's work of redemption. Whether they should be baptized without their knowledge and without the ability to accept the obligations implied in baptism, is another question. If the fact that they are within the divine covenant of grace made infants fit subjects for baptism, the pertinent practice of Roman Catholic missionaries would have been justifiable. They baptized infants of heathen parents without the knowledge and contrary to the wishes of the parents. The Anabaptists believed that the conditions of salvation are the same for all responsible persons, regardless of parenthood.

The Argument from Circumcision

Circumcision also was made the basis of an argument for infant baptism by the reformers of the state church type. The Anabaptist writers, on the contrary, pointed out that Christian baptism differs from circumcision as the nature of the New Covenant differs from the Old. The Old Covenant was made with Abraham and his descendants and was based principally on the fact of the divine promise that the Redeemer should come through his descendants, the people of Israel. This promise was unconditional. The coming of Christ was not conditioned on Israel's faithfulness. The covenant was made, then, with a particular household which later grew into a nation. It was of a national character, hence the sign of the covenant—circumcision—was administered by virtue and right of the natural birth. The "sign," however, was given only the male infants, though all Jewish children were born into the national covenant; they all were Jews by birth. To be a Christian, on the other hand, requires a second birth through faith in the gospel. True, all infants are saved through the great work of redemption. As already stated, it is another question whether they should be baptized without the ability to accept the obligations implied in baptism. Circumcision did not imply a particular spiritual relationship with God. "For he is not a Jew which is one outwardly," says Paul, "neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart" (Rom. 2:27, 28). Since circumcision went with the natural birth, no condition was required for receiving it, except to be born of Jewish parents. Baptism, as already stated, in contrast to circumcision, goes with the second birth. It is conditioned on faith.

Personal Faith Required of Baptism

An argument for infant baptism was taken from I Cor. 7:14, where it is stated that children of believers are holy. The Anabaptists pointed out that in the same place it is also said that the unbelieving wife of a believing husband, and the unbelieving husband of a believing wife, are holy in a similar sense. The thought is not that an unbeliever is a fit subject for baptism because of the faith of his or her marriage partner, nor that an infant

should be baptized because of the faith of his parents. The passage does not treat of baptism.

Again, the Anabaptists held that baptism is intended for those who also participate in the observance of the communion and the other

ordinances. In passing it may be noticed that in one of the Eastern churches—the Abyssinian—infants, immediately after baptism, are made to partake of the communion. It is administered unto them by intinction. Scottsdale, Pa.

GOSHEN COLLEGE—ITS AIMS AND PURPOSES

By Sanford C. Yoder

Our church schools have been asked to contribute articles concerning their aims and work. Two such articles appear in this issue. Articles of a similar nature will also appear in the September number, when we trust the Eastern Mennonite School will also be represented.

The land is filled with schools and colleges, everyone of which has its aims and aspirations. There are definite things they would like to do, positions they would like to occupy, objectives they would like to gain. In this, Goshen College is no different from any other of the numerous institutions that are scattered throughout the land. In short, there is something she would like to be. Strange as it may seem in this day of amusement and pleasure, iconoclasm and secularism, none of her interests center in the stadium nor the arena but in the classroom, in the lecture hall, and in service. Neither do her objectives lie in the realm of the fanciful nor in fields of superficiality. All of them are practical and capable of realization and have to do with that which adds to efficiency and usefulness.

As an institution, Goshen College desires to grow. She needs men and women to fill her halls, because men and women need the ideals for which she stands. In these ideals are embodied those great principles of righteousness, honesty, thrift, and industry that are as unchanging as God Himself, because they have grown out of His very nature. She seeks to help each student to such a knowledge of the Maker of the universe as will enable him or her to establish proper relations with Him, with their fellow Christians, and with the world in which they live. These are the principles that are applied by her masters in their quest for knowledge and truth and that are taught to those who come to her halls.

But Goshen College needs not only men and women. She needs buildings—she needs a

new library to house the ever-increasing number of books and documents, some of which are rare and valuable. She needs a new auditorium to care for the large numbers who come to her special functions and services. She also needs to add constantly to the equipment of her laboratories and classrooms to keep pace with her growing needs and demands. She needs money—money for salaries, money for equipment, and money for buildings. All these are needs, real needs, that indicate life and growth. They are needs that are neither imaginary nor visionary but are such as belong to a living, growing institution, and in time they must be fulfilled.

Are these things capable of realization or are they the distorted visions of a fanciful and impractical dreamer? A wise statesman proclaimed that he knew of no better way of judging the future than by the past. If we accept this as the basis of our reasoning, then our goal may be reached. Not so many years ago there was no Goshen College, except as it existed in the dreams and fancies of those who brought her into existence, and the number who had this vision was small. But within them was the spirit that gave them their ideals and helped them formulate their purposes. Thirty-five years ago the brick for her buildings were unmoulded, her timbers were unhewn and her campus was a field of grain. In these brief years the Spirit that gives dreams to the old and visions to the young, has transformed the wheatfield into a beautiful campus with its playing fountains, with its trees and shrubs and flowers. It has given her the Administra-



Coffman Hall, Goshen College

tion Building, the Science Hall, her men's and women's dormitories, her faculty apartment and gymnasium. In more recent years it has brought her a valuable addition to her campus and substantial increases to her endowment, and above all, it has brought to her, her teachers—masters who know God and love His cause, who realize that the deepest needs of humanity are not merely social or economic or intellectual but spiritual. To this place students have come in in-

creasing numbers to drink deeply at her fountains and fit themselves for a larger service for their Master. While this Spirit directs, larger groups will come in the future; more stately halls will rise on her campus and a still greater and better Goshen College will come tomorrow. To the youths of the church, this institution offers all she has—her masters, their life and service; her buildings, her equipment, her spirit, her faith; **HER ALL.** Goshen, Ind.

HOW ARE WE BUILDING?

By Milo Kauffman

"Our modern high schools are playing havoc with the morals of our young people." "How the spiritual life of our congregation has been effected since so many of our young people attend our high school."

Many such expressions are heard today. The institutions that are the alleged friends of our youth too often turn out to be their enemies—the cause of their downfall. Our modern educational system is not careful enough of the foundations it lays for our youth. The beautiful superstructure will be wrecked if the foundation is faulty.

Jesus, at the close of the Sermon on the Mount, paints a word picture of two houses. The houses may have been equally well built, but one withstood the attacks of every storm, while the other was completely demolished. Why the difference? It was merely a matter of foundation. Even the great skyscrapers of our cities, costing millions of dollars, would be worthless unless built upon a good foundation. If one wall of the foundation is bad, the whole building will be affected by it. Many otherwise good buildings have been wrecked because of faulty foundations.

As with buildings, so it is with individuals. Many have been totally wrecked by the tests and storms of life because the foundation was inadequate. Jesus Himself built upon a four-walled foundation—He increased in stature, in wisdom, and in favor with God and man. In other words, He developed physically, intellectually, socially, and spiritually. For the fullest success one should build well upon such a foundation. If one wall is lacking or deficient the whole building is affected.

Naaman, the Syrian, was a great man, an honorable man, and a mighty man, "but he was a leper." He was greatly handicapped because the one wall was deficient. So serious was the handicap that his master offered to pay a great sum of money if he could be healed. Hundreds of men have had to give up good positions because of undermined health. Many have died years before their work was really accomplished because they have not given proper attention to the care of the body. Some, in their effort to build well the other walls of their foundation have neglected the fourth one. Students desiring and securing intellectual training have neglected bodily care and development and as a result could not use their training to advantage.

On the other hand there are those who have developed marvelously perfect bodies, yet fail in other ways. One may be strong

and fit physically yet be a dwarf intellectually and spiritually and a menace to society. Many who might have made a real contribution to their generation gave their entire life to sports of some type, and later lamented the fact that they had made no permanent contribution.

It is not uncommon in these times to find men who have become giants intellectually, yet are misfits socially, and void of spiritual life. They have one good wall and try to build upon it with three walls defective or entirely missing.

Many educational institutions today are aiding unconsciously in undermining and



Entrance to Hesston College

wrecking the lives of our young people and the civilization of our day, by laying faulty foundations. One, two, or three walls may be well built, but one or more faulty, or entirely lacking. To build upon such a foundation is tragic. A false system of education not only undermines individuals but civilization as well. Dr. Norman E. Richardson, Professor of Religious Education of the Presbyterian Theological Seminary of Chicago, says in his book, **The Christ of the Class Room**: "Youth when scientifically

trained but spiritually neglected can wreck this present civilization. Its power to do harm may get beyond the restraints of its disposition to practice the virtues that are sanctioned by the Christian faith. Its tendency to test knowledge has, in many instances, developed into a general attitude of skepticism toward those superscientific or ultrascientific truths which the divine Word of God and centuries of human experience have validated."

The great tendency of our educational system today is to stress knowledge as the essential thing, seemingly not realizing that what one is, is more essential than what he knows.

Hesston College and Bible School endeavors to dig deep and lay lasting foundations. She seeks to aid her students in securing a well-rounded education—a foundation with four walls that will withstand the testing storms of life.

The foundations of our great buildings must have rock bottom. Likewise, our foundation must be built upon Christ if it is to be adequate and lasting. "All other ground is sinking sand." The Word of God must be given its rightful place, and the school must have a spiritual emphasis. When schools produce "educated" men and women without a spiritual mind, their product will sooner or later be wrecked by the storms. The student should be brought to know God—to "grow in favor with God."

Our Church schools should also help our young people to "grow in favor with man." Those graduating from our schools should be better qualified to get along with people and to influence them. The school that pours out upon its constituency misfits is guilty of laying faulty foundations. The young person rightly trained can go back into his community, work harmoniously with his people, and make his contribution. Young people should be prepared for service, and not to go out upon society as parasites.

The student also needs physical training, but the evils of intercollegiate athletics should be guarded against. The person who has had proper training should be physically fit. To be prepared for service and physically unfit to render that service would be a misfortune, yet hundreds have found themselves in that condition. Our bodies are the temples of the Holy Spirit—we should know how to take care of them.

The things mentioned above can be given the student without detracting from his intellectual training. In fact, they supplement that training. Our schools should maintain high educational standards. The graduates of our Church schools should be so trained that there need be no fear about their making good should they go to higher institutions of learning.

If right foundations are to be laid, only such teachers should be employed by our schools who are interested in the fourfold development which we have presented. The teacher who feels his task is accomplished when he has treated the material in the textbook should seek some other profession.

Following are some testimonies of per-

(Continued on page 249)

Editorials

Jottings

"To guide our feet into the way of peace" (Luke 1:79). These words were spoken by Zacharias, the father of John the Baptist, as he by the inspiration of the Holy Spirit prophesied concerning the work of Christ. Promoting peace is a most important work, for peace is what the world lacks—peace with God and peace with fellow men. Jesus came first of all to bring spiritual peace to men, to reconcile them to God, to whom they were alienated through sin. The basis, then, of peace with God is the atoning work of our Lord Jesus Christ, for He "made peace through the blood of his cross" (Col. 1:20). However, Jesus came to guide the feet of His people into the way of peace with men also, as the angel already announced at the time of His birth. His teaching on peace in the Sermon on the Mount is most plain and emphatic. His life and testimony at all times was for peace. He is the Prince of Peace, and His kingdom is a kingdom of peace. How often His professed followers have followed the path of war and strife instead of the way of peace! In these troublous days, when there is industrial strife all over the land and international warfare is spreading over the world, let us keep our peace testimony clear so that we may not only walk in "the way of peace" ourselves but so speak and so live that many others may find this great treasure which our Lord came to bring to men.

* * *

"Make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). The Christian has a warfare to fight with the flesh, his sinful nature, "for the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). There are two great truths that we must bear in mind if we would be constant spiritual victors in this fight. The one truth is positive, to yield to the Spirit and to walk by His guidance and direction, while the other is negative, to avoid all things that might arouse the passions of the flesh and cause one to yield to its sinful works, which the Scripture enumerates in Galatians 5:19-21. This is a point in which entirely too many Christians fail. Either knowingly or thoughtlessly, they place themselves into positions where they are subject to temptations, and then in unguarded moments they yield to some fleshly impulse and fall into sin. Many a person would be spared this unhappy fate if he would heed the apostolic injunction quoted above and make no provision for the flesh—take no step, enter into no place of temptation, that would lead to a sin of the flesh. We will be far along in our struggle for victory if we make no provision in any way to fulfill the lusts of the flesh, for one of the best ways to overcome sin is never to give it a place in the life.

* * *

"We must repent and begin to read." This statement arrested our attention in our recent reading. The author did not mean that people in general do not read. We read much, at least many of us. But we spend our time reading that which is cheap, or at best second-rate. The newspaper and the magazine, although usually containing some valuable material, also have a large percentage of trash which is not worth any one's time to read. But too many of us spend en-

tirely too much time in secular reading and thus reduce our reading of the Bible and good religious books to almost a negligible quantity. We cannot build up our souls and develop a strong spiritual life in that way. And so we would repeat the statement given above: "We must repent and begin to read"—that is, read the Bible, spend much time with it, learn to enjoy its rich messages of truth; read uplifting books and periodicals that will deepen our spiritual lives and quicken us to more diligent and consecrated service.

* * *

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psa. 121:1, 2). We need to live the life of the upward look. If we keep our eyes constantly on the things of earth we live on a low plane and miss the best in life. We are like the man who found a gold coin on the streets and ever afterward kept looking downward in the hope of finding more of the treasures of earth. He missed the beauties of the flowers and the sky and kept his eyes fastened on the dust and mire of the street. We need the upward look in order to receive necessary help in the experiences of life. By keeping our faces turned heavenward we are prepared to meet temptations and to care for the duties and responsibilities of life that come our way. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Westward Ho!

At this time of the year the eyes of the Mennonite Church are turned westward in a different sense from what they have ever been before. It is true that Mennonite people have long had their eyes upon the west and have taken their places along with other American pioneers in opening up and developing at least certain sections of the Great West. The Pacific Coast Conference was organized to care for our brethren and sisters in the far western states, and its work has meant much in the building up of the Church in that region.

In 1937 a new distinction has come to the Mennonite Church in the Pacific Coast. For the first time in her history the Mennonite General Conference is to meet in the far west. And so for this reason just now the eyes of the Church are turned westward. Some people are busily engaged in making plans for auto trips, while others are studying train schedules and routes. Different railway lines have prepared special circulars giving definite information as to rates and schedules. The Executive Committee of General Conference has gotten out a special folder giving the rates and describing the itinerary of a General Conference Special upon which many of our people will no doubt want to ride. In this way rich Christian fellowships may already be enjoyed while en route to Conference.

Those who have opportunities to stop off along the way should remember that our scattered congregations in the northwest will appreciate visitors, since the occasions which bring brethren and sisters from other sections into their communities occur quite infrequently. We should let the Lord use us to encourage and strengthen our brethren wherever possible. At the same time we should plan our itinerary so that we will be in Oregon in time to take in as many of the meetings as possible. General Conference itself and its asso-

ciated meetings at Turner, Oregon, will occupy the period from August 22 to 26, but there will be two other important and interesting meetings immediately preceding the Conference: the biennial meeting of the Mennonite Publication Board to be held at the Fairview Church near Albany, Oregon, August 19, 20, and the Young People's Institute at the Zion Church near Hubbard, Oregon, August 20 and 21. The former meeting will be of special interest to our people, for the Publication Board directs all the church publication work that is carried on at the Mennonite Publishing House. The Young People's Institute will furnish a fine opportunity for Christian fellowship and instruction for the young people who are making this trip, along with those who live in Oregon.

As we make preparations to join the caravan of Mennonite people, old and young, to the far west at this time, let us not forget the necessary preparation of prayer for safety on our journeys, for the direction of the Lord in all the varied activities of the proposed meetings, and for the rich blessing of God on the whole Church. Let us all join in this most necessary preparation, whether we are planning to attend the meetings or not. And as we lift up our eyes to the western mountains let us look beyond to the Lord who made them, from whom cometh all our help.

Spanish Relief

In southwestern Europe lies a nation that has played an important part in the history of the world. In its people we find the blending of many races, the origin of some of which are lost in antiquity. The discovery of America came about through the help and influence of a Spanish king and queen. Even though in more recent times Spain has lost its place as a world power, it is still a large and important country. Its population is about a quarter of a million. It has been a great nation in the past; it is still an important nation, even though its ancient glory and splendor have largely departed.

For an entire year the eyes of the world have been turned toward this country because it has been split into two factions which during that time have been engaged in a bloody civil war. At first it was thought that the war would be of short duration, but other nations became interested and have furnished both men and war materials to both parties, and so the struggle has been prolonged and may yet last for an indefinite time.

As a result of the fighting during the past year thousands of people have been made homeless. Most of these, of course, are women and children, because the men are to a great extent engaged in fighting. Thousands of men have been killed in battle, and this leaves a proportionate number of widows and orphans. These are concentrating in various areas, and opportunities for doing relief work among them are beckoning to us and the need is great.

The conviction has been growing that our Church should do its part in alleviating this suffering. Such work is in line with the Scriptural teaching of helping those who are in need, and will be a means of keeping our testimony for peace before the world. They will see that while we are not willing to take part in war or any related movement that has for its object the destruction of life, we are ready to give and sacrifice for the purpose of saving life, of relieving suffering, and of generally helping those who are in need. Our

work should go further than that also. It should be a means, even though at times indirect, of pointing souls to the Christ, the only remedy for sin and the only way of salvation. If relief workers are sent to Spain they should be sent with the commission to labor and pray, the Church co-operating with them, to the end that the temporary work of relieving the suffering of the body may lead to a permanent work in that country for the saving of souls. Plans are now under way looking forward to the sending of two brethren into Spain. Pray that the Lord may have His way in the matter of opening and directing this work. Read also the interesting article by Bro. Levi C. Hartzler in this issue on "Spain and Its Present Needs for the Relief of War Sufferers."

Harvest Time

From nearly all sections of the country come reports of bountiful harvests of grain. The Lord has blessed our land richly by sending one of the largest harvests that we have had in many years. Rainfall has been abundant and conditions in general have been favorable to the growing and maturing of crops that are not only sufficient for the needs of America but which can help to feed needy peoples in other lands. For this abundant harvest we certainly should praise the Giver of all good gifts, who is the Lord of the harvest. The Scriptures teach quite plainly that it is He who gives "rain and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

It is especially fitting that in the midst of the plenty which we enjoy in our land we should think of the needy in other lands. We have already referred to the needs and opportunities for giving relief to the suffering peoples of Spain, but this is only one instance in which we should feel our responsibility to help others. There are many needs where our superabundance of means may be applied with great benefit to others and blessing to ourselves. Let us not make the mistake of investing our surplus in places "where moth and rust" will corrupt or where thieves of many kinds may steal. Rather let us lay it up in the bank of heaven by giving it to the cause of the Lord. Mission fields, both at home and abroad, are calling for workers and for means to support them. Charitable institutions can use to great advantage our surplus products as well as our contributions in money. All of our church schools are in need of funds to pay off debts that have accumulated, or to expand their work, or both. Since the Lord has blessed us as a church in a specially bountiful way, let us remember to render back to Him the firstfruits of our increase.

This may be moralizing somewhat on the original subject of the harvest, but it is well to keep these things in mind, for we know that a final harvest is awaiting us all, when we must reap the products of the seeds which we have been sowing. We must then give an account of the stewardship which we exercised of the means with which the Lord has blessed us. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

"Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might,
Gathered in time or eternity,
Sure, ah sure, will the harvest be."

Christian Life

THE IMPORTANCE OF CHRISTIAN ORDINANCES

By Oscar Burkholder

This carefully prepared article gives helpful material for use in connection with the Young People's Meeting topic for August 22, "The Purpose of the Christian Ordinances."

The discussion of this subject raises two questions on which there is wide divergence of opinion. The first has to do with the number of ordinances, for it is surprising how much difference there is in the minds of Biblical students. Some say there are two, Baptism and Communion; others say there are three, adding Marriage; while still others will add a fourth one, Feet Washing, and lament the fact of its nonobservance. We believe that there are seven, adding the ordinances of the Devotional Covering for Christian women, the Anointing with Oil, and the Holy Kiss to the aforementioned four. The second question has to do with the observance of the ordinances. The professing Christian Church seems to be divided into two classes. The one is called spiritualist, and the other, the literalist. It is not our purpose in this article to show the scriptural arguments for either view, but simply to declare that this discussion is according to the literalist view and that we believe the ordinances are important because they can be practiced. May we proceed then with the discussion of the importance of the seven ordinances as follows:

- I. They Foster Unity in the Christian Church.
- II. They Preserve the Doctrines of the Bible.
- III. They Preserve the Believer's Balanced Conceptions of the Doctrines of the Bible.
- IV. They Provide a Balanced Expression of the Christian Faith.
- V. They Provide a Balanced Christian Testimony.

I. They Foster Unity in the Christian Church

This is a day of many opinions. The spirit of doing that which is right in one's own eyes is prevalent everywhere. The churches are being filled with individualistic untouchables who refuse any kind of supervision along spiritual lines and chafe at the thought of lawful discipline. Yet the Scriptures teach, illustrate, and plead for unity in the brotherhood. For this purpose the ordinances were given to the New Testament Church. This is seen in a threefold way: in fellowship, in worship, and in testimony. It is very significant that as the churches discarded the observances of the ordinances they began to lose in all three ways. Many substitutes have been invented and tried, but in spite of every human effort spirituality is at a low ebb. Genuine testimony that is free from compromise is rare, and divisions are found everywhere. Our God has made abundant and reasonable provision to preserve spiritual unity, and its evident loss is sufficient proof to show that He tolerates

no interference with such provision. Unity in spirit must be supported and demonstrated by harmonious expression. Where the expression is no longer evident, the testimony and fellowship is lost, and worship, such as it is, becomes a sham and a mockery.

II. They Preserve the Doctrines of the Bible

Just as it is impossible to foster spiritual unity without a harmonious expression, so it is impossible to preserve the doctrines of the Bible without a tangible demonstration that such doctrines are real and practical. Disuse, as well as misuse or abuse of the ordinances, leads to their destruction as far as their teachings are concerned. Each ordinance is a great teacher of some great Biblical doctrine, and the nonobservance of any one of them strikes the death knell as far as the preservation of that particular doctrine is concerned. May we observe in the following table the great doctrines for which the seven ordinances stand.

1. Baptism—new life—new birth.
2. Communion—future life—eschatology.
3. Marriage—pure life—procreation.
4. Devotional Covering—worship life—divine order.
5. Feet Washing—equality life—brotherhood impartiality.
6. Anointing with Oil—healing life—omnipotence of God.
7. Holy Kiss—brotherly life—God's love in action.

Of course the doctrines mentioned are not taught in full. But the great central truths found in the doctrines are so inseparably



I LOVE THEE, LORD

I love Thee, Lord, all nature sings
And homage to Thee gladly brings;
And so may I, Thy child, rejoice,
And lift in song my happy voice.

I love Thee, Lord, I Thee adore,
Oh, may I love Thee more and more;
My heart's affection to Thee bring,
My dear Redeemer and my King.

I love Thee, Lord, I'd hear Thy voice
Above the tumult and the noise;
I wait for Thee; yea, I would see
None but the Christ of Galilee.

I love Thee, Lord, Thou first lov'dst me,
Hast cleansed my soul and set me free;
How happy on my way I go,
No greater love my heart can know.

I love Thee, Lord, to Thee I'll come,
I know I'll safely find my home
And live with Thee forevermore
Upon that blissful heavenly shore!

—Bertha M. Lenhart.

linked with the seven ordinances that when one is discarded that especial truth is lost. Take any one of the above seven from the obedient, devotional, practical life of the Church and the Church practically discards that particular doctrine for which the discarded ordinance stands. For illustration, the Church has generally discarded the ordinance of the Holy Kiss. The result is that brotherly love is generally unknown. The wars, among nations and in communities, are the direct evidence of the refusal to observe the provision that God has made to preserve the expression of brotherly peace. When Christian men voluntarily greet one another with the kiss of love, they will fight neither among themselves nor their neighbors.

III. They Preserve the Believer's Balanced

Conception of the Doctrines of the Bible

Just as this is a day of many opinions, so it is a day when certain opinions are over-emphasized and others ignored. Perhaps in no other phase of man's life on earth is this condition more pronounced than in his religious sphere of life. It is especially seen where the ordinances are concerned. One makes a hobby of Water Baptism while another classifies all believers by the test of Anointing with Oil. There are many religious hobbyists where the seven ordinances are concerned and where their teachings are accordingly unbalanced. While it may be true that one ordinance may have a larger or a wider significance than another, it never is permissible to overemphasize one so that another is quite overshadowed. They all have their divinely given place, in the believer's thinking, fellowship, and service. We ignore or discard to our spiritual peril. Is it any wonder that many old-fashioned believers long for the old-time religion? To say the least, the Church is much poorer today because she does not have the special privileges provided in all seven ordinances for the expression of the Christian faith. Please observe another table showing the great need of their observance so that our doctrinal conceptions may be Biblically balanced.

1. Baptism—obedience.
2. Communion—spiritual fellowship.
3. Marriage—human fellowship.
4. Devotional Covering—nonconformity to world order.
5. Feet Washing—nonresistance in positive expression.
6. Anointing with Oil—divine miraculous blessings.
7. Holy Kiss—spiritual brotherhood.

Which one of the above ordinances dare we discard? The fact remains, that if we decide any one is unnecessary, it will make us lopsided in our doctrinal conceptions, and in consequence we will lose our testimony along that particular line. For to be doctrinally unbalanced means an unbalanced testimony and an unbalanced spiritual experience. The discontinuance of one or more of the ordinances has meant a distinct loss to the Church. At a commencement service of the Toronto Bible College several years ago the writer heard the principal say, when

referring to a paper read by one of our Mennonite sisters, who graduated that year, "This is the sister who spoke to us on the 'Simple Gospel.' She is a Mennonite. She believes and practices the doctrines that the rest of us have lost." But not all Bible teachers are as willing to recognize what has transpired over the years.

The ordinances are as important as doctrine, great as its importance is. One may say that doctrine is the foundation of what the Christian believes while faith is the believer's attitude to the doctrines which he believes. We note, then, that the seven ordinances are exceptionally important for

IV. They Provide a Balanced Expression of the Christian Faith.

One of the strongest teachings in the Bible is that "faith without works is dead." We believe fully that no man is able to save himself from sin, but once he is saved there are many provisions made for him to remain saved. For when the believer fully accepts Christ, he accepts the whole program of the Christ. "He that hath my commandments, and keepeth them, he it is that loveth me." Standing out in this program of spiritual living, as provided by the New Testament, are the seven ordinances. They constitute a balanced view of the Christian faith. One is very much impressed with a great deal of religious fanaticism under the guise of faith. Invariably such fanatics seize one or two of the ordinances and with a great show of emotion and so-called spiritual action, insist that such ordinances are absolutely essential, while the others are relegated to the nonessential or discarded list. I am indebted to our beloved Brother S. F. Coffman for the following table showing how that the seven ordinances teach a balanced conception of the expression of faith.

1. **Baptism—obedience of faith.**
2. **Communion—object of faith.**
3. **Marriage—culmination of faith.**
4. **Devotional Covering—glory of faith.**
5. **Feet washing—fellowship of faith.**
6. **Anointing with Oil—beauty of faith.**
7. **Holy Kiss—holiness of faith.**

Again we may be reminded of the seriousness of taking one of these ordinances away from our practical and worshipful Christian experience. Just which one could we take away and still be safe in our conceptions of the Christian faith, let alone considering the dangers of lessening and injuring our testimony? For illustration let us take away the ordinance of the Devotional Covering for Christian women. For the results of such discarding of a sacred provision we need only observe modern women in their dress and listen to the expression of their attitudes towards men and the various issues of the day to recognize one of the disasters that has come over the human race in these last days. It is nothing short of hypocrisy to keep saying that we have fellowship with the Lord and that our sins are forgiven when we refuse to accept God's order as a testimony of such fellowship. The Scriptures have warned many times in many ages against saying "Lord, Lord," and continually disobeying Him. Jesus is very emphatic in His

Sermon on the Mount when He declares, "Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." It surely does not need to be argued that the ordinances are the will of the Father. Since they are His will, let us as believers with such abundant provision for our fellowship and testimony take full advantage of them, for the ordinances do

V. Provide a Balanced Christian Testimony.

As there is great need of level-headedness in all human relations and especially in times of crises, there is certainly great need for level, well-balanced testimony on the part of the Christian Church. Inconsistency is one of the most used weapons against the Church, and, sad to say, the accusation is too often true. The ordinances are given to the believer so that he may give the testimony wherever he goes that his consistency in faith will be a proved fact in his testimony. How foolish it is to say that one believes in the ordinance of Marriage and then divorce one companion for the sake of marrying another. Such an act is simply a denial of the ordinance and the outward proof of a desire to flout God's provision for the sake of satisfying the lust of the flesh. It is equally

foolish to present oneself to the Communion table and in partaking of the broken emblems to say to the world we have renounced every one and everything for the sake of the crucified Christ, and then go out into some worldly fellowship of business or pleasure where neither the crucified nor the risen Christ is known. If the believer wishes to give a balanced, spiritual testimony wherever he goes and in all circumstances, the seven ordinances, faithfully observed, are the answer to his heart's desire. They have been given for the purpose of testimony that men may know that believers belong to the heavenly kingdom and are separated from the world. May we close this study with another table that will encourage us to be faithful in a full testimony for our Lord.

1. **Baptism—obedience.**
 2. **Communion—spiritual fellowship.**
 3. **Marriage—pure human fellowship.**
 4. **Devotional Covering—God ordered worship.**
 5. **Feet Washing—separation from the world.**
 6. **Anointing with Oil—dependent faith.**
 7. **Holy Kiss—peace in the brotherhood.**
- Breslau, Ontario.

BLESSINGS OF THE LIFE CONFORMED TO CHRIST

By Anna Mumaw

The definition of conform is "To make like"; "bring into harmony with." The Word of God puts man into two classes, the righteous and unrighteous. We have one master, either Christ or Satan. Our lives will reflect that we have been with one or the other, we are either being fashioned after Christ or the Prince of this world. God has given a law of separation that we cannot change. It is our privilege to choose our ideal or the one whom we wish to follow and with whose life we wish to blend our life.

There are many blessings promised to the life which is conformed to Christ, the life in harmony with the life of Christ and fashioned after Him. But, how may we attain this Christlikeness? Paul says, "Let this mind be in you, which was also in Christ Jesus," and "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." In this we have two things, the mind of Christ and the will of God. A mind conformed to this world, centered on the things of this world, cannot know the full will of God. Just as we learn to know the mind of our friends, learn to know what they think even before they say it, and even begin to think as they do after a time of intimate friendship, so we can renew our minds, bringing into harmony with the mind of Christ by an intimate friendship and fellowship with Him.

To see the blessings which may be had from the life conformed to Christ rather than the world we must look at the contrast. The life conformed to the world is manifested in disobedience to God, pride, impurity, covetousness, ambition, intemperance, unbecoming fashions in dress, worldly amusements,

irreverence, dishonesty, carnal strife, and many other ways, while the life truly conformed to Christ will be manifested in obedience to God, godliness, self-sacrifice, temperance, modest apparel, integrity, the joy of the Lord, peace, reverence, and many other ways which reveal the character of Christ.

The conformed life is a blessing to others. Christ who was "in the form of God, . . . took upon him the form of a servant, . . . found in fashion as a man, humbled himself, and became obedient unto death." Even as Christ, though amongst an unbelieving people kept Himself in such close communion with God, kept Himself from the defilement of the world so we, Paul says, should be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Is not this world looking for lights? Some one to help and show the way to a better world? Truly the life that is most closely associated with the Great Light will reflect the most light and have a greater drawing power to those of the world. His self-sacrificing service to others will also become a part of the life that is in the will of God. "He who has the mind of Christ will have a world-wide love for humanity." What a blessing to the world they are who truly shine, going about in service to others, yet keep themselves unspotted from the world!

The conformed life also has great blessings for the person who lives it. The world may enjoy the pleasures of sin for a season, but in Christ we can have joy unspeakable, exceeding joy, a joy that is full, a joy that will last even till our course is finished. The world has no joy to offer at the close of life. Christ also offers peace. "My peace I give unto you." The world knows not this peace. It

is a restless throng, seeking for something, it knows not what. Other dissatisfied and restless souls are those who want to live for God and yet want to keep in touch with the world. These, I believe, are like those in Jeremiah's time who cried, "Peace, peace, when there is no peace." "God was in Christ, reconciling the world to himself, thus making peace." So we must be fully reconciled to Christ, for there can be no real peace where there is no real harmony. Isaiah gives us a key by which we may enter into this peace: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

In Him we have a Comforter in time of trial. In Him we have a Guide. In fact, in Him we have a satisfaction for every longing of the soul.

The conformed life anticipates future blessings. Except a life be in fellowship with Christ here he cannot enjoy the life beyond for Christ will be there. If we cannot enjoy the things of Christ here how can we enjoy them over there? Heaven is a prepared place for a prepared people. We will need to be clothed with humility, a heart that is cleansed and pure, that is full of reverence to God, a life that is hid with Christ in God, that we may enter into life eternal. Enoch (though in the midst of sin and wickedness) walked with God, and God took him. What greater blessing could we desire than a blissful eternity with Christ?

THE FULFILLMENT OF OLD TESTAMENT PROPHECY IN MATTHEW'S GOSPEL

By L. S. Weber

The apparent purpose of Matthew in his records is to present Jesus Christ of Nazareth as the Messiah pictured and promised in the Old Testament. According to the first verse of the Gospel he aims to present Christ as the Messianic King, the "Son of David," who was to receive an everlasting kingdom. "I will establish the throne of his kingdom for ever" (II Sam. 7:13, 16). He was also to become the Messianic Savior, the "Son of Abraham," through whom "shall all families of the earth be blessed" (Gen. 12:3c). In harmony with this purpose Matthew traces the genealogy of Christ from Abraham, the father of the Jews, through the royal line of David, Israel's ideal for a king. In this article we wish to notice the fulfillment of the Old Testament prophecies as Matthew applies them to our Royal Savior.

I. The Messiah's Birth and Infancy

The birth of Christ according to Isaiah 7:14 was to be a virgin birth, and His coming in the flesh was to be the incarnation of God Himself. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Our Evangelist notes that this is a description of the coming of Christ, and gives the interpretation of the Hebrew name to be "God with us" (chap. 1:23).

We are reminded in chapter 2:5, 6 that Micah had prophesied the exact place of Jesus' birth to be Bethlehem. "But thou, Bethlehem Ephratah, though thou be little among the thousands [towns and cities] of

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

"All you need in life, in death, in all eternity, is to be found in Him."

"Earthly pleasures vainly call me;
I would be like Jesus;
Nothing worldly shall enthrall me;
I would be like Jesus."

"He has broken every fetter;
I would be like Jesus;
That my soul may serve Him better,
I would be like Jesus."

"All the way from earth to Glory,
I would be like Jesus;
Telling o'er and o'er the story,
I would be like Jesus."

"That in Heaven He may meet me,
I would be like Jesus;
That His words, 'Well done,' may greet me,
I would be like Jesus."

"Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus all day long!
I would be like Jesus."
Scottdale, Pa.

Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Mic. 5:2). The flight into and return from Egypt is recorded in chap. 2:15 to be a fulfillment of the words of Hosea 11:1: "I . . . called my son out of Egypt." He also shows that the weeping of the mothers for their massacred children (chap. 2:18) was foretold in Jer. 31:15: "Rahel weeping for her children refused to be comforted for her children, because they were not."

II. The Messiah's Herald

The King with an everlasting throne needed a herald to announce His approach. In the ministry of John the Baptist as indicated in chap. 3:3, Matthew saw the fulfillment of Isaiah's prophecy, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord" (Isa. 40:3). A little later in chap. 11:10 he tells of the reference of Christ to Mal. 3:1, "Behold, I will send my messenger, and he shall prepare the way before me," when the Master was giving His sincere tribute to John as "a prophet and more than a prophet." In chaps. 11:14 and 17:10-13 Jesus shows that John had fulfilled the prophecy in Mal. 4:5 where it states that God would send Elijah. Jesus said, "But I say unto you, That Elias is come already, and they knew him not" (chap. 17:12).

III. The Messiah's Teachings

Matthew calls our attention to the fact that the prophet Isaiah (Isa. 9:1, 2) localizes at least part of Christ's teaching ministry in

Galilee. "The land of Zebulun and the land of Naphtali . . . by the way of the sea, beyond Jordan, in Galilee of the nations."

In the "Manifesto of the Kingdom" (chaps. 5-7) Matthew demonstrates from Jesus' own teaching that the King is going to set up the kingdom upon the basic principles of the Mosaic Law. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (chap. 5:17). Jesus was to transfer the emphasis from the letter of the Law to the spirit of it. In chap. 5:21-44 Jesus gave His new spiritual interpretation upon a number of laws from Exodus, Leviticus, Numbers, and Deuteronomy, on such subjects as murder and hatred, adultery and impurity, divorce, swearing of oaths, revenge, and love to enemies. In chap. 15:7-9 Jesus shows that the hypocrisy of the scribes and Pharisees had been predicted in Isa. 29:13: "This people draw near me with their mouth, . . . but have removed their heart far from me."

Matthew calls our attention in chap. 13:13-15, 34, 35 to the fact that the method of teaching by parables was in accord with two Old Testament utterances. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not" (Isa. 6:9). "I will open my mouth in a parable: I will utter dark sayings of old" (Psa. 78:2).

The result of the teaching of Christ is indicated by our Evangelist as being that of divisions and conflicts in families, (chap. 10:35). This had been predicted clearly by the prophet Micah in Micah 7:6: "For the son dishonoureth the father, the daughter riseth up against her mother, . . . a man's enemies are the men of his own house."

IV. The Purposes of the Messiah's Ministry

A few prophetic references are presented by Matthew to show that the ministry of Christ was fulfilling the Old Testament requirements. Isa. 53:4 says, "Surely he hath borne our griefs, and carried our sorrows," and in Matt. 8:16, 17 it is stated that Jesus healed all that were sick that the words of Isaiah might be fulfilled. He was promised and realized as the Healer. Again Matt. 9:13 declares that Christ was to call sinners to repentance. This was predicted already in the prophecy of Hosea in Hosea 6:6: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Matt. 12:17-21 shows that Christ was to be not only a King but also a chosen servant. The Evangelist quotes several verses from Isa. 42:1-3 to show the tasks of the Servant. He was God's Servant, upheld by God, God's elect, God's delight, led by God's Spirit, a justifier of the Gentiles, etc. In both passages the Servant also becomes the King who shall judge the earth. He was the "son of Abraham and the son of David."

V. The Messiah's Relation to the Jewish Nation

A number of prophecies are recalled by Matthew to show that the triumphal entry into Jerusalem was in harmony with prophecy. In chap. 21:4, 5 Christ is hailed as the "son of David." He rides upon the foal of an ass, (not a horse) a sign of a peaceful King.

The main quotation in this instance is Zech. 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass." Similar statements are to be found in Isa. 62:11; Psa. 118:25, 26. At the same occasion He received and accepted worship and praise from the children as indicated in chap. 21:16. The writer of the Psalms had foretold this event in the words, "Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies" (Psa. 8:2).

When Jesus visited the Temple during the Passion Week, He found the money-changers in the courts and drove them out. This is recorded in chap. 21:12, 13 and predicted in two places, "Mine house shall be called an house of prayer for all people" (Isa. 56:7) and "Is this house, which is called by my name, become a den of robbers in your eyes" (Jer. 7:11)?

Christ showed the Pharisees that when they rejected Him and His message (chap. 21:42) they were fulfilling Psa. 118:22, 23, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." He teaches here that the rejected One will not always be rejected, but He is coming to the most prominent place in God's own time.

VI. The Messiah's Predictions in Accord with O. T. Prophecy

Christ made a number of definite statements concerning future events. Each one of these is in harmony with the prophets. He refers to Jonah's experience in the belly of the great fish as symbolical of His burial in the earth (chap. 12:39, 40). Incidentally He puts His seal upon the authenticity of the book of Jonah.

Most of Christ's predictions occur in the twenty-fourth chapter of this Gospel. In chap. 24:7 He agrees with Isa. 19:2 and Zech. 14:13 that there will be conflicts between nations and kingdoms, and that there would be pestilences and seismic disturbances. In 24:15 He refers to "the abomination of desolation in the holy place" spoken of in Daniel 9:27. The great unparalleled tribulation mentioned in chap. 24:21 was long before predicted by the Lord through the prophet Daniel in Dan. 12:1. He mentioned His second coming in chaps. 24:29-31 and 26:64. The prophetic references to this event are very numerous, such as Isa. 13:10 concerning disturbance of heavenly bodies and Dan. 7:13 concerning Christ's coming in the clouds of heaven. In His coming again the Messiah is brought into view as the King with power, glory, and justice to adorn Him.

VII. The Messiah's Passion

Matthew connects only a few details of the suffering of the Savior with prophetic utterances. He mentioned the fact twice that thirty pieces of silver were given Judas for the price of the betrayal (chaps. 26:16 and 27:9). This was foretold in Zech. 11:12, 13, "So they weighed for my price thirty pieces of silver: And the Lord said unto me, Cast

it unto the potter: . . . And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." The scattering of the disciples as mentioned in chap. 26:31 was predicted by Zechariah in Zech. 13:7, "Smite the shepherd, and the sheep shall be scattered." The cry of intense anguish of the For-

saken One in chap. 27:46 was prophetically uttered by David in Psa. 22:1, "My God, my God, why hast thou forsaken me?" These few details portray Him to the world as the suffering Savior, the Lamb slain from the foundation of the world.

Cosquin, Argentina, S. A.

THE RAINBOW

"I do set my bow in the cloud."

Had you ever thought, my reader, that the rainbow of promise was equally dependent upon the cloud and the sunshine? and that it spans the vault of the sky and becomes a link between earth and Heaven? Some one has said, "The bow is a type of mercy following upon judgment, a sign of connection between man's sin and God's free and unmerited grace connecting gloomy recollections of the past with bright expectation of the future."

How kind our heavenly Father to cover the sad past occasioned by man's transgression, with the rainbow of His unfailing promise! The Lord is doing His best to make atonement for the failures and sins of the human race, yet how stupidly slow we are to understand His providences and love! There are promises in the Word that we have read time and again, but we have received no more benefit from them than if they had never been read. There is one alone, "My grace is sufficient for thee," which, if believed and trusted, would line the galling yoke of service from a sense of duty with a love that would count it a privilege to do the most humble service for

the Master who bears the heavier end of the yoke.

A man was riding home after a heavy day's work. He felt weary and depressed when swiftly, suddenly, as a lightning flash came, "My grace is sufficient for thee." He said, "I should think it is, Lord," and burst out laughing. He said he had never understood what the laughter of Abraham was until then. It seemed to make unbelief absurd. It was as if some little fish, being thirsty, was troubled about drinking the river dry; and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." "Or," said he, "it seems like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine, and Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Or imagine a man away up on yonder mountain saying to himself: 'I fear I shall exhaust all the oxygen in the atmosphere.' But the earth would say: 'Breathe away, O man, and fill thy lungs; my atmosphere is sufficient for thee.'" Then he exhorts us to be great believers, saying, "Little faith would bring us to Heaven, but great faith would bring Heaven to us."

It seems to be one of the enemy's chief tactics, when he cannot get souls to commit overt sin, to play upon their spirits causing them to grow despondent and inject the feeling that, after all, the Christian life is one beset with things hard to bear. Just at the time when Jacob thought the last ray of hope had vanished and he exclaimed, "All these things are against me!" God through Joseph was working to give the old man one of the happiest surprises of his life. Joseph told his brethren to tell his father of all his glory in Egypt and to hasten and bring his father down to him. When they broke the glad news that Joseph still lived and had sent for him, it is said that the old man's heart fainted, but after a convincing recital of the facts, he said, "It is enough."

Can we not get a lesson from this mysterious, providential dealing with Jacob? Have there not been times in your life when it seemed that the cogs in your wheel of daily duties were clogged; when nothing seemed to go right and your strength was tested to the utmost? You really felt like Jacob, that, "All these things are against me," and the devil would suggest that you had as well give up the fight and cease the struggle. But then we may ask, what would be gained if we would surrender to the enemy of our souls? Does he promise anything better? Nay, but at this juncture we may put him to flight by reminding him of Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This, if believed

(Continued on page 249)



"AWAKE MY SOUL"

Asleep? Nay, surely not asleep!
Oh let not that word e'er be said
Of me; while scores of souls are led
In trespasses and sins so deep
That human efforts only fail
Against sin's power to prevail.

Asleep? Nay, surely not asleep!
While in my ears there rings the cry
Of those who perish; those who die—
That cry which made my Lord to weep!
Are my eyes blinded to their fate?
Oh, wake me up, ere it's too late!

Asleep? Nay, surely not asleep!
While in God's Word I find my call:
"Come, follow Me—forsaking all—"
Oh, grant, dear Lord, that I may reap
Some precious souls for whom Thy heart
In love, and mercy great, did start.

Awake? Ah, yes, fore'er awake!
Forever list'ning for my Lord—
Quick to obey His smallest Word—
A heart like His, to burn and ache
For lost ones out in sin's dark night—
And strive to bring them to the Light.

My heart's desire, oh, Lord, is this—
To be alert to hear Thy call;
To point lost souls to Heaven's bliss—
Only content in yielding ALL.

—Ella C. Wheeler.

Educational

ART THAT WAS PRACTICED IN EGYPT FOR FOUR THOUSAND YEARS

By Anis Charles Haddad

This article supplements the Sunday-school lesson for August 1, "God Leads a People."

The ancient Egyptian practice of preserving the bodies of the dead has excited the wonder of mankind for many ages. It has aroused the curiosity of those who have visited or read about Egypt ever since the time of the first tourist to put on record his impressions of Egypt and its strange customs about twenty-four centuries ago. Nothing excited his amazement more than the information he gathered with reference to mummies and the methods of the embalmer's art.

To the Egyptians of sixty centuries or more ago came the first glimmer of the idea of immortality when they found that bodies buried in the dry sand of the desert remained partially preserved for a long time. During thirty or forty centuries they worked to insure this preservation through mummification, hoping thus to solve the problem of eternal life.

It is, however, with feelings other than those of mere curiosity that we must contemplate the practice of an art which had made it possible for us to gaze upon the actual faces of the men and women who dominated the civilized world thirty centuries or more ago. But the study of this strange practice reveals much more wonderful results than the sentimental interest of seeing these mighty rulers of antiquity and experiencing the feeling of the reality of ancient history. The invention of embalming was very intimately connected with the development of the essential arts and crafts of civilization and of many of man's deepest beliefs. It was also responsible for creating the literary symbols that give expression to such aspirations as "this corruptible shall put on incorruption, and this mortal shall put on immortality." Among the ancient Egyptians the first glimmering of the idea of immortality was suggested by the possibility of rendering the corpse incorruptible.

The carpenter's craft was originally devised for the purpose of making coffins for the dead, and it was intimately related to the invention of mummification in Egypt. The art of working stone, not merely making rock-cut chambers but also shaping stone for building, was also prompted by the same desire. It is no exaggeration to say that the craft of the stonemason and the art of architecture are both due to the attempt to preserve and protect the bodies of the dead more effectually. So also portrait statuary developed from the need to preserve an image of the dead when it was re-

alized that the mummy itself lost its semblance to the deceased, as he was during life.

There may be some of the readers who do not know what "mummies" are. I will briefly describe them. They are human bodies embalmed by the ancient Egyptians so as to prevent them from decaying. Clinging to the cherished doctrine of metempsychosis, the immortal part on quitting its earthly tenement was supposed to become a wandering migratory spirit. The Egyptians believed that if the body decayed, the soul would lose its place in the regions of happiness, and for a period of three thousand years, would have to pass through all forms of living creatures until it came again into a human figure!

It was the very essence of this faith to inculcate a pious regard for the security and preservation of the dead. The whole mountainside of the Valley of the Kings at Thebes is one vast Necropolis. The open doors of tombs are seen in long ranges and at different elevations, and on the plain, large pits have been opened, in which were found a thousand mummies at a time! For many years the Egyptians were in the habit of rifling the tombs to sell the mummies to travelers. Thousands have been torn from the places where reverent hands had laid them, and the

bones met the travelers at every step. The Egyptians used the mummy cases for firewood, the bituminous matters used in the embalment being well adapted to ignition. An epicurean traveler cooked his breakfast with the coffin of a king. Notwithstanding the depredations that have been committed, the mummies that have been taken away and scattered all over the world, those that have been burnt, others that now remain in fragments around the tombs, the numbers yet undisturbed are no doubt infinitely greater. The practice of embalming is known to have existed from the earliest periods recorded in the history of Egypt, and by a rough computation founded upon the age, the population of the city and the average duration of human life, it is supposed that there were from eight to ten millions of mummied bodies on the vast Necropolis of Thebes.

We are told that there were three modes of embalming; one which occupied seventy days; another, a much less time; and another, a very common kind.

The earliest records we have of embalming are not, however, in the writings of the first traveler, but in the Bible, where we read that "Jacob was embalmed." No doubt his body was embalmed in the best way! Hence we read that the Egyptians mourned for him seventy days, that is, during the whole time that his body was being embalmed. We read also that they "fulfilled forty days for him." Now we are told that thirty days only were employed in the preparatory process of embalming, so that it is clear ten days' greater care was bestowed upon Jacob's body than usual!

The relatives of the deceased having made their choice and agreed on the terms, the embalmers began their work, proceeding in the following manner when they had to embalm a body in the most expensive style.

From the earliest times it was the custom to remove from the body most of its organs, so as to facilitate its successful preservation. But the heart and kidneys were so important that the embalmer aimed at leaving them in their place in the body. Of the organs that were removed, four were regarded as specially important, and after being carefully embalmed they were placed in four jars which were put in the tomb with the mummy, sometimes in a special case. These four sets of organs—liver, lungs, stomach, and intestines, respectively, were placed under the protection of the four sons of the god Horus. With a crooked piece of iron they drew out the brain through the nostrils, and then poured in some mixture of drugs, aromatics and astringents. In the next place they made an incision in the side with a piece of basalt, or possibly flint, and took all the intestines, which they cleaned and drenched with palm wine and afterwards with pounded aromatics. Finally after filling the cavities of the body with pure myrrh pounded, with cassia and other aromatics, except frankincense, they sewed the incision up. The body was



Caskets to Preserve Poor Human Clay

then placed in nitre for seventy days, but not more, for this was the prescribed time. When the seventy days were over, they washed the body and wrapped it all over with strips of linen, smearing them with gum, which the Egyptians generally used instead of glue. The relatives on receiving the body had a

wooden case made, resembling the human form, and in this they placed the body and deposited in a tomb in the form of a chamber. The case containing the body was set upright against the wall.

Jerusalem, Palestine.

HISTORY OF ZION MENNONITE CHURCH, HUBBARD, OREGON

By Lois Yoder

This sketch is of special interest to our readers just now because it gives a history of one of the Mennonite churches in the vicinity of Turner, Oregon, where the Mennonite General Conference is scheduled to be held from August 23 to 26. A Young People's Institute is announced to be held at the Zion Church August 20 and 21.

I. Early Church History

Before the Zion Church organization was effected, Sunday school was held in a dwelling house about four miles east of Hubbard, Oregon. George Hostetler was superintendent, and he also preached. Services were also held in the homes of John Elias and others before a church was built. On June 19, 1893, Bishop Joseph Schlegel, of Milford, Nebraska, and Jacob Roth, a minister from Thurman, Colorado, organized a church in the Rockhill Methodist Church with a membership of 36. At this time five were received by water baptism. Daniel J. Kropf was ordained minister and Amos P. Troyer was ordained deacon, June 18, 1893. Two years later, in 1895, A. P. Troyer was advanced to the ministry, thence to a bishop. In a short time the membership had increased to seventy. English preaching was begun at funerals, and after a while services were equally divided between German and English. There were thirty-nine charter members. A number of families moved from Missouri and Arkansas. Some of the earliest church members were John Elias and family, George Hostetler and family, Christian Roth and family, John Kropf and family, Daniel Kropf and family, Israel Yoder and family, Levi King and family, Emanuel Kenagy and family, A. P. Troyer and family, and Daniel Erb and family.

In 1911 between twenty and thirty members moved away and located at Harrisburg, Oregon, because of a difference of opinion as to church discipline and the method of administering it. These have organized under the Conservative Amish. The organization of the Bethel Congregation reduced the membership of the Zion congregation about twenty-five.

In 1894, a small church, 24 by 36 feet, costing about \$180.00, was built by the congregation five miles east of Woodburn. Most of the work in connection with the building was donated. In 1895, a small anteroom was built to the main church building. On account of not being able to secure a suitable graveyard and having bad roads in that section, this building, known as the Fir Grove Church, was sold for \$98. A committee composed of A. Yoder, E. L. Kenagy, and J. C. Hostetler was chosen to select a suitable place for a cemetery. Eight or more meetings were held at which time the proper papers were drawn up. The first person buried in this graveyard was Elmer Kropf, four-year-old son of Daniel Kropf. A church, 36 by 48 feet, was built in 1898. The building committee was E. L.

Kenagy, Abe Yoder, and Daniel Kropf. An addition was built to it in 1910. The first sermon in this church was preached by Jacob Roth of Albany, Oregon. At present there is a basement under the church which is heated with a modern furnace and lighted by electricity. The auditorium now is 36 by 70 feet, with an anteroom measuring 12 by 24 feet. The seating capacity is 500. There also is an automobile shed. On account of the location of the church and the cemetery right by the church, many funerals are held at this place.

On September 1, 1907, Daniel Erb of Albany, Oregon, held communion at the Zion Church.

The Kansas-Nebraska Mennonite Conference held in the Pennsylvania Church, near Newton, Kansas, October 4 and 5, 1900, passed a resolution that the Mennonite churches in Idaho and Oregon were to be admitted to that conference district. Arrangements were made for the new conference by appointing brethren in the western field for different phases of work. David Garber, David Hilty, and J. P. Bontrager were elected as a committee to arrange for a place and time for a conference in the western field. J. P. Bontrager was elected secretary for the Western District for one year.

The Pacific Coast Conference was organized in 1906 and has held annual sessions of Sunday School Conference in connection with the Church Conference. Each congregation elects one delegate. These delegates, with the bishops, ministers, and deacons, constitute the voting body of the conference.

The first session of the Pacific Coast Conference was held in the Antioch Church, near Nampa, Idaho, November 12, 1906. Annual sessions of conference have been held, except in the year 1918, when it was postponed one year on account of the general epidemic of influenza.

One of the earliest Bible Conferences was held at the Zion Meetinghouse in January, 1907. L. J. Miller of Garden City, Missouri, and C. R. Gerig of Albany, Oregon, were the instructors.

The Sunday school and church have grown by gathering in many children from the homes, by others moving in from the East, and by receiving some who were not of Mennonite descent.

II. Early History of the Sunday School

Among the first superintendents of the Sunday school were George Hostetler, Joseph Roth, Joseph Hostetler, and M. H. Hostetler.

The Sunday school numbering twenty-five was conducted in the German language, somewhat after the order of the day school. A class stood up in front and the superintendent pronounced German words to them to be spelled. Through the efforts of M. H. Hostetler and others, the English language was introduced, and at present there is only one German class for the aged ones. The Sunday school has grown until the enrollment has reached 360. The average attendance is about 270. The primary classes of the Sunday school are conducted in the basement, and the adult classes are conducted in the main auditorium.

The Sunday school is using the literature published by the Mennonite Publishing House, Scottdale, Pa. Each year the Sunday school gives quarters to the children to be invested by them, and the proceeds or part thereof are turned into some channel of mission work.

The following are some of the early organizations and reorganizations of the Sunday School officers. M. H. Hostetler was chosen superintendent, and Enos Hostetler was elected assistant on Sunday, May 8, 1905.

Sunday school at Zion was reorganized on Sunday, April 7, 1907. Daniel Roth was chosen superintendent and Moses Hostetler, assistant.

On Sunday, January 12, 1908 the Sunday school was reorganized. M. H. Hostetler was chosen superintendent and R. D. Miller, assistant.

Sunday school was reorganized Sunday, January 11, 1909. M. H. Hostetler was elected superintendent; S. G. Hostetler, assistant. Mollie King and Edwin Hooley, choristers.

The two Amish Mennonite congregations organized a Sunday school conference in 1904 which was held annually, alternating between Zion and Fairview.

The second Pacific Coast Sunday school conference was held near Albany, Oregon, June 21 and 22, 1907. Devotion was conducted by Daniel Roth, and A. P. Troyer was chosen moderator; Daniel Roth was chosen assistant.

A Sunday school field worker is appointed annually, whose duty it is to keep in touch with all the Sunday schools in the district through correspondence or through visitation, to give aid in the solution of Sunday-school problems, and to assist in organizing new schools. J. P. Bontrager, S. G. Shetler, and N. A. Lind have served as field workers. At present Milton Martin of Albany, Oregon is Sunday school field worker.

At different times a teacher's meeting was held at Zion but since 1928 there has been a regular teacher's meeting. The meetings are held at the church each Sunday morning before Sunday school. A quarterly meeting of all the Sunday school officers and workers is held at the close of each quarter. At this meeting the leader of the teacher's meeting is chosen and the problems of the different departments are discussed. A. D. Erb was the first leader of the teacher's meeting. The teacher's meeting was organized by superintendents, R. S. Troyer, now of Hesston, Kansas, and Chester Kauffman, of Hubbard, Oregon.

Another activity of the Sunday school is the work of the library, which was begun a-

bout 1920. A committee was chosen by the ministry to have charge of the library. Among members of the first committee were D. B. Kauffman, chairman; A. D. Erb, S. E. Roth, and Levi Sharp. In 1930 the committee was reorganized and enlarged to a committee of seven: C. G. Yoder, chairman; Paul E. Yoder, secretary; Noah J. Roth, treasurer; other members were, A. P. Troyer, E. Z. Yoder, C. I. Kropf, and S. E. Roth. At this time the library was indexed with the card index system. The financial support is secured through the birthday offering. There are about 280 volumes. Some of the books are secured through donation.

III. Ministers and Deacons

The first minister to be ordained was Daniel J. Kropf. He was born at Baden, Ontario, March 3, 1861; and died at Harrisburg, Oregon, March 12, 1927. He was 66 years of age at the time of his death. His wife was Anna Hostetler before her marriage. At the age of five he with his parents moved to Missouri. He was baptized in Cass County, Missouri, by Bishop Jacob C. Kenagy in 1897. In 1880 he moved to Hubbard, Oregon. He united with the Amish Mennonite Church. He was ordained to the ministry at the Zion Church near Hubbard, Oregon, June 18, 1893, by Bishop Joseph Schlegel. In 1911 he moved to Harrisburg, where he was ordained bishop in 1914.

Amos P. Troyer was born in Wayne County, Ohio, December 12, 1856, and was baptized in Cass County, Missouri, in 1877 by Bishop Jacob C. Kenagy. He was ordained deacon June 18, 1893. In 1895 he was ordained to the ministry and later ordained bishop near Hubbard, Oregon. He died Oct. 23, 1935.

Daniel Roth was born April 30, 1868, in Glendale, Iowa, and died near Woodburn, Oregon, October 14, 1923, at the age of 55 years. He moved to Stuttgart, Arkansas, in October, 1882, where he was baptized at the age of 15 years, in 1883. He moved to Woodburn, Oregon, in 1890 where he resided until his death. He was married to Amanda Kauffman in 1900. He was ordained to the office of deacon December 25, 1900. This office he administered until a lingering sickness disabled him.

Edward Z. Yoder was born near West Liberty, Ohio, July 6, 1881. He was baptized in Spring Valley Church, near Kenmare, North Dakota, July, 1909. He was ordained minister at the Zion Church, August 27, 1911, by Bishop A. P. Troyer. In 1909 he was married to Alice P. Troyer.

Levi J. Yoder was born in Holmes County, Millersburg, Ohio, February 6, 1844, and died January 24, 1934, at Halsey, Oregon, at the age of 90 years. He was baptized in the Mennonite Church in Holmes County, Ohio, by Levi Miller in 1862 at the age of 18 years. He moved to Oregon in 1879, 55 years ago. In 1865 he was married to Mary Mishler. In 1893 he was ordained deacon at Eugene, Oregon, by Bishop Joseph Schlegel, and two years later was ordained to the ministry. He was accepted as minister at Zion in 1924.

Daniel B. Kauffman was born November 28, 1875 in Logan County, Ohio, and died

near Hubbard, Oregon, December 19, 1928, at the age of 55 years. At the age of ten he moved to Cass County, Missouri, where he was baptized in 1891. On December 25, 1898 he was married to Mattie Sharp. In 1899 they moved to North Dakota in a wagon, where they resided until 1919. In 1919 they located near Hubbard, Oregon. He was ordained a minister November 4, 1904, near Baden, North Dakota, by Bishop S. G. Lapp.

Clarence I. Kropf was born November 24, 1885. He was baptized in 1904 near Hubbard, Oregon. He was ordained deacon at Zion Church by Bishop A. P. Troyer, July 1, 1923. He married Mary Miller. He was ordained bishop July 7, 1935.

IV. Organizations and Special Meetings

The first Young People's Meeting (Armistice Day Meeting) was held at the Zion Mennonite Church, November 11, 1925. The following is a brief report of the first meeting: Allan Good, Harold Lehman, chairmen; Ezra Widmer, Emma Rogie, choristers; Marcus Lind, Viola Wenger, secretaries. Address of welcome and devotion was given by A. P. Troyer who also discussed the purpose of the meeting. Among the subjects discussed dur-



Zion Mennonite Church, Hubbard, Oregon

ing the day was the subject of Peace. A secretary is elected to serve a term of three years. Delegates from each of the churches in Oregon meet and make the programs.

The first Mission Meeting was held at the Zion A. M. Church, near Hubbard, Oregon, January 13, 1911. The following is a brief report of the first meeting: moderators, J. P. Bontrager, E. Z. Yoder; choristers, M. H. Hostetler, S. G. Hostetler; secretaries, S. E. Roth, A. D. Erb. The following subjects were considered: Sermon on Missions, Mission Work Commanded, Who Shall Do Mission Work, What Are the Greatest Missionary Powers in the Earth Today, and the Need of Mission Work.

The first Ministerial Meeting was held at the Zion Church near Hubbard, Oregon, January 14, 1928. The following is a brief report of this meeting: moderators, H. A. Wolfer, G. S. Shenk; secretaries, D. F. Shank, Charles Swartzentruber. Topics discussed during the meeting were: A Message to the Ministry, Their Call, Doing the Work of an Evangelist, Feeding the Flock, Shepherding the Flock.

The children's meeting was started in 1911 by Edward Z. Yoder, who was also the first leader. This meeting is held each Sunday

evening in the main auditorium. Edward Z. Yoder was leader for nineteen years, then Loney Yoder was leader for one year, Chris Yoder for three years, and Albert Hershberger for one year. Each year a missionary meeting was held the third Sunday evening of July. The entire evening was given to the children. Since 1931 this meeting has been held on Missionary Day on the first Sunday in November. At this time the children bring their earnings from their quarters. Each Sunday evening previous to Thanksgiving the children have a mail box where each child deposits a letter telling what he is thankful for. These are read before the entire audience. Another service that the children always enjoy is the bringing of flowers and sending them out to the sick and aged.

In 1923, approximately, a junior meeting was begun. At the end of each month a committee of one girl and one boy is elected by the Juniors to make the programs for the following month. They also have a chorus which gives a program each Christmas night conjointly with the adult chorus, which is also a congregational activity.

The first general leader of the young people's meeting was M. H. Hostetler. The general leader has charge of all the Sunday evening meetings. He is elected each year by the congregation. Each month a young people's meeting leader is elected to form and render the program. The Young People's Bible Meeting Topic Booklet, published in Scottsdale, Pa., is used in arranging the programs. Previous to the organization of a young people's meeting, Bible meetings were held on Sunday evening.

The organization of the sewing circle took place in 1919, approximately. Alice Yoder was the first president. Much sewing is done for the poor and needy in the community. Each year a large shipment of clothing, new and used, and fruit is sent to the needy in Canada.

In 1924 services were started at the State Training School for Boys, which had been erected the year previous. These services were held the third Sunday of each month until 1933 when it was necessary to relinquish alternating months which were filled by another denomination. Each year during the Christmas holidays the chorus gives a Christmas (musical) program at the school.

In 1923 services were started at the Multnomah County Old People's Home. Services are held the first Sunday of each month. Several years later services were also given at the County Tuberculosis Asylum at the same place. These are the only religious services conducted at the asylum. Each year the Christmas program is given by the chorus at this place. This work is in charge of C. I. Kropf.

At the regular session of the Pacific Coast Conference, held at Nampa, Idaho, November 9, 10, 1917, a school committee, composed of S. Honderich, G. B. Hilty, J. P. Bontrager, and C. R. Widmer, was appointed. The purpose of having this committee was to try to establish a church school on the Coast.

At the session of conference, held at Creston, Montana, in 1919, the committee reported

that nothing definite was done, but that a six weeks' Bible Normal was under consideration. Since this did not mature, steps were taken at the regular session at conference, held at the Hopewell Church, near Hubbard, Oregon, June 28-29, 1920, to arrange for a six weeks Bible School. The former school committee was retained and S. G. Shetler selected as an additional member of the committee.

The school committee favored a local Bible Normal to be located in Oregon on account of the possibility of having a Bible School in that state. S. G. Shetler and C. R. Widmer were authorized to act for the school committee. At the suggestion of the school committee, the Albany and Hopewell congregations each selected one member of the Bible school committee. An invitation was sent to the Amish Mennonite congregations, also each to elect or appoint one member of said committee. This invitation was accepted and acted upon. The Bible School committee was composed of D. B. Kauffman, Zion, chairman; S. G. Shetler, secretary; C. R. Widmer, treasurer; F. J. Gingerich, Bethel; D. F. Shenk, Hopewell; C. R. Gerig, Fairview; N. A. Lind, Albany.

A faculty composed of S. G. Shetler, principal, F. J. Gingerich, and M. H. Hostetler was selected. This faculty arranged a course of study as outlined by the Bible school committee. For convenience of students, it was decided to hold half of the school session at 13, 1920, and the other half at the Albany Church, the Hopewell Church, beginning December

The attendance reached a total of 115. Credit was given for work satisfactorily covered. Tuition was paid by all who felt themselves able to do so. A few were admitted free. After all expenses had been paid out of the tuition, the remainder was divided among the faculty according to the amount of work done by each. None of the faculty received a regular salary for teaching.

A missionary conference was held at the Hopewell Church, January 2, 1921, under the auspices of the Bible School. Both meetings were well attended by the public.

The second term of Bible School was held, beginning December 3, 1923, with N. E. Miller, principal; S. E. Allgyer, assistant and evangelist; M. H. Hostetler, music instructor. Three weeks of the term was held at the Hopewell Church and three weeks at the Albany Church. The total enrollment was fifty-four.

The next term of the Pacific Coast Bible school of the Mennonite Church was held at Zion Church near Hubbard, Oregon. Registration was November 30, 1925, continuing six weeks. The total enrollment was forty-one students. Work done was recognized by Hesston Bible school. Bishop Samuel Honderich, Filer, Idaho, was principal while Viola Wenger of Portland Mission was assistant instructor, and M. H. Hostetler, Hubbard, Oregon, was in charge of the music. The school was financed by free-will offerings.

The second six weeks term of the Pacific Coast Bible school was held at the Zion Church which began December 6, 1926. The school was under the same faculty as the previous year. For the benefit of both old and new students the first and second years'

work was given. After the six weeks' work was completed, two weeks' instruction was given at Nampa, Idaho. Free-will offerings were again taken to defray expenses.

The third six weeks term of the Pacific Coast Bible School was held at the Zion Church near Hubbard, Oregon, beginning

January 2, 1928, continuing until February 10. Then it was held at Nampa, Idaho from February 13 to 26. The faculty was composed of Brethren Samuel Honderich of Filer, Idaho, and Milo Stutzman of Canada, and Viola Wenger. A three-year course was given.

Hubbard, Oreg.

THE STORY OF PRINTING

II. Ink

By Ellrose D. Zook

Ink is that substance used for producing graphic tracings, inscriptions, or impressions on paper or some similar material. The term includes two distinct kinds of coloring matter; the one is a fluid having the nature of a dye, known as writing ink, and prepared for use with a pen or brush. The other is a glutinous adhesive mass having the nature of paint and is used for transferring impressions from types, engraved plates, and similar surfaces. This article is mainly concerned with the manufacture, kinds, and modern usage of this latter kind of ink, known as printing ink.

Although the discussion of the origin and usages of printing ink may seem less inspiring than some other subject, yet to ink we owe much. It furnishes effect to our works. With its bright colors it catches the eye. It draws us to the message which it wishes to convey. Ink, though the humbler factor in all forms of publicity, is nevertheless the foundation. If it should fade from our books and ledgers, civilization would soon be plunged into ignorance and chaos.

The discovery and making of ink followed the invention of writing. As early as 2500 B. C. the ancient Egyptians prepared and used inks for writing their manuscripts. Antique ink was made from a variety of dyes and pigmentary colors, which were also employed in the ancient art of dyeing—an art in which the Egyptians excelled. The invention of ink in China is ascribed to Tien-Tcheu who lived about 2600 B. C. About the same time the Chinese invented an ink called Stick Ink prepared from vegetable charcoal, glue, etc. About 1200 B. C. the Chinese perfected a method of making India ink for blackening the surface of raised hieroglyphics. This ink was made from a soot produced by smoke of pine and the oil in lamps, mixed with a gelatin produced from asses' skins, and a musk to modify the odor of the oil. About 500 A. D. the first great improvements were made in inks, along with the invention of printing from wood blocks. The oldest known printed book made by this method was found in China and was dated 868 A. D. The Arabians manufactured ink from lampblack made by the burning of oil, tar, or rosin, which was then mixed with gum and honey. Afterwards it was pressed into small cakes, to which water could be added when it was to be used. Sepia, the black pigment secreted by the cuttle fish, was used as an ink by the Romans. Theophilus of the eleventh century describes an iron gall ink prepared from iron salt and tannin. Roman copyists wrote their church rituals with an ink made of red ochre (earth). Most of these early inks were made

from charcoal or soot mixed with gum, glue, or varnish.

In 1400 printing with wood blocks and movable types required an ink different from that of a writing fluid. About the middle of this century Europe began to use ink in wood block printing. Gutenberg was more or less instrumental in promoting the use of linseed oil and lampblack for making printing inks. Each printer had to make his own ink in his crude way. The Ripoli Press, a printshop in 1481, used the following ingredients for the making of ink: linseed oil, turpentine, pitch, maccassite, vermilion, rosin, varnish, nutgalls, vitriol, shellac. It is interesting to note the following complaints of an English authority in 1683 about the ink used then: "The use of trane oil caused the ink to offset on the sheets; too much rosin made the ink turn yellow; the linseed oil was not sufficiently burned; black pigment was spoiled by burning with linseed oil instead of grinding it into the oil afterwards; the ink was gray because not enough black pigment was used in the ink." Printers then did not have modern printing equipment and ink companies which specialize in making printers' inks.

It is remarkable, however, with what success these early printers were able to print books in spite of their handicaps in equipment and materials. The type faces were large, the paper was dampened, and a heavy impression was made. Ample ink was spread on the face of the type and a dense black print resulted. The Bibles of Gutenberg show the ink a strong black without any gloss. On the books of Jenson the ink was an intense, velvety, glossy black. Other early books reveal careless presswork, irregular spreading of ink, and gray spots on the page. The red and blue printing inks used by Schoeffer, who followed Gutenberg, were so dull and faded compared to the originals that they had to be retouched with pen and brush. Even today one may leaf back through books two or three hundred years old and see the difference in the ink used then and the ink used by the modern printer. It had a tendency to turn yellow, seep through the paper, and to be distributed unevenly.

As time went on printers found that ink-making was a field which required specialists. The first scientific investigation of ink was made by William Lewis in 1748. The first ink plant in America was established in Philadelphia about 1800. The most important discovery in the making of inks was that of the aniline colors or dyes. Almost any color can be obtained from these coal-tar dyes, but they are inclined to fade when exposed to the sun. Special requirements of all kinds and the

ever-increasing ink problems have made the manufacture of ink an industry to be pursued by specialists.

Modern printing ink is manufactured with a view of its use in the three different kinds of printing—from raised surfaces or letterpress printing; from flat surfaces or lithographic printing; and from depressed lines or intaglio printing. There are many kinds of inks for use in each of these three main kinds of printing. The kind of paper, the color of the ink, and the type of printing equipment must all be taken into consideration in the manufacture of ink.

Here are a few of the many kinds of ink manufactured by ink specialists: inks for one-color or monotone work and duotone or two-color work, halftone and process halftone inks; lithographic inks for stone and metal plates, and for offset presses; inks for bond papers and for glazed papers; opaque inks for dark cover papers; inks for butter wrappers; the alkali proof or soap wrapper inks; alcohol and ether proof inks for pharmaceutical labels; permanent nonfading inks; safety inks for printing checks, etc.; stamping inks; copying inks; bookbinders' inks; inks for printing on wood, metal, glass, celluloid, cloth, leather, and rubber; and many others, and all of these in various colors and shades.

The process in the manufacture of an ink is complex and sometimes secret. Although many ingredients are used in the making of any ink, yet it is essentially a mixture of a pigment and varnish. The pigment gives the ink its color while the varnish or oil is the carrying medium. The pigments used in black ink, a color used more than all other colored and white inks combined, are lamp-black, bone black, and carbon black, which is now used almost exclusively. All black inks are fortified with blue or purple toners to increase their density or to overcome brownish overtone. Colored inks are combinations of a specific color or colors and a varnish. The problem of matching certain shades complicates the colored ink industry more than any other problem. In the manufacture of white ink the latest developed pigment having the highest degree of opacity is titanium oxide. In the manufacture of any ink all the properties of a good ink must be kept in mind.

Since the manufacture of printer's ink has become essentially complex and is oftentimes secret, only a general procedure can be described. The oil or varnish is boiled. Then the pigment is added and the combination is then ground to the desired fineness. Other ingredients are added to give the ink the desired properties. The cheaper the ink the less it is ground. Since the choice of materials and proper mixing require scientific knowledge, the ink mills employ specially trained chemists who are prepared to cope with any problem arising in the manufacture of ink for the printer. When a new ink is required, it is up to the chemist to supply the ink having the desired quality. The new ink may be called for because of a change in the printing device used, the substance upon which it is to be printed, or some other particular need.

The manufacture of a specific ink passes through three fundamental stages before it is sent to the pressroom. From the sample

submitted by the printer, the first step is that of matching for color, body, strength, drying, etc. After the formula for the ink is made up, tested, and approved, the specified ingredients are thoroughly mixed and blended. The mix is then passed through a three- or four-roller mill a number of times, and the vehicle, pigments, compounds, and other ingredients of the ink are ground until a smooth even paste is obtained. This paste or ink is tested for the necessary requirements, and if approved, immediately canned.

An ink may dry by evaporation, absorption into the paper, by oxidation, or by a combination of these methods. Inks which are to dry by absorption are composed of nonoxidizing or partially oxidizing oils and varnishes which are used as a binding medium. Rosin oil is an example of the oil used in this type of ink. If the paper is non-absorbent, special oils and varnishes must be used which dry by oxidation, evaporation, or both. Linseed oil is an example of the oil that dries by oxidation. If the pigment used in inks which are to dry by oxidation is not a natural drier, the ink must be fortified with a drier. Salts of lead, manganese, and cobalt are most commonly used as drying agencies. Cobalt driers are the most powerful and dry from the surface. Lead driers are the so-called undersurface driers and are the weakest. Each drier, however, has its place in the manufacture of ink. Natural and synthetic gums are used in making ink for specially finished papers. Combinations of oils and gums are used in the making of fast-drying inks.

If an ink is to have definite characteristics such as tack, body, length, flow, etc., certain compounds such as greases, waxes, fats, and oils, either alone or in combination, are essential ingredients. Waxes, such as beeswax or paraffin wax, and gums give the ink greater consistency. Vegetable oils and fats are used in lithographic inks. Greases of both animal and mineral origin produce certain properties often required in an ink.

Colored inks are used in printing to get the attention of the reader, and they fulfil their purpose well. Any piece of printing, from a simple letterhead to a large catalog, if properly printed, is enhanced and made more attractive by the use of color. Present-day products of the printing trade verify this fact. Color work, although it costs more all along the way in its production, will through improvement in appearance and pulling power more than compensate for the extra expense. From two to six colors may be used to reproduce a certain object in order to give the reader a picture of the object without his having to use his imagination by reading the description. Excellent examples of what can be accomplished through the use of color in printing can be found in the better grades of magazines and in catalogues issued by seed-houses, in which flowers such as roses, gladioli, lilies, and the like have been painstakingly reproduced in natural colors.

Here are a few principles relative to the effect of color on the reader. The average person is most sensitive to red, green, and black. Black on white is more effective than white on black. Some strong colors will attract attention but will not hold it. Too

many colors are confusing, while too bright or flashy colors are shocking. The different colors from an art standpoint produce certain effects or have certain influences on the reader. Yellow or yellow-red symbolize light and gaiety. Yellow is the most luminous of all the colors and is best for lighting up dark spots and corners on a printed piece. Red speaks of heat and energy and is the most aggressive of all colors. Blue is the opposite of red; it suggests thoughts of cold and snow and it soothes and constrains. Steel gray is symbolic of weight and solidity; purple, of pomp and power; black, of sobriety and mourning; brown, of bitterness; green, of life and growth, but in certain shades, of envy and jealousy; gold, of prosperity; etc. Blue, purple, and green are known as cold colors, while red, yellow, and yellow-red are known as warm colors. When colors are to be contrasted, a warm color should be contrasted with a cold color.

In the choosing of a color for a printed piece—a booklet, advertising matter, or whatever—one must take into consideration the class of readers it is to reach. Tones that appeal to youth may leave maturity unaffected. Bright colors are more attractive to women than to men. There are national and racial color preferences, depending upon the environment, climate, vegetation, etc. Italians are fond of warm colors and bright hues; drab colors prevail in England; the Indian likes red; and the black and brown races love the gorgeous colors of the tropics.

One can scarcely realize the myriads of kinds of inks which now must be used in the printing industry. Every business needs printed matter of some kind, and oftentimes each need requires a special kind of ink. No matter what problem the printer meets with in the ink field, he may have his needs supplied by the ink manufacturer with his staff of trained specialists. The future undoubtedly will bring new inventions in the manufacture of ink which will make printed material still more useful, attractive, and artistic.

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CONSECRATION

Consecration is the key-word to a useful life. It is a surrendered life—surrendered to the will, plan and purposes of God. It is a life in which God has a large place—the heart. Give God the heart and the problem of ambition, of motive, of love, of service for you is solved forever. Do you want to know how to live a useful life? Take the right way to find out. Consecrate your all to God and every doubt and misgiving will flee away. The sunlight of a heaven-chosen service will cast its ray into your pathway and lead you into usefulness.—Battle Call.

THE BIBLE IN CLASSICAL LITERATURE

III. The Bible in Milton

By John H. Koppenhaver

It [Puritanism] has left an abiding mark in politics and religion, but its great monuments are the prose of Bunyan and the verse of Milton.—Lowell.

Did Milton use the Bible in his work? Read Mr. Fletcher's book entitled "Use of the Bible in Milton's Prose," and you will see there are hundreds of references. We cannot present here anything that is even a glimpse of this fact; however, we must mention briefly Milton's great contributions, the titles of which themselves tell the story as to source.

For although Milton followed classical models, the source of his materials as of his inspiration was the Bible. The intense zeal for righteousness which was characteristic of the Puritans, and which grew out of their strong convictions about the character of God, and the authority of Scripture, found in Milton an uncompromising advocate.

Milton's early intention was to take a romantic subject for his major poem—for this he had almost turned to the story of King Arthur. But as he grew older, the claims of the Bible grew more insistent, and he determined to "justify the ways of God to men," by attempting in verse the tremendous story of man's loss through sin, and his eternal gain through salvation. The result is beyond all doubt the greatest single contribution of epic poetry that English genius has given to the world. That the Bible should have furnished the motive for such a poem is significant of its great place in English history.

The poet turns to the Bible in his first words—

"Of Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse" (Book I).

With what a magnificent sweep of imagination he carries us in these opening words of *Paradise Lost* from Genesis to Revelation!

Matthew Arnold selects Milton as the truest English representative of what he calls the "grand style." It is, he thinks, the influence of the great classic models that has produced this style: the spirit of antiquity breathes through his lines. It is amazing that critics will employ many pages in analyzing the sources of Milton's majestic literary power, and never think to mention the fact that his whole life was spent in the atmosphere of a Book that is not only provocative of thought, but also constructive of modes of expression. We venture to suggest therefore that Milton's "grand style" was formed quite as much upon the model of the Scripture as upon that of classic writings.

The language and incident of Scripture of course abound in *Paradise Lost*—

"Meanwhile

The world shall burn, and from her ashes
spring
New heaven and earth, wherein the just shall
dwell.

The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
of guardians bright" (Book III).

Such apt references as these are to be found on page after page of Milton—not in the *Paradise* poems only, but in others also. Thus in *Lycidas*—

"So Lycidas sunk low, but mounted high,
Through the dear might of Him that walked
the waves."

It is not sufficient to say that Milton's music is that of the Italian Renaissance and the classic models which it furnished. The deepest notes in his music are echoes of the Word of God. He has caught in his very style the majesty of the Scripture. The solemn grandeur and dignity of the Bible, the profound sense of things invisible and otherworldly, have somehow transferred themselves to his pages. One feels in his language itself a strong pulse-beat of spiritual power. Only long meditation upon the thoughts and images of the Scripture could have given him this spiritualizing and transforming power of language. It is the distinctive quality of those writers, whether they be believers or not, who have taken sacred fire from God's altars.

It is, however, in the sweep and quality of Milton's imagination that we recognize the wider influence of the Bible upon him. A single hint of the Bible about the war in heaven (Rev. 12:7) is enough for his creative genius, and upon this he gathers the entire fabric of his *Paradise Lost*. It is the Puritan conception of the vast struggle between Good and Evil, a struggle which has constituted the tragedy, not alone of the world, but of the universe. Milton stages the contest as only one who had read and profoundly appreciated the Scripture could do. It is the problem of the stupendous spiritual catastrophe that has overtaken humanity that occupies his mind—

"What cause
Moved our grand Parents, in that happy state,
Favored of heaven so highly, to fall off
From their Creator, and transgress his will"
(Book I)?

Milton's answer carries us in imagination back to an undated period, before the "mother of mankind" was deceived in the garden, when he, who became her Tempter, himself yielded to temptation—

"And, with ambitious aim
Against the throne and monarchy of God,
Raised impious war in heaven, and battle
proud,
With vain attempt" (Book I).

This is the poet's philosophy of the Fall—the Fall of Man was preluded by the Fall of an Angel. Our human rebellion is linked with the warfare in heaven.

Milton could not, of course, permit his great Epic of the Fall to remain alone. The *Paradise Regained* was its natural sequel. In this the poet in reality stages the Temptation of Jesus, not the story of the Cross.

"The devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and he said unto him 'All these things will I give thee if thou wilt fall down and worship me'" (Matt. 4:8, 9, R. V.). The poet's imagination seizes upon these words and makes them the text of *Paradise Regained*. If Paradise was lost through man's disobedience, which itself sprang from an angel's ambition and fall, Paradise can only be regained through the obedience of man, which in turn finds the true quality of victory in the victory of the Son of Man over temptation.

No preacher in all Christendom has ever preached so powerful a sermon on the value of Christ's victory over temptation as does Milton. The glory of Athens and Rome, even the splendors of Parthia, are not sufficient to call our Savior away from His benevolent purpose of redemption. Only One who was "tempted in all points like as we are" could avail to help us in winning back our lost inheritance—

"Now thou hast avenged
Supplanted Adam, and, by vanquishing
Temptation, has regained lost Paradise.

* * *

Hail, Son of the Most High, heir of both
worlds,
Queller of Satan! On thy glorious work
Now enter, and begin to save mankind"
(Book IV).

Of Milton's *Samson Agonistes* James Russell Lowell declares that our language has no finer poem than this—"a tragedy on a Greek model with the blinded Samson for its hero."

"Promise was that I
Should Israel from Philistian yoke deliver!
Ask for this great deliverer now, and find
him

Eyeless in Gaza, at the mill with slaves."
The poet seizes upon the moment of Samson's humiliating captivity and blindness—a pathetic touch of autobiography—and proceeds to dramatize the situation in his own vivid manner. The Preface to the poem written by Milton himself contains his vindication of tragedy as a form of dramatic art, and his apology, written with his Puritan brethren in mind, for the use of stage effects. The poem is a noble forerunner of a long list of dramatic writings inspired by persons or incidents of the Scripture.

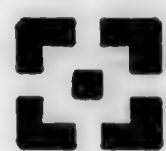
Credit is given to "The Bible in English Literature," by Work, for most of the material in this article.

Philadelphia, Pa.

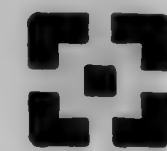
"YOU TOOK ME AWAY FROM MY FLOWERS"

When the cruel enemies approached Lucknow in that fearful year of the Indian mutiny, an officer saw an English child calmly play amid the flowers just outside the wall. At the risk of his own life, he leaped forth and saved it. Notwithstanding the child would not kiss him, but complained: "You took me away from my flowers!"

God does take us away at times from the flowers among which we desire to stay. He refuses at times to grant us the flowers for which we yearn. Yes, but in eternity we shall thank Him; for He saw what we failed to see; the enemies that were creeping up behind the flowers.—C. B. Gohdes.



BIBLE STUDY



TABERNACLE STUDIES

LXV. The Feast of Tabernacles—Concluded

By the Bible Study Editor

Having noted that there is a strong significance in this feast as to a remembrance of a time of pilgrimage and of sojourn from which the people Israel were delivered, and that there will be a time of joy for those people thus delivered from their pilgrimage, it is possible for us to continue the thought of joy for deliverance.

It is specifically stated that the Feast of Tabernacles is to be a time of rejoicing. Lev. 23:40. This joy shall begin with a sabbath and on the eighth day shall also be a sabbath. This sabbath could not be the sabbath occurring on the seventh day of the week, since the fifteenth and twenty-second day of the seventh month would not occur continually on such a sabbath day. The nature of the feast and the significance of the time made the beginning of the feast and the ending of it a holy time unto the Lord. It was the holiness of the occasion that made it a sabbath day.

Continuing in the thought of the joyful aspect of the Feast and the holiness of the event, it is possible that we may gather a significance from the manner of observing the Feast with the particular sacrifices which belonged to and distinguished it. More burnt offerings were sacrificed then than on any other feast occasion. These offerings were particularly holy; they were free-will offerings and they were accounted sweet-savour offerings.

The Burnt Offerings

At the time of the dedication of the Tabernacle numerous offerings were presented to the Tabernacle. These were of two kinds: the offerings made by the princes of each tribe for the service of the Tabernacle and the sacrifices brought by them for the daily offering. The service gifts included silver and golden vessels, containing fine flour and incense. The flesh offerings consisted of a bullock, a ram, and a lamb for each day, besides a goat for a sin offering and a number of sacrifices for peace offerings. On the occasion of the dedication the feast continued for twelve days in order that each of the tribes could be represented in the service of dedication. Thus the sacrifices were numerous and significant. But the feast of the dedication of the Tabernacle was not made an annual or memorial feast. At a later date, after the dedication of the Temple, on the return from captivity, a feast of dedication was established by the people but it was not ordained as one of the perpetual feasts under the law.

The Burnt offering of the Feast of Tabernacles was distinguished by its abundance.

On the first day there was offered a burnt offering consisting of thirteen bullocks, two rams, and fourteen lambs. The same number of rams and lambs was offered each day of the seven days. On each recurring day one less bullock was offered as a burnt offering, so that on the seventh day only seven bullocks were offered unto the Lord. But the total number of sacrifices of burnt offering during the seven days made a total of one hundred and eighty-two. No feast equaled this in the abundance of sweet-savour offerings.

It might be possible to see in the decreasing number of bullocks for the burnt offering an approach to the time when no more sacrifices were required for sin. There will be a time when we shall be free from the necessity of requiring a blood atonement; a time when all sacrifices shall be past, for in the presence of His glory we shall be free from sin. But we shall forever look upon Him whose blood made atonement for us and brought us into the presence of God without sin to be atoned for. The approach of the day of perfect redemption will magnify the glory of Him who made Himself an offering for sin, and a sweet savour unto God as the Lamb of God without spot and blemish.

In the sense of the increasing glory of Christ as the offering for our sins as the day of the Lord approaches, we have a wonderful significance in the increased burnt offerings made on the occasion of the Feast of Tabernacles. Seventy bullocks were offered unto the Lord for a sweet savour during the seven days of the feast. Fourteen rams were made burnt offerings and ninety-eight lambs were sacrificed during the Feast. The burnt offerings represented sweet savour, or praise, unto the Lord. The numbers of each, as associated with the number seven, would indicate a fullness of praise.

The most prominent in the animals sacrificed would be the bullock, not in numbers, but in quality. The rams were the least in number, but occupied an essential part of the offerings. The lambs were most numerous, but were a constant factor in the sacrifices of each day. Why should the bullock be such an outstanding feature of this time of feasting if there were not some special significance in the meaning of that kind of offering? The place occupied by the bullock in the scheme of sacrifices was not so great as that of the lambs. On three occasions of feast celebrations, two bullocks were offered with one ram and seven lambs: the Beginning of Months, the Feast of Unleavened Bread, and the Feast of Pentecost. All of the feasts of

the seventh month were introduced by using one bullock, one ram, and seven lambs as burnt offerings. On the Day of Atonement a bullock was used for a sin offering along with the goats of the sin offering. On the occasion of the Feast of Tabernacles a remarkable change is manifest in the place which the bullock occupies in connection with the sacrifices. Thirteen bullocks were offered as burnt offerings on the first day, twelve were offered on the second day, and one less on each succeeding day, and on the seventh day seven bullocks were offered. The feast was begun with a splendor of praise unequaled on any other feast occasion. Outstanding on this occasion was the offering of bullocks unto the Lord.

We have already suggested that in the bullock we have a suggestion of the high place which Christ occupies in the scheme of salvation. It is seen in the sacrifice of the bullock for the annual sin offering. The blood of the bullock was first taken into the Most Holy Place and sprinkled upon the mercy seat and was followed by the blood of the kid of the goats. As the King of our salvation Christ was first slain for us. We are included in the atonement in the sacrifice of the kid of the goats. But what power could there be in the blood of the kid of the goats unless preceded and accompanied by the life blood of the bullock, the King and the Son of God? We may not lose sight of the kingly character of the Son of God in His sacrifice for us and in His Kingly character in the presence of God. "Thy throne, O God . . . the sceptre . . . thy kingdom" (Heb. 1:8). The place occupied by the seventy bullocks of the seven-day Feast of Tabernacles suggests a kingly aspect to the time of the Feast of Tabernacles. It closes the feasts of the year. It occurs in the seventh month—a fullness of times. It is a time of great rejoicing. It is followed by only one day more of sacrifice, and that day reverts to one bullock, one ram, and seven lambs as a burnt offering unto the Lord.

While the bullock of the burnt offering occupied such an important place in the sacrifices of this feast, it did not overshadow the lamb at any time. On the first day there were thirteen bullocks offered, but there were also fourteen lambs presented to the Lord for an offering of praise, and sweet savour. Abraham said to Isaac, "God will provide himself a lamb." But God showed Abraham "a ram caught in a thicket by the horns." Whether a bullock as king of the herd, or ram as leader of the flock, or lamb as the holy member of the flock, all are suited to the character and place of the Son of God in the midst of His people and as the Redeemer required to save men from their sins. Christ has taken His place as the Lamb of God, the perpetual and daily offering for sin. He is the head of His own people as the ram of burnt offering sent

of God. He is King, but has not ruled except as He has been received into our hearts.

There is a kingly character portrayed concerning Christ throughout the Scriptures and particularly in the service under the Law. Aaron as the High Priest occupied the place of the leader of his people. He was always overshadowed by Moses, even unto the time of his death. But, as high priest he was crowned with the golden crown and was adorned above his brethren with the miter and beautiful robes of his priesthood. At the time of his consecration the bullock was used for his sin offering and the two rams, one for a burnt offering and the other for a peace offering. On the eighth day a calf and a lamb were used for sin offering and a bullock and a ram for peace offerings. Aaron and his sons represented a royalty in the household of God. To represent Jesus Christ the Son of God he must represent his kingly headship over all of God's household. But no one may give to our Savior a prominence which will overshadow His humbler place among us, the place of the Lamb of God, by which He must and will be recognized through all ages.

The one time of all times in which the Kingship of Christ could be emphasized would be the seventh month and the closing days of that month. Prominence is given to the praise of the King. When His people shall have assembled out of all nations to celebrate their period or periods of sojournings, when they shall be in the place which God has appointed for the observance of His ceremonial laws as He has designed and promised to them, then shall they give prominence to the kingship of Jesus Christ the ram offering to God and the Lamb offering for all the world. Let us keep in mind that these offerings were burnt offerings, and the offerings were sweet savours unto God. It will not do for the world to praise Christ as a prince of men. He must be acknowledged as the King of men before God.

Too many men are willing to see in Christ the ideals of life, and to offer Him honor as a princely character and model for all human conduct, but they will not see in Him the sacrificial character by which He has reconciled men to God and has been made the King and Lord of their hearts.

The sons of Abraham, Isaac, and Jacob have never given recognition to the place which God had for Christ among His own people. A remnant of those people have been saved by faith and many more are coming to know the Lord as Savior and are crowning Him as their King. But the time has not yet come when the age shall have burst forth with the acclaim of the Feast of Tabernacles offering the praise of the bullock of the burnt offering—the crowning glory of Christ among His people. Israel today is a most despondent people. Their hopes of a homeland have again been crushed. No king or country desires to champion their cause for a national life and homeland, such as was promised them by their God. Homeless and hopeless they wander in the lands of their sojourns. The outlooks for feast occasions have been many. Their Redeemer has fulfilled for them all of the feast occasions. The Gentiles have come in and have accepted what the Lord's people have rejected. But neither Jew nor

Gentile has risen to the glory of the praise of the Feast of Tabernacles in proclaiming the glory of the bullock sacrifice of burnt offering. It still remains a feast unto a fulfillment that shall give it its true significance—a feast of sweet savour unto God when His Son shall take His place as King as well as the place of the Ram or Lamb of burnt offering.

We must note that the Feast of Tabernacles has increased the burnt offerings of the rams and lambs by twofold. To characterize this age as one that is giving double honor to God for the gift of His Son and to find in this age the demonstration of that double honor would be impossible. The periods of honor to Christ during the past age of the Gentile Church have been irregular and spas-



CHOOSE THOU FOR ME

Thy will, dear Lord, I pray, not mine—
For I could never choose aright;
My future path I cannot see,
With this my dim and earthly sight.

Choose Thou for me; O Lord, I ask
Whatever seemeth good to Thee;
For I would rather rest in faith,
And, like a child, just trustful be.

I am afraid that I would choose
The smoothest path and bluest sky;
So I would never, 'midst the storms,
Hear that sweet whisper, "It is I."

And I would ask, I know right well,
A life without one single care;
Thus I would lose the soothing balm,
Of coming oft to Thee in prayer.

A life without one cloud to hide
The brightness of that azure sky;
Without one heart-pang or a grief,
And ne'er one bitter, helpless cry.

But Thou, O Lord, Thou knowest all—
Thou knowest what I need the best;
I'll take with joy the pleasant things,
And Thy sweet will shall choose the rest.

—Selected.



modic. There are those who would acclaim Him king when others would exercise the dominion of Christ over their fellow believers. The Church has attempted, at times, to set up a kingdom in the name of Christ. His spiritual dominion over the world is claimed, but others challenge it. The Bullock of the Burnt offering is yet to be manifest in the glory which the feast signifies.

One cannot study the Scriptures without seeing dispensational truth in them. We recognize at present a dispensational character to our life and testimony, for we are in the times of the Gentiles. Christ has come to establish the tabernacle of David which is broken down, and to gather the Gentiles into His house. But the progress of God's times seems to be going on to other climaxes which we have not yet seen and which by faith we anticipate. The progress of God's plans as seen in the Revelation which Christ Himself gave to John leads on to a wonderful climax for the glory of Jesus Christ. His greatest glory is revealed as the Lamb before the

throne, with the book in His hands, unloosing the seven seals and going forth conquering and to conquer. It is from the remnant of the tribes of Israel that He receives His greatest praise, and the songs of Moses and of the Lamb are His highest themes of glory. His overcoming the kingdoms of the world, by the destruction of their kings and their armies, along with the triumph over the beast, false prophet, and the devil, are His greatest triumphs. It is then that the glory of the Bullock shall rise to its supreme height and honor as among men and among His own people.

But the feast is not complete in its burnt offerings. Each day there was offered one kid of the goats for a sin offering. Why should there not have been an increasing number of the sin offerings as the day of glory approached? As the world continues in its increasing wickedness should there not be more stress laid upon the fact of the offering made for sin? The sin offering made once for all is sufficient. It cannot be increased, and it need not be increased. Christ took upon Himself the character of the sinner but once. Once He was made the goat of the sin offering, and once He bore our sins on the cross. One goat of the sin offering in the picture of redemption is sufficient. It points to One only who took upon Himself that ministry for men, and by that one offering all men may be saved and may come unto God and into His kingdom. The Jew and Israel, all who will ever come to God will have no other than the goat of the sin offering to look to for their salvation. As glorious as will be the praise of the Son of God as Bullock and Ram and Lamb, the little lone goat of the sin offering will be the only one whom they must all acknowledge as the means of grace by which all men have been able to come to God.

In the spiritual fulfillment of the Feast of Tabernacles, which it is essential that all of the believers shall share and in which we may all enjoy a spiritual part, it is essential that we give due honor to Jesus Christ in His full ministry of salvation. While we must give to the Lord the power to fulfill His covenants according to His own purpose, wisdom, and power, we need not deny ourselves all the joy of our present privilege in Christ. Let us give Him the honor of His kingship in due praise and service. Let us honor Him as the leader of His flock with the continual worship of His name and place among His people. As the Lamb of God may we constantly magnify Him, for as such He is better known to the world than by any other title or character. And may we never look upon Him who was slain without seeing Him as the goat of the sin offering who took our place on the cross for us.

Next study—The Eighth Day of the Feast.

Nicodemus answered and said unto him, How can these things be?—John 3:9.

It is not necessary, in order to believe a fact and receive the benefit of it, that a man should understand the manner in which it is accomplished; and he should not let his ignorance of what God has not revealed hinder him from receiving and treating as true what He has revealed.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

GOD FEEDS A PEOPLE.—Exodus

16:1-17:7

Lesson for August 8, 1937

Golden Text.—Every good gift and every perfect gift is from above, and cometh down from the Father.—James 1:17.

Exodus 16:1-11. One of the easiest things to do is to murmur at your lot, and possibly one of the most difficult is to give thanks in everything. Murmuring begins early and thanksgiving starts late. It began with the children of Israel long before there was actual distress. The herds of cattle and the flocks of sheep and goats, which they had brought along, would have been sufficient to keep them alive for months. But they looked forward to the evils that might be, and as they did so they forgot the evils that had been in Egypt. Who started that complaining? I do not know. But I do know that if the first person had stopped him, the story would have been different. Instead, he repeated it, and soon the whole camp had taken up the wail. Be the one to start a praise service, but refuse to be found in the company of the complainers.

Be a fountain from which flows rivers of good, but be a dam which stops the evil that starts in men's hearts and flows from their lips. More than likely when you complain of the food that your preacher feeds or does not feed you, you will be found complaining more against God than against your preacher. Beware.

Exodus 16:12-21. Wherever God asks people to live, there He can and does supply their livelihood. It is no more difficult for Him to do so in the desert than on the fertile plain. The normal processes by which God supplies food to all living things, we take for granted and call them natural. Extraordinary means, such as the giving of the manna in the wilderness, we call miraculous or supernatural. But if the manna had not ceased the same day that the children of Israel first ate of the fruit of the land of Palestine would you call it a miracle today? It would not be a miracle any more than the showers that water the earth. Let us not forget that all food is a gift from God and be thankful for the smallest crumb. But the satisfaction of bodily hunger is a promise of that other manna, the true bread from heaven which satisfies soul-hunger and gives strength in the soul.

Could not these people understand plain speech? Moses had made it plain that they were to gather an omer a day and not keep

any until the next day, except on the sixth day when they were to gather enough to last for two days. Some disobeyed in both matters; they kept over until the morrow what they should have used the same day, and they went out on the Sabbath to gather what should have been prepared the day before. Why did they? They were too heedless and faithless. To some people you have to tell the same thing over and over again before they finally grasp the truth. Do not become discouraged when you are trying to teach something to somebody like that. Maybe God finds it just as difficult to teach you some things which you should grasp at once but cannot because your ears are dull of hearing.

Chapter 17:1-7. Is the Lord among us or not? What proof did Israel need? God had made a difference between the Israelites and the Egyptians in Egypt; He had made a pathway through the waters for their feet; He had sweetened the bitter waters of Marah; His presence was manifested in the cloud and fiery pillar; and He had given them flesh and bread to eat. What more proof did they need? No proof will convince those who have no will to believe. God, through all the ages, has given ample proof to all men that they should believe, but not all do. And some of us who make loud claims of faith are found wanting in crises such as these again and again. God did not tell Israel to dig a well, nor did He send copious showers. These would not have convinced unbelieving Israel of God's care. Instead He bade Moses smite a flinty rock. Such could not supply water because it contained none to furnish a supply. The individual can only give what he has; and no more. He should not give less. But from that smitten rock flowed a stream sufficient to slake the thirst of more than a million souls and all their cattle. This was incontrovertible proof that God was amongst them. But the Rock, Christ Jesus, has supplied the waters to cleanse the soul and quench the thirst of all believers through the ages and will continue to do so until He comes to take us to that land where natural thirst shall not be, and where the spiritual thirst is forever satisfied in Christ.

GOD GIVES LAWS TO A NATION.—

Exodus 19:1-20:21

Lesson for August 15, 1937

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself.—Matthew 22:37, 39.

Chapter 19:1-6. The earth and all that is therein is the Lord's. In the same way an absolute monarch may claim that all his empire is his, yet he may have a collection of valuable jewels that he prizes more highly than any of the remainder of his possessions. Even so the people who obey God's voice and keep His covenant are His peculiar treasure above any other of His possessions. It was true of those who kept the covenant of Sinai, it is true of those who keep the covenant of Calvary. I Pet. 2:9.

Verses 7-9. The purpose of all God's manifestations is to establish faith in the hearts of mankind. At Sinai He manifested Himself in such majesty that even Moses said, "I exceedingly fear and quake." Yet with all these divine manifestations, we live in unbelief.

Verses 10-25. Curiosity is not faith. Curiosity peeks and pries; but faith worships. The secret things belong unto God, and to be too curious is dangerous. That which He would have one know He will reveal to him when he comes before Him in the spirit of worship and reverence. It is not good to exercise oneself in things that are too high for him.

Chapter 20:1-17. The directions for conduct to the children of Israel have three general terms—The Law, the statutes, and the ordinances. The first has reference usually to the Ten Commandments of our lesson; the second has instructions for the guidance of Israel as a nation; and the third has to do with the religious ceremonies and pointed forward to the coming of the Redeemer. The law of commandments contained in ordinances was abolished when the things they foreshadowed came to pass; the statutes pertaining to the people as a nation ceased being in force when the nation ceased to exist; but the Ten Commandments are the statement of eternal principles of right and wrong in the relationship of the individual with the Lord and his fellow men. To say that the Ten Commandments have been abolished would be to aver that right and wrong have been abolished, that God ceased to exist, or at least that He had changed so that He no longer cared about the conduct of man. But God is still the same; right and wrong are still the same; and rewards and punishments are still measured out to men according to their deserts.

Verses 1-3. By virtue of being His creation we belong to the Lord; by virtue of His act in accomplishing our redemption we are doubly His. Our first obligation is to the one whose we are, and we have no right to give self, men, or gods precedence in affection or obligation over Him. To be delivered from the beggarly elements of this world to which we had been in bondage and to be borne on eagles' wings from bondage into

freedom should arouse in all of us such an affection for Him that we should place Him first in love and service without being commanded to do so. All man-conceived ideas of God are unworthy of Him. When man began to make images of worship, he has constantly shown that his imagination ever tends to baser conceptions of Deity. This Scripture condemns all images as aids to worship, and warns that children's children will suffer for any deviation from worship and service to God alone.

Verse 7. Never speak lightly of that which is holy. There are other ways than profanity to take the name of the Lord in vain.

Verses 8-11. All things are the Lord's. He has given me material things, and asks that I give one tenth of that as rental to Him. He has given me time and asks that I reserve one-seventh of that for communion and worship. If we withhold from God that which is His due, He may withhold from us that which we need.

Verses 12-17. The Golden Rule in human relationships, if kept, brings happiness to the individual, and prosperity and permanence to the nation. That virtue is its own reward and that a person ought to be good for goodness' sake, is not sufficient incentive to holy living for the average person. He must also realize that there are dire penalties for doing otherwise, and that sin, like a boomerang, returns to punish him who would wrong another. If you are tempted to do wrong, remember the Divine Policeman is watching you.

THE PLACE OF RELIGION IN A NATION'S LIFE.—Exodus 25:1-40;

29:43-46; 40:1-38

Lesson for August 22, 1937

Golden Text.—Blessed is the nation whose God is the Lord.—Psa. 33:12.

Religion is the one equation in life which makes its many problems solvable. The world's greatest need is not political or economical, but spiritual. No government will be better than the average citizen; no system of economics is workable for the good of all except as each man seeks not his own but his brother's weal. In the establishment of Israel as a nation the first thing God directed was the construction and erection of a place of worship, a place where the congregation could meet and commune with God. Matt. 6:33.

The children of Israel had given willingly of their earrings to make the golden calf; they gave even more willingly to make a sanctuary for the Lord. We sometimes wonder why people give so sparingly to the cause of orthodox faith, and so liberal to heretical causes. But do they? Any doctrine, however monstrous, will have a following; and when a cult is young, it usually has enthusiastic leadership. The enthusiasm of the leaders transmits itself to the followers, and naturally results in enthusiastic giving. Lacking that enthusiasm hundreds of isms are started and die a-borning. But if the worshipers of the

true God are equally enthusiastic, and they frequently are, they will be just as courageous and more so than the devotees of the false. It is only when our spiritual life grows cold that we cease giving God our best.

The Tabernacle and the Temple were both the plans of God. In them every whit bespoke His glory. God not only provided the plans, but also gave wisdom to the laborers to do the work. And as He commanded them, so did they. The temple of today is composed of lively stones (saved believers) with Christ the chief cornerstone. It is for us to allow ourselves to be fashioned according to His plan.

Exodus 29:43-46. We can consecrate our lives and our churches to the service of God, but only when God accepts that offering is it sanctified. Moses truly expressed himself aright when he asked God to either go with them on the way to Canaan or else not take them up at all. If God goes with us, all is well. Any goal attained without His help will be but bitter ashes to the winner. He sanctified the building, the offerings, and the priesthood. All three are still a vital part in the religious life of a community. All three are the threefold cord that binds us to God. Destroy the church houses and the flocks would have no place to congregate; abolish the priesthood and there would be no teachers of divine truth, nor leaders in worship; and if the congregation ceases to bring its willing offerings to the Lord, churches will decay, and ministers will cease to minister. Religion is not an opiate, it is the mightiest force in the world. It, and it alone keeps nations from sinking into the lowest moral depths and utter brutishness.

Exodus 40:34-38. On the first day of the second year after the children of Israel had left Egypt, at the time of the Passover, Moses set up the Tabernacle and its vessels which the children of Israel had made. Thenceforward the children of Israel were to come together thrice a year to worship the Lord in unison. Besides this, every seventh day was also to be used only in His worship. After the erection came the dedication; after the dedication came the Presence. The Tabernacle and the Temple were both thus honored; the Lord filled the Sanctuary. Even so on the Day of Pentecost, the Lord filled the House and the believers. The Presence is with us to help us to commune with Him, to protect us from foes, to guide us day by day, to supply our needs, and at the end of our journey to bring us to a city not made with hands, whose builder and maker is God.

What is the solution for national and international problems today? The Bible teaches principles which, when put into practice, will solve every problem for the good of all. The economic teachings, given to the Jews, but apparently never kept, would forever banish periodical hard times and take care of the helpless. Let the political leaders become more interested in leading the people to righteousness than in building up vast armies and we soon would have no need for armies. Not theology, but a living, working faith on the part of every man will make this land and all lands blessed.

GOD CONDEMNS INTEMPERANCE.—

Lev. 10:1, 2, 8-11; Prov. 31:4, 5; Isa. 28:1-8; Rom. 14:21

Lesson for August 29, 1937

Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

Leviticus 10:1, 2, 8-11. According to chapter 9, verse 24, the fire upon the altar of burnt offering was of divine origin, and according to Lev. 6:13 it was never to be allowed to go out. It is probable that this was the fire that should have been used to light the incense. See Lev. 16:12. Instead, the sons of Aaron used strange fire and were smitten of God for so doing. One thing we know, and that is that the only fire in the soul that makes me willing to acknowledge my sin and forsake it, the only fire that makes me willing to take my life and consecrate it to the Lord, is of divine origin, and any man-invented and nurtured zeal is unacceptable to the Lord.

Again, however, we are treading on grounds of supposition. It is probable that the reason that Nadab and Abihu did what they did was that their senses had been dulled by intoxicating drink. Drink does its mischief long before the drinker is noticeably intoxicated. I am not afraid of the drunken driver nearly as much as I am of the drinking driver. Even one glass hurts the judgment and makes one reckless. Something had happened to these men that made them unable to distinguish between holy and unholy, and knowing that drink does that very thing I think we are safe in saying that drink was to blame. But according to sentimentalists today a man shouldn't be punished for things done under the influence of liquor. That attitude might be all right if the acts they do while under the influence of liquor would do no harm to any one else, but their acts do just as much harm as if they were doing them sober. They are responsible for getting into that condition, and are to blame for wrongs they do while in it. To be a teacher of righteousness to others and to practice no personal self-control makes one useless. I undo with my life what I try to do with my teaching.

Proverbs 31:4, 5. If priests drink, they cannot discern between good and bad, and consequently they are unfit as teachers of divine truth. If kings drink, they forget their duty as kings (see II Sam. 23:3) and pervert justice. Drinking leaders make a drunken nation.

Isaiah 28:1-8. Mt. Ephraim was the richest section of Palestine, but its glory and beauty and wealth altogether were destroyed by its drunken inhabitants. Drink is not a creator of wealth but a destroyer of it. No country can drink itself into prosperity. Drink does not make beauty, but changes the beauty it finds to unsightliness. Drink does not bring glory, but turns your glory into shame. Drink does not bring strength to withstand the enemies at the gate, but instead opens wide the gates to the destroyer. But those who refrain and stay close to God find in Him all that others throw away so wantonly because of drink.

But is drink only an enemy to be feared by the submerged classes? No, many times, no. The ruler upon his seat of authority, the

preacher in his pulpit, the student at his books, the merchant at his desk, the wife in her home, as well as the beggar on the street all are liable to become its helpless victims if they play with this habit-forming drink. If you would remain master of your own life, clear in vision, keen in learning, wise in grappling with life's problems, keep your body free from narcotics of all kinds.

Romans 14:21. No man liveth to himself. If he is a father, his sons will likely follow in his steps; if she is a mother, the daughters will probably do so. If you are a leader of men, others will imitate you. And in most cases someone else will do as he does because you did so before him. It is useless to deny that you are your brother's keeper. He that refuses that obligation will generally be found his slayer. To weaken my brother's hold on the worth-while things of life by my indulgence in doubtful things will bring a curse upon me and mine by and by. Vendors of liquor usually have drunkards in their own family before the curse has run its course. For your own sake be careful of the example you set to others.

GOD REQUIRES SOCIAL JUSTICE.—

Leviticus 19:1-18, 32-37

Lesson for September 5, 1937

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Chapter 19:1, 2. Fifteen times does the Lord say, "I am the Lord your God" in this chapter as an incentive toward right living. In these verses he urges us to holiness because He is so. God created us in His image. We have lost that image and God would restore it again. I John 3:1-3. The child resembles the father. How then can we claim sonship with God and not resemble Him? But, can I be holy? All the resources of heaven are at my beck to be used at my pleasure to become so, but the desire must be there before I will avail myself of the means of attainment.

Verse 3. He who respects not his father and mother will have no respect for God. No country will endure where there is no reverence for the parents, and no child will ever succeed in making of himself anything but a failure who lacks this noble characteristic.

Honoring parents and keeping holy the Sabbath Day are primary characteristics in all godly lives. No man ever attained to holiness without them.

Verse 4. Any image that a man can conceive is necessarily influenced by the sensual. Consequently no image that I could make of God would be a true representation of Him. If our noblest conceptions of God are unworthy of Him, how about our conceptions wherein we liken Him to four-footed beasts and creeping things. People become like the gods they worship. To turn from the worship of a holy God to the worship of a devil will turn me from the quest of holiness to a life of devilishness.

Verses 5-8. Peace offerings are voluntary but should never be offered but to the true God. Chapter 17:4-7. Neither should you allow your offerings to become stale. Let

your praise and peace offerings be new every morning.

Verses 9-10. The poor we have always with us and whenever we will we can do them good; and the man who has the spirit of God will WILL to do them good, not at another's but at his own expense.

Verses 11-14. He that loves God and his neighbor will not be guilty of any of the things here mentioned but sometimes we lack in love; therefore we need the prohibition. And he that will abuse the unfortunate, whether crippled in mind or body, is unworthy to be called a man.

Verse 15. Whether high or low all are equal before God, and should be treated equal before the bars of justice. These are days when it is the general mood to condemn the rich because they are rich, and to justify the poor because they are poor. A few years ago we were making heroes out of criminals, but had no pity for their victims. Earlier we kowtowed to the rich and despised the poor. But whatever the mood of the public may be, one's attitude towards his fellows should be one of impartiality, with love to all and malice towards none.

Verse 16. The Greek word for slanderer is "diabolus" or devil; and truly of all despicable characters in human flesh, the slanderer wins the prize. Mark Twain said, "An injurious truth has no merit over an injurious lie"; and the author of the "Royal Path of Life" says, "If an angel from heaven would use an Archimedean lever with heaven for a fulcrum it would take him a thousand years to lift the slanderer to the level of an ordinary convict felon." A talebearer is a peddler of gossip; and by the time the news thus carried gets to the other end of Main St. the child's express wagon has become a steam roller. There are enough people in the world to cause hurts; but let us be among the number who heal.

Verses 17, 18. If I hate my neighbor, I will talk about him; but if I love him I will talk to him. Ask yourself the next time when you talk unkindly about your neighbor, "Do I love him?" You will probably find emotions in your heart that you didn't suspect, and learn that you need a heart-cleaning.

Verses 32-37. This is the day for the young, the old are no longer wanted. But the world will not know peace until we honor the aged and have a heart-sense of brotherhood to all men of all races. The divine command is to love thy neighbor and also the stranger as thyself. There are many reasons why you should do so, but the most cogent one is that others will treat you the way you treat them. Therefore treat others the way you would have them treat you.

FINANCIER FACES DEATH

(Continued from page 226)

ligion at present. I have set out to make fifty million dollars and I will do it before I die. As far as my being cut off is concerned, why I am in perfect physical condition, as you yourself can see if you care to give me the 'once over;' heart, liver, arteries—all sound. Barring accidents, that are unlikely, I am good for another thirty years. I don't deny that there may be something in your religious

theories, and when I have obtained my objective I will look into them. In the meantime, if you will take my advice you will stay in Canada and use your ability to make money and provide for your old age, and leave the Africans to look after themselves."

Stoddard looked at him gravely as he rose to his feet. "John, is there nothing that will move you to consider now your eternal destiny? I tell you I would not take all the wealth stored here, and a thousand times more, and stand in the position in which you stand before God today. For the love of Christ by the uncertainty of life and the certainty of death, will you not yield to Him who gave His all for you? You know what is written in God's Word: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'"

The appeal was wasted. Marston held out his hand. "Good-by, Stoddard; drop in again to see me and tell me you have decided to stay in Canada."

"I will never tell you that," said the other, as with a sad heart he took his departure.

When the missionary had gone, Marston stood looking out of the window. "I must confess," he soliloquized, "that Stoddard gave me a bit of a shock with his talk about dying. But! the doctor told me only yesterday I was in A-1 condition. Let me see it is almost four o'clock. Daylight saving ended yesterday, so I think I'll quit for today and go out for a round of golf. I'll place these securities in the vault and get off at once." Putting on his hat and coat, and picking up the papers from his desk, he stepped into the vault. It was a small compartment (six feet deep, ten feet long, and four feet wide) lined with steel drawers, with room enough for a full-grown man to stand upright. Pulling open a drawer, Marston was in the act of placing the papers within when there was a hissing thud behind him that brought his heart into his mouth, and he was plunged in darkness as the door of the vault shut of itself, leaving him imprisoned in his steel tomb. On the instant he remembered that Daylight Saving had ended, but the time lock had not been changed.

For a moment Marston stood still, stunned by the shock and unable to realize what had happened. As the truth burst upon his brain, he beat frantically with bare fists upon the door. But it was useless, he knew. His shouts for aid in the confined area of the vault threatened to burst his eardrums, but could not penetrate without the steel door that held him in. With a terrific effort of will he gained some control of himself and rapidly considered his position. There was no hope of any of his employees finding him, he knew, even if they should come into his office. He had on his hat and coat, and naturally it would be assumed he had left the office. By the very limit of time, he estimated that the air in the vault would last for only two hours. Already he fancied he could feel it growing heavy. It was horrible there in the inky blackness, and as the full horror of the situation broke in upon him, Marston tore his hair in despair and groaned in the agony of his soul. Was there nothing he could do? It was awful to stand there in the darkness and wait for death. Wherever his

hand went, it touched wealth, wealth—nothing but wealth. There were millions stored here and he would have bartered them all for his freedom and his life, and into his brain came the last words of Stoddard: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" "O God," he shrieked, "I cannot die; I am not ready to die; I have wasted my life; give me one more chance!" Around the narrow confines of the vault re-echoed the despairing cry of the doomed man. The air was growing heavier, his mouth was dry, the perspiration ran in streams from his face, he felt as though his brain would burst; and through all his frenzied imaginings, through the agony that seemed to rack his whole being, rang the words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" For the first time in many years Marston prayed. Face to face with death he lifted up his heart in the despairing cry, "God be merciful to me a sinner," and God heard. Into his heart there came a great peace. The throbbings of his brain ceased and he could have shouted. Much less than dross were his millions to him now, but oh, if only he could have told Stoddard, if only he could have given him his hospital in Africa! And then, suddenly he remembered that when the vault was constructed there had been installed a burglar alarm. Could he set that off, it would register at the Police Station. There was just a chance for his life in this. Even if the police arrived, he knew they would be powerless to open the safe, without the assistance of the head clerk or an expert from the safe company. Any tampering with the lock, automatically set off the alarm. Snatching one of the steel drawers from its case and scattering its contents on the floor, Marston groped for the location of the lock upon the door and beat frantically upon it. His head was swimming, there was a ringing noise in his ears, and the world slipped from him as he crashed to the floor.

When he opened his eyes a nurse was standing by his side. She signalled to a doctor, who immediately came forward and took hold of the financier's wrist. "Well, Mr. Marston," he said, "you are all right now, but it was a narrow squeak. Two minutes more, and it would have been too late." The financier closed his eyes for a moment as the horror of his late experience rushed again upon his mind. "What happened, doctor?" he asked. "Was it the burglar alarm that did it?" The doctor nodded. "When the police arrived," he said, "they were at a loss to explain the setting off of the alarm, as the lock showed no signs on the outside of having been tampered with. They found your head clerk, who insisted upon looking within the vault. When the door was opened you were found lying there almost gone. An ambulance brought you here three hours ago, and here you had better stay until you recover from the shock."

"There is one thing I want done," said Marston, "and I want it done immediately. Give me a Bible and a check book, and have a man from my office scour this city and find Dr. Ralph Stoddard. And doctor, just one minute, how is it with your soul?"—The Evangelical Christian.

HOW ARE WE BUILDING?

(Continued from page 231)

sons who are grateful that the proper foundation was laid for them at Hesston College:

I am still enjoying my Christian life and I can never thank God enough for leading me to Hesston College and Bible School for it is there where I learned to know Him and the joy and peace there is in being a Christian.

Personally, my eyes have been opened since attending Hesston College; life is richer and fuller, God is closer and dearer. His Spirit reigns and is leading me in the path of life, where in His presence there is fullness of joy and at His right hand are pleasures forevermore. (Psa. 16:11).

A father writes:

"Our son is in _____ College this year and received many blessings, but I think the foundation was laid at Hesston. May it be a blessing to many more.

Young People, if at all possible, attend a church school. It will pay in the long run. Your foundation may cost less at some other school, but is it the kind of a foundation that you want to build upon? One can lay a foundation for his house at less expense by using less cement and not digging too deep, but is it wise? In the end it is often many times as costly as a good foundation.

If you are interested in attending Hesston College and Bible School write for a catalogue and any information you may desire. Hesston College offers four years of high school, two years of College, and a two-year Bible course.

A larger enrollment is expected this year than we have had for a number of years. We are expecting it to be a year full of the blessing of God. Come and enjoy it with us.

Hesston, Kan.

"IT'S NOBODY'S BUSINESS"

(Based on an accident)

It's nobody's business what I drink;
I care not what my neighbors think,
Or how many laws they choose to pass,
I'll tell the world I'll have my glass.
Here's one man's freedom they shall not curb,
My right to drink is undisturbed.

So he drank in spite of law or man;
Then got into his old tin-can,
He stepped on the gas and let it go
Down the highway, to and fro.
He took the curves at forty mile,
With bleary eyes and a drunken smile.

Not long till a car he tried to pass—
Then a crash, a scream, a broken glass.
The other car is upside down,
About two miles from the nearest town,
The man is clear, but his wife is caught,
And he needs the help of that drunken sot,
Who sits in a maudlin, drunken gaze,
And hears the screams, and sees the blaze;
But too far gone to save a life
By helping lift the car from off the wife.

The car is burned, a mother dies,
While a husband weeps, and a baby cries,
And a drunk sits by. And still some think
It's nobody's business what they drink.

—George Y. Hammond, Sup't. Kansas Anti-Saloon League, The Watchword.

THE RAINBOW

(Continued from page 237)

thoroughly, will put the enemy to flight and leave you on shouting ground every time.

It is a comforting thought that we have a Father who loves us, and who seeks our highest and best good in everything, and if it is necessary to use the chisel to trim us down, and polish the rough places, we must have the confidence in Him to hold still, even in the hottest fire, until His purpose has been fulfilled in us. Be assured of this thing: He will not keep you in the furnace one moment too long, but will remove you when the dross is all consumed and the image of your Master is clearly reflected in you. Then, like Jacob, you will say, when you fully understand, "It is enough."—Publisher Unknown.

POPULAR PROFANITY

Recently we read in a business house organ the caption, "When Profanity Is Permissible." It is very common to hear people of the world giving vent to oaths in a glib manner under the slightest provocation. We have known of men who thought it very clever to entertain their listeners with an elaborate use of language which was defiling to men and irreverent toward God. It is considered a very small thing to take the name of the Lord in vain. No walk of life seems to be free from this baneful habit.

Profanity is placed in the Decalogue given to Moses as being equivalent to stealing and murder. God very distinctly says He will punish the man who is guilty of using His name in vain. Small children on the street are compelled to listen to the most terrible oaths, and they too soon learn to make use of the forbidden words in their conversations.

If the use of profanity were confined to men of the baser sort, or those intoxicated by liquor, one might easily avoid the company of such people. The sad part is that people who are known as "good" are addicted to its use, when their tempers get the best of them or they wish to "spice up" conversation. Not only men but women make use of words that discreet publishers would refuse to print. We have heard public speakers substitute words that are easily interpreted as profanity to express their feelings.

While we are dwelling on this subject, we might discuss another angle of disrespect regarding the use of God's name. Jesus condemned the Pharisees because they said and did not. Outwardly, with their lips, they honored God; but their hearts were far from Him. They were victims of a religious form.

A like situation exists today. People are using the name of the Lord in a vain show of righteousness. They use His name in a formal, indifferent manner, employing meaningless phrases to give the impression of piety, and then go out and live like other sinners. This is nothing short of using God's name in a vain manner. It belittles the sacredness of the name that above all others deserves respect.

We are living in an age of loose speech. Men and women are apparently ignorant of the fact that they must give an account of every idle word they speak.—The Burning Bush.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

"God is not in all his thoughts" (Psa. 10:4). Thus it is spoken of the wicked who in the pride of his countenance will not seek after God. But of the man of God it is said, "Thou wilt keep him in perfect peace, whose mind [thought] is stayed on thee" (Isa. 26:3). How differently are the actions of men when these different things are truly said of them. Pride in our thoughts bar out the thoughts of God. A trustful humility cannot exist without a mind that is stayed upon God. God—His name, His law, His will, His good pleasure, His power and grace, His holy presence and blessing—is manifested in the conduct controlled by a mind stayed on God.

Our Topics during this month are centered around the subjects that require meditation on God, if we would get the most out of them.

Our treatment of our fellow men is influenced by what we think about God. The kindness which keeps God in all our thinking will be a kindness born of God. Praise for God must come from a heart that recognizes God in all things and that is ready to express praise for the temporal as well as the spiritual blessings of life.

The Ordinances which God has appointed cannot be enjoyed unless they are recognized as from God and as a means of bringing our thoughts about God and His will where they should be.

The body in which we live will be kept unto God and used for God if we keep God in all our thoughts.

On June 11 the Topics Committee, composed of the brethren Milo Kauffman, J. I. Lehman, J. R. Mumaw, J. L. Horst, and J. R. Shank, met together in Elida, Ohio, with the exception of Bro. J. I. Lehman. Bro. Paul Mininger sat with the committee and gave them the benefit of his suggestions as we endeavored to select topics for the year 1938. The usual classification was used in the kind of topics. The Christian Life Topics, especially this year, cluster around the subject of Victorious Living. It is hoped that these may be a means of giving help to our young people and enable us to enjoy real victory and power in our Christian life and service.

Among the joys that a true shepherd feels is the joy of seeing his flock bearing fruit to the glory of God. It should be the greatest of our concern and plans and prayers that those for whom we are responsible in the plans for the young people's meeting may make progress in usefulness to the glory of God. In this spirit Paul received the gift which the Philippian brethren gave, not with the thought of covetousness and ease for himself, but with the joy that they were increasing in their love for the cause and were bearing fruit (Phil. 4:16, 17). Let the young people do something for their leaders and ministers to further the cause. If the young people think of doing this unsolicited, it will be all the more encouraging for it has sprung from a sincere desire to do something for the cause of Christ.

CHRISTIAN VIRTUES—KINDNESS

(Jr.).—Luke 10:29-37; Col. 3:12-14

Topic for August 8

MOTTO

"Be ye kind one to another."

MEDITATIONS ON THE TOPIC

I. **Christian Kindness** is a quality that is manifested in the character of those who have received the Holy Spirit. It has been expressed by someone that "kindness is love in society." This has been well stated, for kindness that is truly loving kindness affects the people with whom the Christian comes in contact.

Kindness is observed in the words of the tongue. The loving heart takes heed that the tongue is not harsh and does not offend. Kindness finds loving deeds for the hands to do to those who are in need of help and sympathy. Kindness moves the feet on missions of love and mercy. Kindness beams out of the eyes in looks of love. Kindness gives gifts that bless others. People do not all need gifts of money or food or clothing, but there are very few who do not need a sympathizing friend to encourage them in hours of loneliness or in times of sickness or sorrow.

Kindness does not wait for a kind deed from someone else before it bestows its deeds

upon others. Kindness does not chill when the words and deeds of fellow men are cold and chilling. Kindness that is born of selfishness cannot stand the test when something unkind is done. But Christian kindness "suffers long and is kind."

Kindness seeks for opportunities to do good and is ready to do it when the opportunity is seen. Opportunities come to us every day in our home among our parents, brothers, sisters, and hired help. It comes as strangers pass by us. It comes as neighbors and friends deal with us and speak to us.

II. **The Text.**—Luke 10:29-37.—This gives the expression which Jesus taught should characterize our life toward our fellow men in their need. The Samaritan showed mercy where mercy was needed regardless as to the nation or the condition of the man in need.

Col. 3:12-14.—This expresses how in the "new man" we put on "kindness" as a characteristic of the life we are to live toward others.

III. **Suggestions for Junior Programs.**—The boys and girls will know kindness by the fact that it has been bestowed upon themselves by parents, teachers and friends. Above all they should have learned long since of all the kindness that has come upon them from the heavenly Father, who has given them the blessings of life, the hope of salvation from sin, and a home in heaven when this life is finished.

Naturally the human heart is selfish and unkind because of inborn sin. It is only by the power of God in us through regeneration that we may become truly like God in a nature given to kindness. In preparing the assignments given for boys and girls seek to have this important fact brought out, as well as the expressions which our kindnesses seek to show in our deeds and action. Along with the development of the theme it might be well to select a list of examples of kindness from the Bible characters found therein, and let the boys and girls tell the story of each one. In this way practical applications of the virtue can be made.

OUTLINE STUDY

I. Kindness Is the Fruit of the Spirit.

1. Found in those who do not grieve the Spirit.—Eph. 4:30-32.
2. Listed among the flavors of the fruit.—Gal. 5:22, 23 (R. V.).
3. A characteristic of the "new man."—Col. 3:12-14.

II. The Law of Kindness.

1. In a virtuous woman's tongue.—Prov. 31:26.
2. In an approved minister's conduct.—II Cor. 6:6.
3. In a Christian's conduct at home.—I Tim. 5:4.
4. In the Christian's treatment of one another.—Rom. 12:10.
5. Added to godliness in the Christian virtues.—II Pet. 1:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Kindness."
2. Kindness in Our Life.
 - a. Received from the Lord.
 - b. Practiced in our doings.
 - c. The kind tongue.
 - d. Kind hands.
 - e. A kindly face.
 - f. Kind feet.
 - g. Comes from the kind heart.

For Seniors.

1. The Source of a Kind Spirit.
2. The Power of Kindness.
3. Opportunities for Kindness.

PERSONAL THOUGHT

Have we found the way of blessing that the law of kindness might be written in our hearts?

SEED THOUGHTS

Kindness has converted more sinners than either zeal, eloquence or learning.

—F. W. Faber.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir Humphry Davy.

He had a face like a benediction.—Cervantes.

I expect to pass through this life but once. If therefore there be any kindness I can show, or any good thing I can do to any fel-

low beings, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Mrs. A. B. Hegeman.

A heart in every thought renewed,
And full of love divine;
Perfect and right, and pure and good—
A copy, Lord, of Thine.—C. Wesley.

In the cottage there is joy,
When there's love at home;
Hate and envy ne'er annoy,
When there's love at home;
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete,
When there's love at home.—Sel.

PRAISE FOR HARVEST BOUNTIES.— Psa. 104

Topic for August 15

MOTTO

"Praise ye the Lord."

MEDITATIONS ON THE TOPIC

I. Praising God for Harvest Blessings.—

It is well that we stop to consider how God has blessed us with the seasons when everything grows that is to bear fruit and grain for the support of life in man and animals. As the warm days of spring came the farmers were busy preparing the ground and planting the seed. Meadows and pastures sprang up and there has been abundant grass to supply the needs of animals. These furnish food for man also by furnishing meat and milk and the products that supply human needs. Wheat and oats and other grains have grown to maturity and have produced grain that ripens and furnishes food for man and beast.

All these bounties are given through the wisdom and power of God in love and kindness toward His creatures. It is but fitting that these creatures should in some way return their thanks. Especially is this given to man, who is created in the image of God, that he should use his intelligence in thinking of his Creator and express thanksgiving and praise to Him by words and deeds that show appreciation of God's goodness.

The psalmist has said, "I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord." This is the sentiment that should fill every human heart and the practice that should be exercised in every human being. Beasts and birds and creeping things have no words and intelligence to express their praise. But the fact that they fulfill God's plans for them and that they rejoice in living, expresses for intelligent men the glory and the goodness of the Creator. We may well say with the psalmist again, "Let everything that hath breath, praise the Lord."

II. The Text.—Psa. 104.—The sentiments of this Psalm set forth the works of God toward His creatures in nature. All creation has been shaped to furnish what is needed to make God's creatures happy and contented. God's wisdom in making the many things is so manifest that it excites the admiration of men who stop to consider it all.

III. Suggestions for Junior Programs.—Childhood enjoys the growing things about it. It will be helpful to enumerate and describe the various agencies of God, like the sunshine and the rain, the earth, and the heavens which operate under the wise hand of God to produce the things we enjoy. Some of these have been suggested in the outline of suggestive assignments for Juniors. Let the boys and girls enlarge on these thoughts. The shelves in the cellar will speak of days when fruits were gathered and prepared for the canning. Some of these are in process during the present season (August). The yield of the garden also may be taken account of. The potatoes, the beans, the tomatoes, the cabbage, and the root crops as well as the orchards are yielding much that should bless

the lives of boys and girls and cause them to remember the Giver. The fields may well be considered. There is the wheat with well filled heads. There are the stacks of grain or the threshed grain in the bins. There is the mill where the wheat is ground and where the corn is prepared for bread. In the kitchen mother kneads the dough and bakes the bread. At the table the children eat the bread and the milk and the fruit and the meat and the vegetables. Where do they come from and who is the Giver? Let them memorize and sing the poem in Seed Thoughts.

OUTLINE STUDY

I. Gifts of the Great and Mighty God.

1. To the fatherless, the widow and the stranger.—Deut. 10:17-19.
2. To all flesh.—Psa. 136:25; 146:7; 147:7-9.
3. He sends the rain to water the earth.—Psa. 65:9-13.
4. He sends the sunshine.—Matt. 5:45.
5. He orders the seasons.—Gen. 8:22; Acts 14:17.

II. Praises Are Due from His Intelligent Creatures.

1. The meek.—Psa. 22:26.
2. The upright.—Psa. 33:1.
3. Praise is comely.—Psa. 147:1.
4. Everything that hath breath.—Psa. 150:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Praise."
2. Praise God for His gifts of Harvest.
 - a. The sunshine and the rain to cause it to grow.
 - b. The fruit trees and their fruit.
 - c. The fruits of the garden.
 - d. The vegetables.
 - e. The grain.
 - f. The grass.
 - g. The flowers.

For Seniors.

1. God's Witness of His Love and Power.
2. The Praises Due to God from His Creatures.
3. How Fully to Praise Him.

PERSONAL THOUGHT

Let us consider all God's works and praise His glorious name with rejoicing.

SEED THOUGHTS

Praise consists in the love of God, in wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things He gives us, aye, and even in the things that He refuses to give us; so as to see our whole life in the light of God; and seeing this, to bless Him, adore Him, and glorify Him.—Manning.

Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let Thy praise our tongues employ.

For the blessings of the field,
For the stores the gardens yield,
For the joy the harvests bring,
Grateful praises now we sing.

Clouds that drop refreshing dews;
Suns that genial heat diffuse;
Flocks that whiten all the plain,
Yellow sheaves of ripened grain.

All that Spring with bounteous hand,
Scatters o'er the smiling land;
All that liberal Autumn pours
From her overflowing stores;

These, great God, to Thee we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Solemn vows and grateful praise.

—Anna L. Barbauld.

THE PURPOSE OF THE CHRISTIAN ORDINANCES.—I Cor. 11;

Matt. 28:19, 20

Topic for August 22

MOTTO

"Observe all things."

MEDITATIONS ON THE TOPIC

I. Why Christian Ordinances?—God has ordained the Christian ordinances and it is our duty and privilege to obey Him in all things. God has commanded them because He knows our needs and understands best how to supply our needs. We would be inclined to forget some of the great things God has done and would lose sight of the important principles for our life if God had not provided ways to bring them to our memory and to impress them upon our heart. God has made us in such a way that we need to express by action what we have brought to our mind. The ordinances give us a mode of action which we may sincerely perform and earnestly meditate upon so that the desired blessing for which the truth or lesson has been designed may become our precious possession.

It is possible that some may misconstrue the purpose so as to make the action outwardly of greater value than the spiritual advance inwardly which comes from the right understanding and thoughts of its meaning. Thus there are people who think that they are saved because they have been baptized and that they have received pardon because they have observed the communion, when they have not met the conditions for baptism and are spiritually under condemnation while they observe the communion. Sisters wear the devotional covering but are far from having a meek and quiet spirit which is of such great price in the sight of God. The kiss is practiced often times while the love of God is far from the heart of those who practice it. The form of washing the saints' feet will avail little if in the performance there is no humility and real brotherly kindness in the heart of those who engage in it. Let us not only enter into the spirit of the ordinances but let us do them in the Spirit and we shall enjoy the favor and blessing of God.

II. The Text.—I Cor. 11.—This chapter is taken up largely with the ordinances of the Devotional covering and of the Communion. The discussion centers in the neglect and the misuse of the ordinances, and seeks to bring their true purpose before the reader.

Matthew 28:19, 20.—Here the command is given to the apostles to teach all nations to observe all things.

III. Suggestions for Junior Programs.—Ordinances are things that can be seen. They provoke questions from the Junior mind and rightly so. It gives an opportunity for those who understand to teach the important lesson which the ordinance is to teach. It should be the aim of the Junior meeting to impress the important lessons which the Junior mind may grasp from the ordinances. If some of the Juniors are members of the body of Christ it may be important to bring to them the help that will enable them to appreciate the ordinances more as they engage in them. As far as the lessons have been already learned as to the meaning of the various ordinances, let the boys and girls explain their understanding of them. Assign to various ones some one or more of the ordinances and let them make a study of their meaning and give the results of their meditation to the meeting.

OUTLINE STUDY

I. What Is Not the Purpose.

1. Not for meriting grace.—Rom. 4:9-12.
2. Not for cleansing from sin.—I Pet. 3:21.
3. Not for boasting.—Rom. 2:23-29; I Cor. 1:12-16.

II. What the Purpose Is.

1. For a sign or seal (as in baptism), of grace already received.—I Pet. 3:21; Acts 10:47; Rom. 4:11.
2. An evidence of obedience.—I Cor. 7:19; Jno. 14:21, 23, 24.
3. The fulfillment of righteousness.—Matt. 3:15.
4. To set forth our faith by confession.—Acts 2:38, 41; 8:36-38.
5. To keep in mind to ourselves and others important truths and principles.—I Cor. 11:5, 10, 24-29; Jno. 13:9-17; I Pet. 5:14.
6. To identify ourselves with God's people.—Acts 2:41; 8:12.
7. To express faith in God's promise.—Jas. 5:14, 15.
8. To recognize God's use of human instruments.—Acts 19:6; 8:17; 6:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Keep."
2. Why God Gives Ordinances to Keep.
 - a. As a sign of some great truth.
 - b. As a way of our showing that we accept His plan.
 - c. To give us a way to number ourselves with His people.
 - d. To keep important truth in memory.
3. Ordinances of the Christian Church to Keep.
 - a. Baptism.
 - b. Communion.
 - c. Feet-washing.
 - d. Covering.
 - e. Anointing.
 - f. Holy Kiss.
 - g. Laying on of hands.
 - h. Marriage.

For Seniors.

1. Erroneous Views of Christian Ordinances.
2. The Purpose of Christian Ordinances.

PERSONAL THOUGHT

Does our life show forth the great truths we express by the ordinances we observe?

SEED THOUGHTS

"Let the ground of all thy religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—F. Quarles.

The external ceremony is a sign of the great internal work of God.—A. D. Wenger.

To regard water baptism as the real consecration, when it is only the symbol of it, is heresy. Peter held forth this doctrine when he commanded an outward ceremony for those who had just been baptized with the Spirit. Acts 10:44-48.—A. D. Wenger.

One of the most healthy signs that all is well within is an attitude of cheerful obedience outwardly.—D. Kauffman.

A Christian ordinance is a religious ceremony with a heavenward meaning.—D. K.

SINS AGAINST THE BODY.—I Cor. 6:13-18; Prov. 23:20-35

Topic for August 29

MOTTO

"Holy both in body and in spirit."

MEDITATIONS ON THE TOPIC

I. **Sinning against the Body.**—The body is the tabernacle we live in. God has designed it for His indwelling by the Holy Spirit. If

we defile our own spirit by sinful thoughts and misuse of our bodies by unnatural and unhealthful acts, thereby unfitting it for the service which God has made it, we sin not only to the pain and discomfort of our own body but against our Creator who deserves the fullest service and devotion from our life.

The forms of sin so prevalent in our day which injure the body or defile it may be named as follows:

1. **Drunkenness,** in which intoxicating drinks are taken into the system, in the form of beer, wines, whiskey, and other drinks with alcoholic content. It matters not whether the drinker is altogether a victim of drunkenness. The alcohol in the drink has an injurious effect upon the body and its various organs and gradually undermines its power and usefulness.

2. **Smoking, chewing, and dipping** some form of tobacco, or using poisonous drugs, containing the elements of a poison unnatural to the body and affecting the entire system, not only subject the system to disease but affect the body in a way that weakens the rising generation.

3. **Gluttony and luxurious eating** in which the stomach is made a god by serving the appetite. People seem to live to eat rather than eat to live. Sooner or later their systems give way to various forms of disease and they suffer pains and become unfit for useful activities.

4. **Practices of Vice.**—In this the holy use of sex is turned into a cesspool of corruption and crime, and the body, mind, and soul is cut off from God and all that is holy and good.

II. **The Text.**—I Cor. 6:13-18.—This passage shows that the body should be set apart to the service of Christ because He has redeemed us and we should therefore glorify God in our bodies.

Prov. 23:20-35.—The woes of gluttony and drunkenness and laziness and lewdness are set forth in this passage as sins against the body and soul of a man.

III. **Suggestions for Junior Programs.**—God has given us danger signals in our bodies which cry out when we do something that causes pain. We early learn that to put our hand in the fire will cause pain. If we strike ourselves or cut ourselves the pain causes us to take better care that it is not repeated. With experience we learn that certain acts cause suffering and that the way to be wise is to cease the cause. If we eat too much, we suffer pain in the stomach or in the head. If we indulge in excessive exercise of the body, the body will get tired telling us to slacken our pace that the body may have time to recover. On the other hand when the body is not given its proper exercise, it becomes dull and weak and warns us against indolence or excess of idleness. Thus many lessons are learned which the wise and conscientious person will heed not only to save themselves much pain but to keep their bodies fit for the higher and better service for which God has given them. In some such manner of approach the boys and girls may be introduced to the subject of "Sins against the Body." The assignments will suggest how they may pursue the subject and develop different forms of action that brings evil results and are a sin to the body which God has given for a good purpose.

OUTLINE STUDY

I. Sins that Cause Bodily Disease.

1. Sins of eating.—Prov. 23:1, 2.
2. Sins of drinking.—Isa. 5:13-16.
3. Sins of lust.—Prov. 5:22, 23.
4. Harmful fashions.—Isa. 3:16-23.
5. Sins of disobedience to God.—Deut. 28:58-61; I Cor. 11:30-32.

II. Misuse of Bodily Powers.

1. Slothfulness.—Prov. 6:6-11.
2. Service of sin.—Rom. 6:20, 21.
3. Filthy habits.—II Cor. 7:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Body."
2. How Sins Are Committed against the Body.
 - a. Abuse of the stomach.
 - (1) In eating.
 - (2) In drunkenness.
 - b. Abuse by sins of uncleanness.
 - c. Abuse by laziness.
 - d. Abuse by excessive work or play.
 - e. Abuse by exposure.
 - f. By the torture of fashion.

For Seniors.

1. Sins of the Appetite.
2. Sins of the Passions.
3. Sins of Abuse or Neglect.

PERSONAL THOUGHT

May God give us wisdom in the use of the body as a precious gift from Him.

SEED THOUGHTS

If we indulge in sin, we invite sorrow.—Sel.

A man may suffer without sinning, but he cannot sin without suffering.—Sel.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9, 10).

GLORIFYING GOD IN OUR BODIES

(Jr.).—Rom. 12:1-3; 6:12-14;
I Cor. 6:19, 20

Topic for September 5

MOTTO

"Present your bodies a living sacrifice."

MEDITATIONS ON THE TOPIC

I. **Our Bodies for God's Glory.**—This is a companion subject with the lesson of August 29. In that lesson we considered the sins against the body. In this one we are considering how we may use the body to the glory of God.

God has called the body a temple of the Holy Ghost. The Holy Ghost is given to us of God. He requires a holy temple. Therefore we need to know how to keep our bodies fit for His indwelling. We need to devote the body to the uses that will not be out of harmony with the Holy Spirit who dwells within us. The work of the Holy Spirit is to make the believer an instrument for the showing forth of the praises of Him who has called us out of darkness. The advice of Romans 12:1 is that we present our bodies a living sacrifice. Our selfish desires are to be withheld and God's will alone to be consulted in what the body is to do for Him. Our entire being is brought before Him in consecration—head, heart, hands, feet, tongue, ears, eyes, desires, every emotion and every power or gift are put upon an altar of living unto God. There should not be any act, thought, or word that we could not say, "It is done in the name of the Lord and for His glory."

Our business affairs are conducted for Him. Our social affairs are according to His glory. Our homes with all their furnishings and our possessions of every kind are such that they will bear the test of His Word. Our convictions should teach us to be consecrated to Him and to be acceptable. That which our hands are making, our tongues are speaking, our minds are thinking, our eyes are seeing

our ears are hearing, our taste is enjoying, in fact, everything is for Him and unto Him who has redeemed us.

II. The Text.—Rom. 12:1-3.—A living sacrifice of the body means that the body is yielded with all its powers to the Lord for whatever service He may desire for it.

Rom. 6:12-14.—The members of the body are to be submitted to the work of righteousness unto God.

I Cor. 6:19, 20.—We are reminded that the body is the temple of the Holy Ghost and should therefore be used to God's glory.

III. Suggestions for Junior Programs.—Following last week's topic on the negative side in which sins against the body were particularly brought out, we may emphasize the side today in which the activities which glorify God are brought out. While there is a discernment between the good and the bad in both lessons, we may rightfully emphasize the good activities in the way our subject is stated today.

We take our bodies to Church so that there we may engage in worship and service for God. If we go there with our hearts in the service, we will adorn our bodies in the modesty becoming the Gospel of Christ. We will keep our feet as quiet as we can as we enter the place of worship. Our tongue will be used to sing God's praise and our hands will be kept in their place. At the appropriate time we shall bow our bodies in reverence and prayer. Our ears will be opened to hear the Word of God and the exhortations of His servants who preach and teach. Our thoughts will be directed in meditation on the good things we hear.

The body is not only to be used to God's glory on the day of worship, but every day of our life we should remember that if the Lord is to dwell in us as a temple, our activities at work or at play should be such that we need not be ashamed before God of what we have done.

OUTLINE STUDY

I. The Body, a Temple of God.

1. For the dwelling of the Holy Spirit.—I Cor. 6:19; II Cor. 6:16.
2. A place where He works that we may do His will.—Phil. 2:13.
3. An instrument that He uses in His service.—Rom. 12:1, 2.

II. How We May Glorify God in Our Bodies.

1. By keeping them as vessels of honor.—II Tim. 2:19-22.
2. By using them as instruments of righteousness.—Rom. 6:13, 19.
3. By adorning them as becomes godliness.
 - a. For chastity and modesty.—I Tim. 2:9; I Pet. 3:3, 4.
 - b. For a recognition of godliness.—I Tim. 2:10; I Pet. 3:5; Rom. 12:2.
 - c. Recognizing God's order.—I Cor. 11:3-10; Deut. 22:5.
4. Training them for useful trades.—Tit. 3:14.
5. Conserving our health and strength for His glory.—Eph. 5:15-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Glorify."
2. A Fit Temple of the Lord.
 - a. Where His Holy Spirit dwells.
 - b. Kept fit for His dwelling.
 - c. Trained to work for His glory.
 - d. Adorned according to His Word.
 - e. Uses for a good body.

For Seniors.

1. The Body as a Temple of God.
2. How to Use God's Temple.
3. Keeping the Body Fit.

PERSONAL THOUGHT

Teach us Lord to glorify Thee in our bodies every day.

SEED THOUGHTS

Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

Take my feet and let them be
Swift and beautiful for Thee;
Take my voice and let me sing
Always, only for my King.

Take my silver and my gold,
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my will and make it Thine
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love; my Lord I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.

—F. E. Havergal.

SPEAK TENDERLY

There is a wonderful power in Christian tenderness. Harsh words are repelled; careless words are unheeded; fretful words patter like raindrops on a close roof; witty words dazzle, and tickle, and are forgotten; but tender words go down deep into the bottom of the heart, and heal, and soothe, and bless.

The ancient Hebrews had a peculiar form of expression for this, and where our version of the Bible reads of speaking **comfortably or kindly**, the Hebrew, as given in the margin of our Bibles, is "speaking to the heart."

How little there is of this speaking to the heart; this hearty, sympathetic soulful expression of the inward workings of Christian affection and deep desire. How much ear-speech, and tongue-speech, and lip-speech, and head-speech, and how little of that speaking that sends its low, loving tones to the depths of the human soul, and wakes up all there is of gratitude and tenderness within.

Speak tenderly to the saints of God. Many of them are weary, burdened, disheartened, and perplexed. Some are young and inexperienced. All are precious in the sight of the Lord;—all are bought with Blood. Spare the harsh words, speak the gentle ones;—spare the heartless words, speak the tender ones.

Speak kindly to sinners. You are not appointed to be their judge. It is not for you, whose sins have been as scarlet, to repel or denounce others over whom the heart of Eternal Pity yearns with infinite desire. Did Christ weep over the city of His foes, and shall we utter our warnings in heartless tones, and have them fall unheeded on careless ears? Shall we not strive rather to speak to the heart, and thus win some souls to God?

Speak tenderly to the gay, the light, the scoffing, and the vain. Little do we know what is passing in their minds. "How is it," said one who was apparently thoughtless, to a Christian friend, "How is it that you can tell my feelings as well, and better than I could myself? I am **not** satisfied with my life. Seemingly I am happy, but it is not so. I do not know what to do with myself. I go to all the places of amusement to take up

time and mind;—and hate myself for it. It does me a great deal of good to think that there are some in this wide world that are interested in unworthy me."

There are ten thousand just such weary, restless hearts as these, among the gay and "rattle-headed" youth around us. They laugh to hide their tears. They jest to cover the anguish of their souls. They sneer, when in heart they would rather reverence and adore.

Shall we repel such weary, burdened, timid ones? Shall we harshly drive them from the presence of the loving Savior who bindeth up the broken hearts? Shall we not rather lead them tenderly to the mercy seat, and point them to the Redeemer of the lost?

Do not let us be deceived by the lightness of the unconverted. Often it is a mere blind to hide the deeper sorrows of their souls. True, it is wrong, hypocritical, sinful;—but how shall we save them from the snare? Let us pray God to use us for His glory. Mere human sympathy is ineffectual for this labor. God's love must fit us for the work. Then seeking the proper season, a moment **alone**, some quiet, favored hour, in the strength of God let us speak some tender words of invitation to the weary and the heavy-laden, and God may bless and save.—H., in the United Evangelical.

A GAMBLER'S TESTIMONY

Several years ago, in one of our more fashionable churches, the minister had just finished speaking when an unkempt stranger arose in the back of the building and asked permission to speak. Rather hesitantly permission was granted, and the tramp came forward and began to speak. "My father and mother were lifelong members of this congregation. As a boy I also attended. Our Bible-school teacher, in an effort to entertain us in her own home, taught us boys in her class the meaning of playing cards. Shortly after this, we began to neglect the class study hour, but met instead in the loft of an old barn, where we continued to play the card games which our teacher had taught us. Finally our card playing led us into the wrong kind of company, and bad company led us into crime. There were six of us boys in that class. Two of them paid the supreme penalty for their crimes, two more are in prison, while another and myself are fugitives from justice. All of this started from an innocent little game of cards in our Sunday-school teacher's home." As the man finished speaking there was a commotion in the audience and a slight woman in black came weeping down the aisle, crying as she came, "My God, I am that teacher."

No man ever sits down to play for money who does not already know how to play cards. A judge asked twenty men who were arrested for gambling, where they had learned to play. Each one replied, "In my home when a boy."

A mother was horrified to think her son won some gold that had been made into a coin. Yet the same day she received in the same way some gold that had been made into a dish. Can you see any difference?—Christian Endeavor Quarterly.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

CHRIST OR WAR—WHICH?

(A vigorous testimony against war from outside our nonresistant circle. Worth reading.—Editor.)

Christ or war—which?

You cannot have both!

The spirit of Jesus is the antithesis of War.

War is the concentrated challenge of the powers of evil against the Church. It is the old appeal they made to Jesus in the Wilderness. "All these (the kingdoms of the world) will I give you if you will fall down and worship me!" Not that these kingdoms would be given. War never gained anything of any good to the world.

The promises of War were always false. The conqueror is loser only in lesser degree than the conquered. There is no gain, only degrees of loss.

The spirit of Jesus and the spirit of War will not mix. Jesus said, "They that take the sword shall perish by the sword." Surely that means that War is utterly futile and, like a boomerang, reacts on the aggressor.

To take the obscure and ironical words of Jesus about "two swords being enough" and "selling your cloak to buy one" as being a permit and an authority for wholesale slaughter with high explosives, tanks, bombs and poison gas, is an obvious distortion and misrepresentation.

"Love your enemies" is clear. Every child knows what it means. Everyone knows it means the opposite of our natural impulses, and to endorse it means abandoning, for once and all, the policy of "an eye for an eye." It means that I cannot plunge a bayonet in the heart of a German, Italian or Russian under any circumstances—and still proudly name myself a follower of the gentle Nazarene.

"Love your enemies" means that I cannot drop bombs on innocent civilians in sleeping cities because certain national leaders have exhausted their limited ability and patience with other nations and their leaders. No, I cannot turn poison gas on helpless enemies or grind men to a pulp under the feet of brutal tanks. Why? Because Jesus said: "Love your enemies; pray for them which despitefully use you."

Can anyone deny that the whole spirit and teaching of Jesus is opposed to War? Or that the greatest of Christian leaders have opposed War from the beginning? Or that the early Church was undeniably antiwar?

"Jesus Christ, by disarming Peter, disarmed every soldier afterwards," said Tertullian in the second century.

Asked John Wesley: "Shall Christians assist the Prince of Hell, who was a murderer from the beginning, by telling the world of the benefit and need of War?"

"War is as contrary to the spirit of Christianity as murder," said Dr. Adam Clark.

George Fox cried, "I cannot fight, for the spirit of War is slain within me."

And even the world's great soldiers join in the condemnation: Washington, "War is the shame of mankind." Duke of Wellington, "War is a detestable thing." Earl Haig, "It is the business of the Christian to make my business impossible." Sherman, "War is hell!"

"What must I do, then?" you ask. If you are a Christian you have only one alternative. Disassociate yourself from War, war-like propaganda and war-making diplomacy, ac-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

cept the teaching of Jesus and all its implications, and quit pretending that He could, under any circumstances, countenance killing.

"But if I, a Christian, enlist, is not the Government responsible for any killing I may do?"

Certainly not! You do it. You will answer for it. Our accountability is individual. The foundation of Christianity is the **isolation of the individual**. The whole Christian system collapses without this. Christ's precepts are addressed to individual men, and the Christian system is based upon our personal responsibility to God.

Men have hidden behind governments long enough. Now let us be men. We will stand on our own feet. If I kill, I am a murderer. My nation and Government may also be guilty, but that does not absolve me from personal guilt before God. The command, "Thou shalt not kill," was never abrogated.

"What of the Church?" you ask.

The Church is either antiwar or anti-Christ. There is no half-way place. Christ or War—which? is the proposition facing the Church. Today it stands as her greatest and most vital challenge.

Clutton-Brock said that War is "a moratorium on Christianity." It is more: it is the entire subversion of Christianity.

"Is there anything more infernal than this?" asks a prominent minister, "to take the best that is in man and use it to do what war does? It is the prostitution of the noblest powers of the human soul to the most dastardly deeds, the most abysmal cruelties of which our human nature is capable. That is War."

But the Church taught hate. It sang the hymns of hate. It preached sermons of hate. It sent out its sons in the name of Christ to do the most hateful and ghastly of the devil's works. It took the sword—and to a large extent it has perished with the sword in its influence, powers, and effectiveness. It promised salvation to men for dying in the act of doing things diametrically opposed to the Spirit and purposes of Christ.

Must the Church be the last bulwark of War? Will she ally herself with all the entrenched forces of evil, the demons of hate and avarice who invent and manufacture the fiendish furies of mechanized warfare, or will she stand boldly for Christ and Peace? Will she stand for the Christ who cannot under any circumstances countenance resistance of evil, for the Christ who is the Author, the Purchaser and the Prince of Peace?

Against Christ are arrayed all arms and armaments. Against Him is pointed every rifle, naval, field- and machine-gun. At Him every poison gas cylinder, flame-thrower, and tank and bomber is murderously and blasphemously directed.

Every war-monger, every war-maker is fighting the Christ whose principles are absolutely and eternally opposed to War in every shape and form.

In the words of Fosdick, in his address to the Unknown Soldier: "We can have on the one side this monstrous thing, or we can have Christ. But we cannot have both."

The challenge is before the Church, as it is before each of us. "Christ or War—which?" —H. Chas. Tutte in the War Cry.

DEITY OR DIVINITY

A nice choice of words has much to do with the force of one's utterance. This may largely account for the fame of certain noted preachers said to have given unusual attention to their vocabularies. Then, too, a word may gradually change its meaning until, to be accurate, one must employ another one, as Dr. Edwin Lewis, of Drew Seminary, shows in comparing two common but confused terms:

Strictly speaking, the terms "deity" or "divinity" as applied to Jesus Christ mean the same thing. But in actual usage, especially in recent years, the second term has become more common, and is used by those who desire to retain for Jesus Christ the element of "uniqueness" without going so far as to ascribe to Him Deity. Because of this reduced meaning conveyed by the term "divinity," one who would express the orthodox Christian view would properly use the term "deity." —The Presbyterian.

SOUTH HONORS NEGRO CHEMIST

Tuskegee Institute is to be presented with a bronze bust of Dr. George Washington Carver, the Negro wizard of agricultural chemistry whose genius is now recognized as comparable to that of Burbank. Hundreds of both races will contribute to this tribute to one of the most remarkable men of our times. Dr. Carver was born in slavery and was traded as a child for a horse. He helped to pay his way through the agricultural college at Ames, Iowa, by massaging athletes. From that experience he derived great confidence in the health giving virtues of massage. Now out of his experiments with the peanut—from which he has extracted milk, chemical oils, rubber, paper, ink, and about 200 other products—he has been experimenting with peanut oil and massage as a treatment for infantile paralysis. After several thousand experiments, from which many remarkable results have been obtained, he has turned his oils and method over to the medical profession for trial and certification. He had previously had great success in the treatment of acne with his peanut oil and massage.—Sel.

ATHEISM IN RUSSIA

Membership in the Atheist League of Russia has declined by 50 per cent in these last few years according to figures published by "Izvestia," the organ of the Soviet Government. This explains to some extent the statement that appeared in the Manchester Guardian recently regarding the religious fervor of the people. Some years ago the Soviet Government made the boast that by 1937 there would not be a Church or a believer in the Soviet Republic, and that having dealt with the gods of the earth, they would deal with the Gods of Heaven. Is the Soviet, we wonder, learning a lesson that religion is so deeply rooted in the temperament of the Rus-

sian that it cannot be destroyed? There is no doubt that under the old regime of the Czar, religion and persecution were linked together in the mind of the Russian. How could it be otherwise when all that they saw of the Church was an elaborate ceremonialism and a ritual that went hand in glove with the established interests, and that at every turn sought to persecute and exploit the poor people? It is no wonder, as we have pointed out here before, that when the revolution came, the Church should be the object of the bitterest attack and hatred, and that the priestcraft that masqueraded as religion should be abolished. That is a different thing entirely from seeking to uproot all religious faith from the hearts of the people. The very heart of humanity cries out for a faith of some kind, and the Russian experiment was doomed to failure from the beginning. We have faith to believe that the tide will yet turn in Russia, and that multitudes in that great land will find their way back to a simple faith in the Lord Jesus Christ, and His atoning sacrifice for their sins.—Selected.

CHURCHES CONTINUE TO GAIN STEADILY IN MEMBERSHIP

(These tables were compiled from data partly collected by Dr. George Linn Kieffer.)

The religious bodies of the United States, as a whole, are not declining in membership, but steadily growing. This is a direct contradiction of the pessimistic reports which still so often fill the pages of the secular press, and even of some religious publications. The figures, compiled with the greatest possible accuracy, prove beyond doubt that those pessimists are wrong. The Church, judging from membership statistics, and from reports of contributions for all religious purposes, has grown throughout all the depression years, and continues to forge ahead.

In 1936, the total membership of all denominations and religious bodies in the United States reached the impressive figure of 63,493,036, as compared with 62,655,632 in the previous year. This represents a gain in membership for the year of 837,404—almost a million in a single year.

The Baptists continue to lead all other Protestant denominations, in gains, with a total increase for the year of 140,308. While the gain in the previous year was somewhat larger—163,318—this is still a most satisfactory showing. Surprisingly, the Reformed Church, not a large denomination in comparison with the Baptists and Methodists, comes second, with a gain of 81,958. The Lutherans, with 43,905, are third, and the Methodists a close fourth with a membership gain of 41,798. Other notable increases were made by the Protestant Episcopalians, with 21,193; the Evangelicals, with 9,390; the Presbyterians, with 6,507; the Nazarenes, with 5,867; the Adventists, with 5,435; the Mennonites, with 4,101; the International Church of the Four-square Gospel, with 5,225; the Moravians, with 1,624; and the United Brethren, with 1,073.

While a few bodies reported a loss in membership, those losses were small, and were in many cases occasioned by removing from the rolls names which had been carried from year to year although the persons were no longer connected with the congregation. The Church of Christ, Scientist, and the Jewish bodies, reported exactly the same membership for 1936 as for the previous year.

The Catholics remain the largest single denomination in the country, with a reported membership for the year 1936 of 20,831,139, a gain for the year of 221,837. Their total membership 13 years and over, recognized by the United States Census Bureau as "adult" members, was 14,956,758.

The yearly per cent of gain in membership for 1936 was 1.10 for denominations of 50,000 membership and over. The per cent gained

by the smaller denominations, those having fewer than 50,000 members, reached the astonishing figure of 29.49 per cent. This brings the total average per cent of gain for the year for all denominations to 1.33 per cent, as compared with the population gain of the entire United States in the same period of only .71 per cent. In fact, the per cent of gains in Church Membership for the past ten years has kept steadily ahead of the growth in population; the average gain in Church Membership for the ten-year period being 1.65 per cent, while in the same period the average population gain was only .98 per cent a year.

Owing to the untimely death of Dr. George Linn Kieffer, who has prepared these statistical reports for this magazine for the past five years, the reports for this year were compiled from Dr. Kieffer's data by his widow, Mrs. M. H. Kieffer, with the approval of the National Lutheran Council.

Religious Bodies and Groups Over 50,000 Membership in United States

Table No. 2	1936
Roman Catholics	20,831,139
Baptists (19 Bodies)	10,332,005
Methodists (19 Bodies)	9,109,359
Lutherans (17 Bodies plus)	4,589,660
Jewish Congregations	4,081,242
Presbyterians (10 Bodies)	2,687,772
Protestant Episcopal Ch.	1,918,329
Disciples of Christ	1,602,052
East. Orthodox (9 Bodies)	1,092,349
Congregational & Christian	1,010,776
Evangelical and Reformed	849,205
Lat.-Day Saints (2 Bodies)	777,695
Churches of Christ	433,714
United Brethren (3 Bodies)	428,838
Reformed (3 Bodies)	366,583
Salvation Army	255,765
Int. Ch. of Four-Sq. Gos.	257,635
Evangelical (2 Bodies)	258,207
Church of Christ, Scientist	202,098
Church of God in Christ	200,470
Breth. (Dunkers) (4 Bodies)	192,588
Adventists (5 Bodies)	195,553
Assemblies of God	173,349
Polish Nat'l. Catholic Ch.	186,000
Church of the Nazarene	133,516
Mennonites (17 Bodies plus)	116,655
Eastern Separate (2 Bodies)	107,675
Friends (4 Bodies)	105,917
Ch. of God (Anderson, Ind.)	82,893
Unitarians	98,600
Federated Churches	59,977
Scandinavian Ev. (3 Bodies)	55,237
Universalists	51,159

Total, Over 50,000	62,844,012
Total, Under 50,000	649,024

Grand Total	63,493,036
U. S. Pop. (July 1, 1936)	128,429,000

—Maude H. Kieffer in the Christian Herald.

THE RIGHT NOT TO ORGANIZE

We are hearing much these days from the "Rev." Harry Ward, of the Civil Liberties Union and the Federal Council of Churches, and from the "Rev." Pryor Sanford Raymond, of the Chicago Church Federation, and from Mr. John L. Lewis, boss of the Committee on Industrial Organization, and from Mr. Martin, Mr. Frankenstein and other officials of the UAW about **interference** with the right of the working men to organize. I am just wondering if these same gentlemen had ever given any consideration to the other side of the question—the right of American working men NOT to organize.

A few days ago, acting on a tip from a newspaper friend of mine, I drove out to the Miller Road entrance of the Ford Motor Company, scene of the recent so-called Ford riot. I hung around all afternoon with a dozen or more members of the press who were waiting with their cameramen for the rumored arrival of union organizers to make a second attempt to distribute literature among

Ford workers. However, I waited in vain as the union organizers failed to arrive.

What I did see during my three hours of waiting set me to thinking. Everywhere up and down Miller Road, police from the Dearborn Police Department, were very much in evidence. Motorcycle police and scout cars, the latter loaded with officers of the Dearborn Police Department, constantly patrolled the roads around Ford property. It was very evident that every gate leading into the Ford factory was doubly guarded by factory guards and service men.

All in all it looked much more like an armed military camp than a great important American industry.

A strange situation this. Here is a great industry with an investment of millions of dollars and supplying employment for upward of 100,000 men. And apparently the large majority of this 100,000 men are well satisfied with their employment. So well satisfied that in the recent so-called Ford riot it was the working men and not the guards or service men who dispersed the union organizers.

Yet in this land of the free and home of the brave it is necessary for this industry to hire hundreds of service and factory guards and it is necessary for the Dearborn Police Department to work their men on 12 hour shifts and center practically their entire Police Department on this particular portion of Dearborn, in order to insure these American working men the right to work and earn a living for themselves and families and to insure this corporation the right to supply jobs for these working men and to manufacture a product used by millions of United States citizens.

If the working men in the Ford factory do not want to join the UAW or any other union and are satisfied with their present employment, as they certainly seem to be, are they not entitled the same right and privilege that Mr. Lewis and his associates claim for their followers?

It would seem to this writer that it is time for Governor Frank Murphy, and for that matter, for President Franklin Delano Roosevelt, to take some steps to insure rights for those American working men who do NOT wish to organize.—E. J. Rollings in The Defender.

HUMILITY

The follower of Christ must have the same mind as was in Christ. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). He must especially be like Him in His humility. Jesus Christ, the Holy One of God, is our example of humility. It is His presence, the consciousness of His life and His love within us, that will make us humble.

He was in perfect quietness of heart. He was never fretted, vexed, or irritated. He expected nothing for Himself, nor did He wonder at anything that was done against Him. He was at rest when nobody praised Him and when He was blamed and despised. He had blessed peace with the Father.

The blessedness of a Christlike humility is unspeakable. It is of great worth in the sight of God. He "giveth grace to the humble" (1 Peter 5:5). In the spiritual life it is the source of rest and joy. To the humble, all that God does is right and good. The humble are always ready to praise God for the least of His mercies, and do not find it difficult to trust. In intercourse with men it is the secret of blessing and love. The humble man does not take offense, and is very careful not to give it. He is ever ready to serve his neighbor because he has learned from the Savior the Divine beauty of being a servant.—The Pilot.

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JUDGES, 16

And they answered, To bind Sám'-son are we come up, to do to him as he hath done to us.

11 Then three thousand men of Jū'dah² went to the top of the rock E'tam, and said to Sám'son, Knowest thou not that the Phi-lis'tines³ are⁴ rulers over us? what is this that thou hast done unto us? And he said unto them, As they did

B. C. 1140

² Heb. went down.
³ Heb. 14. 4.
⁴ Cir. 1120
⁵ ch. 3. 10;
⁶ 14. 6.
⁷ Heb. were melted.

Samson smites the Philistines

called the name thereof⁸ En-hak'-kô-rê, which is in Lé'hi unto this day.

20⁹ And he judged Is'ra-el¹⁰ in the days of the Phi-lis'tines¹¹ twenty years.

CHAPTER 16

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1 Samson carries away the gates of Gaza. 4 Delilah entices him; 15 and finally succeeds in betraying him. 21

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GOING UPSTREAM

The salmon is known as a king of fish. Much of this recognition has been gained because of its ability to go upstream. Seeing the necessity for going upstream, it develops a determination to do this at whatever cost may be required. The trip upstream is made to lay eggs. These eggs will not develop in the salt water of the ocean, nor even in large bodies of fresh water. Pure cold water flowing over a bed of gravel is necessary. The instinct of the salmon drives them upstream where these ideal conditions will be found.

Salmon work together in going upstream. It is true, single salmon may be seen going upstream, but, in many North American streams flowing into the Pacific Ocean, hundreds of salmon have been seen making the trip together. Their number has been so large in such groups that hundreds of the salmon have been found stranded in the shallow pools along the river. Animals will eat these stranded salmon. The combined strength of the group going upstream makes it easier for each salmon to overcome the obstacles in the roaring stream.

Sometimes the salmon come to a falls in

the river. This does not stop them. They will swim up close to the foot of the falls, and then will spring up out of the water. When they arise above the obstacles, they throw themselves farther up the stream. If they come to a double falls, they will make a double leap and overcome this larger obstacle. Once above the falls the salmon will swim desperately against the current, which is trying to sweep them back down. Even this does not stop them. They fight their way farther up the stream.

At times, a landslide into the river will stop the salmon in their trip upstream. Where such situations arise, the salmon will not quit in its determination to lay its eggs in the right environment. Where such impossible obstacles are found, the salmon will prepare a place to lay its eggs. As soon as the eggs have been laid and prepared for developing into young fish, the older salmon will start back down the stream to the ocean. Later the young salmon will go down to the ocean, jumping the falls and obstacles in the way.

As soon as the young salmon come down the river to the ocean, they finish growing and developing strength so as to be ready to go back upstream to lay the eggs when their time comes. They store up fat and flesh and develop muscles for the strenuous trip upstream. Their struggles in the ocean waves help to prepare them for the future task of fighting their way up the river.—Leslie E. Dunkin in Christian Youth.

"Those who give most are least concerned about returns."

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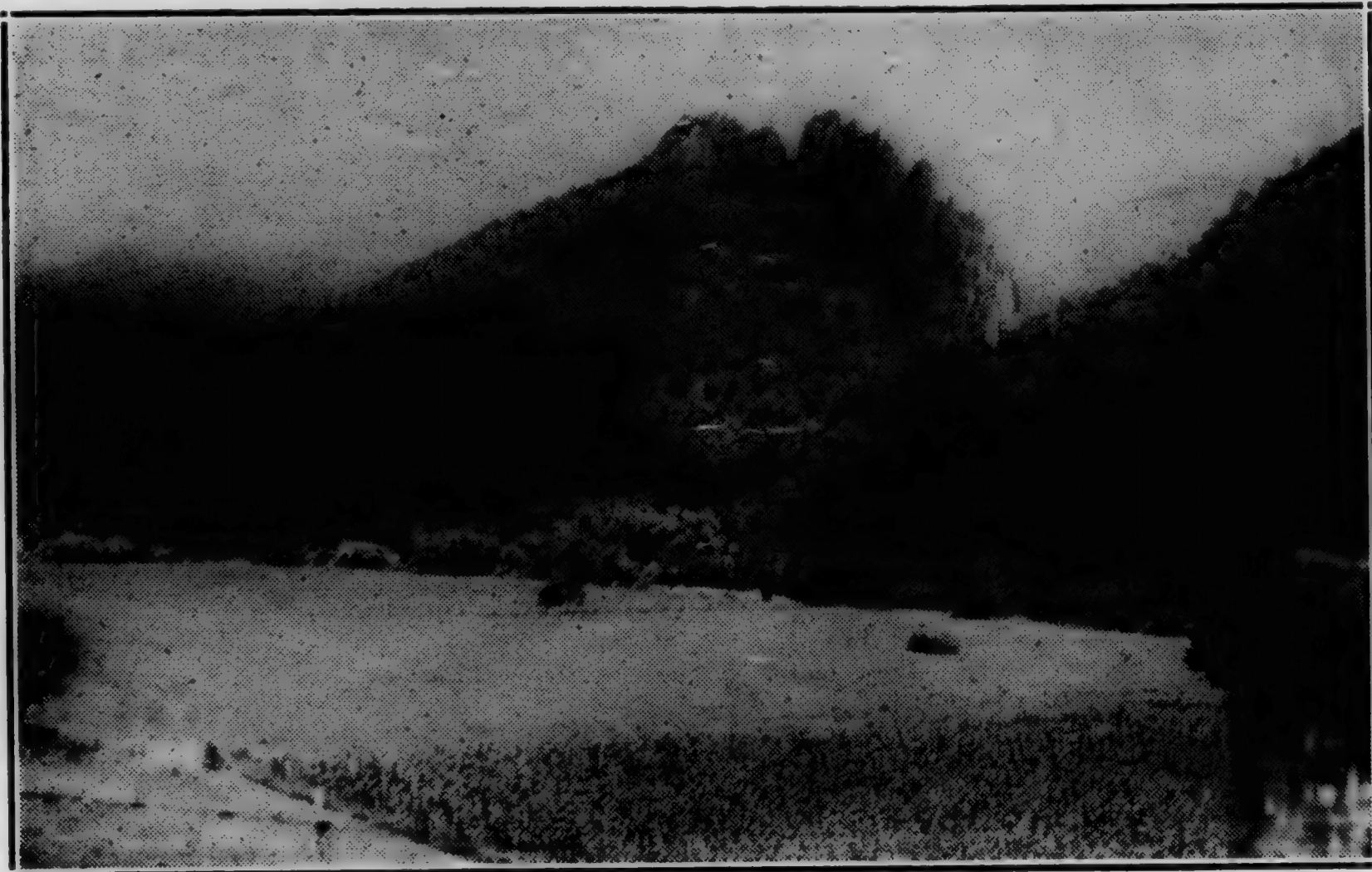
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HER SILENT WITNESS

By Ada M. Zimmerman

"Hello! hello operator! call Hensel wing please." "Hello, Miss McQueen, this is Miss Davis speaking. Send second P. R. N. down to receiving ward immediately. The ambulance is due in five minutes. Thank you."

With the click of the receiver Miss Davis rose swiftly and silently slipped down the long corridors. Everything was dark except for an occasional pilot light and long shafts of moonlight that spread a mellow bar of radiance across the eastern end of each corridor.

The muffled purr of the ambulance motor sounded in the drive just as the second nurse asked breathlessly, "Is it an accident case?"

There was no time to answer. Doctors and nurses moved swiftly. An ashen gray pallor spread over the face of the man on the stretcher. Somewhere beneath the heap of mangled flesh and tattered cloth there escaped a groan. Caked mud and blood on his bearded face and hair lent gruesomeness to the scene. Doctors and nurses rushed the patient away to the fourth floor elevator.

Miss Davis lingered a moment to replace a few scattered articles in the ward. Suddenly she found herself facing two men. The one tall and brawny with head uncovered came forward. Behind him a short, bearded man stood trembling.

* * *

"There is nothing new to report except a case in men's surgical," Miss Davis, the night supervisor stood before the desk of the Directress of nurses. "The ambulance arrived about 10:15 from a thirty-mile trip to Mt. Kent. The patient has rested throughout the night but has a rapid and weak pulse. At no time has he rallied. His prognosis is bad. There is a fractured skull and punctured lung to reckon with. His chest is crushed and his right arm fractured."

"Has he a family?"

"Yes, he is middle-aged and a farmer."

"Has the family been in?"

"No, but soon after the patient arrived, two neighbors rushed into the receiving ward apparently in great concern. The one man explained the accident. A small bearded man, who, I presume is a member of their religious sect, seemed too dazed by the tragedy to speak at all."

"And the accident?"

"A team of horses which he led from the field after dark was frightened by a moving object in the moonlight. Somehow in his effort to save the runaways he was tripped and dragged until the team was overcome by someone. In the few moments that these men were here it became quite evident to me that the patient commands the deep respect and honor of his neighbors. Someone of the family will be here this morning."

"Thank you, I will interview the doctors and visit the patient at once."

* * *

The rush of morning calls was over. Miss Lebhardt, Directress of nurses, stood under the doorway of her office. For a moment her

eyes scanned the long corridor and the marble floor of the visitors' lobby. She turned as if to go but something arrested her.

At the far end of the lobby the great door of the main entrance slowly swung shut, leaving on the inside the timid little figure of a woman in a green dress and black apron. For a moment she stood there motionless; then she turned her head slightly as if to read the projected signs above the office doors. The girl at the information desk rose and came toward her.

"Can I help you?"

"How can I—where can I find my husband? His name is Henry S——," she asked timidly.

Miss Lebhardt could hear only her voice. It was soft. Her face was lost in a large black bonnet. Under her arm was tucked a



THE NIGHT

Blessed night-time! The tropic's glaring sun
has sunk beneath the western rim;
The aching head and fevered pulse relax as
day grows dim;
The burdens, toils, and interruptions of the
long day just past
Steal one by one away and promise give of
quiet rest at last.

The stars shine forth, and in the Southern
sky a cross is set on high,
Reminding me of One who took my burdens
there to die—
He too, knew weariness and toil and suffering
and shame—
And in that death is glorious life for me
through trust in that dear Name.

Through the long night, though dangers lurk
unseen, I have quiet rest and sleep,
Knowing full well there's One keeps guard on
land and stormy deep.
He slumbers not; I have no fear but that in
wondrous love
His child He still remembers and will give
healing from above.

Life's little day grows dim; the night will
soon around me close.
That the heat and toil their toll of strength
have taken He well knows;
And, as I calmly go to rest, laying burdens
down for evermore,
I know that in His strength and righteousness
I shall awake upon a brighter shore.

—S. P. Lantz.



shoebox tied with cord. A small shawl protected her slight shoulders from the cool autumn morning.

A choking feeling disturbed the throat of the Directress of nurses. Could this little woman be the wife of the patient in Room No. 317? She must find out. That sweet, soft voice—how was she to know that her strong husband might never see her face again? She must help her.

"I'll help you find his room," Miss Lebhardt explained, as she nodded to the girl who was trying to give her directions. The Directress turned to find herself beamed upon by a most radiant smile while the warmth of the blue

eyes that met hers made her forget for a moment the task she had allotted herself.

"Are you from the family of Mr. S——?" she inquired.

"I am his wife," was the gentle reply.

"Have you any children?"

"Seven."

For a moment Miss Lebhardt could not speak. She had a vision of the man in 317. Could this calm little woman by her side know the truth?

"Did you see your husband before the ambulance arrived?"

"He was near a neighbor's house when the team was halted. I saw him shortly before the ambulance arrived. His condition is serious, is it not?"

"He has a number of serious injuries, but he rested throughout the night. He will hardly recognize anyone. This is his room."

* * *

The afternoon shadows stretched their cooling lengths across the lawn of the training school. The brilliant hues of the late summer flowers vied with the dancing leaves on the silver maples. Here and there a leaf trembled and quietly fluttered to an early gathering. Great white clouds lazily floated to a rendezvous with the sun.

At the end of the lawn twenty-five girls in blue and white sat in classroom D. It had been a busy day on the floor for preliminaries. Four o'clock seemed to be only at the end of tomorrow instead of today. Not much wonder, then, that five girls instead of twenty-five were taking notes while the cooling shadows and white clouds, the rather, had the attention of the twenty.

"If you forget everything you heard in today's lecture or shall I say, in all the lectures of the course, I beg of you to remember just this:"

The girls in dreaming came to. What was this—this most important point of the course?

Miss Lebhardt continued, "You have a moral obligation that stands behind and above your professional responsibilities. Each nurse needs to build a character that is blameless. She needs a Christian character that will keep her secure in times of a crisis. Crises she will meet many, maybe not as such in her own life, but she will face them in the lives of others. I have never been emphatic in this point before, but a new experience has shown me the need."

"For twenty years I have served this hospital. Thousands of people have come and gone, some as patients and some as visitors. Many have left their impressions, some godly, some otherwise."

"One morning, several days ago, I was about to enter my office when I noticed a shy little country woman entering the lobby. There was something utterly winning about her manner that completely held me. Shortly I discovered that she was the wife of Mr. S—— in Room 317. I have referred to him before. The first few hours she seemed a bit confused. She confided that she had never been to a large city before, nor inside the doors of a hospital. Because of circumstances she was forced to come by motor bus, unattended. Her lunch was neatly

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HOW CAN WE HELP SAVE THE SUFFERING CHILDREN OF SPAIN?

By Levi C. Hartzler

It has long been a policy of the Mennonite Church to respond to calls to help those who are suffering. Bro. Hartzler presents the challenge of the suffering children of Spain. What shall be done about answering this call?

Every day that passes adds to the misery of the suffering Spanish people. More lives are lost; men, women and children hopelessly injured; towns destroyed; and homes broken beyond repair. Can we stand idly by enjoying the God-given protection of our land and say, "Let the Spaniards untangle their own difficulties; it is none of our business?" If Jesus had taken that attitude toward a lost world, where would we be today? Should we not through united prayer and a seeking after the Spirit's guidance search for ways and means of ministering to the physical and spiritual needs of the suffering women and children of Spain?

Madrid has probably suffered more severely in the present war than any other city. As the capital of Spain it is situated on a high plateau, over 2100 feet above sea level. Bounded on the north by the Guadarrama Mountains the city stretches out over the treeless plains of New Castile along the left bank of the Manzanares River. It is centrally located on the peninsula, but has little else to recommend it for a capital city. As a village it was taken from the Moors in 1083 by Alphonso VI and was later made a hunting seat by Henry IV. Charles V established a temporary residence here because he enjoyed the keen air. In 1560 Philip II made Madrid his capital, and since that time it has been the seat of the Spanish government.

For many years after it became the capital of Spain there was little change in its drab and dirty appearance. However, the building of a beautiful palace for the king, and the laying out of wide streets and numerous parks soon increased its attractiveness. A university campus became a drawing factor for students, and also helped to beautify the city. With the coming of the railroads, Madrid became the focal point for all the chief lines of Spain. The court of the king drew to Madrid the nobility and aristocratic landholders of Spain. Its Museum, the Prado, contained one of the richest collections of art treasures in all Europe. In fact, Madrid in 1936 was a modern city with high buildings, tramways, and electric lights blinking along the streets and boulevards.

Modern Madrilenos have always been quite content to dwell in their city. The

unattractive plains of New Castile that stretch away for miles afforded no retreat from city life, nor were the bare slopes of the Guadarrama Mountains inviting to vacationers. In fact, many Madrid residents were unable to imagine any enjoyment in travel. The leisurely life of their own city afforded the acme of happiness as far as they were concerned.

This complacency was suddenly disturbed fourteen months ago when refugees from Toledo and surrounding villages began to pour into Madrid, bringing reports of the advancing Rebel army. Citizens of the capital prepared to defend their city as the government moved its headquarters to Valencia. All able-bodied men were drafted into the army, and went to the front to meet the enemy and save their homes. Even then, Madrilenos did not realize their danger until one day they were suddenly aroused by terrible explosions in various parts of the city. Destruction came dropping down from the sky. Day after day airplanes and long-range cannon took their toll of lives and property. Buildings were transformed into shambles. Civilians took refuge in basements and subways which often became their graves. Burial squads went about the streets removing the bodies of infants and mothers, young men and maidens, aged and infirm—all victims of a terrible war. Workmen hurried about repairing gas and water mains and filling great holes in the streets made by bursting bombs. After renewed attacks on the city failed, the opposing army resorted to siege, contenting itself with sporadic bombardments. All roads to

Madrid were cut off except the one from Valencia. At the present writing the Rebels are attempting to cut off this line of supply.

For nearly a year Madrid has withstood one of the worst sieges in history. During the long months of the war many children have been evacuated from the city and taken to children's colonies in safer parts of Spain, especially around Valencia and Barcelona. There are still 100,000 children in Madrid who need help. They will be evacuated as rapidly as responsible organizations can take care of them. However, evacuation has been made difficult because of bombardment, and because parents do not want to be separated from their children. They would rather die together than risk being separated for life. The long siege and danger of sudden death coupled with the constant presence of death seem to have driven the people past tears. One observer in Madrid says, "What is most terrible is the expression of the people."

Food is becoming increasingly scarce. Hotel rations are very meager according to reports from observers. There is also a great need for medical supplies and clothing. The coming of winter will no doubt increase the suffering of the people, and will also deter the evacuation of the children to safety.

On the northern front, Bilbao has been left behind by the conquering Rebel army, which is moving on toward Santander. All the small villages encircling the city were destroyed during the siege, giving Bilbao the appearance of a gigantic black eye. Where are the people who lived in these villages? They are either refugees in Bilbao, or since the capture of the city have returned to their destroyed homes seeking to find some means of subsistence.

Bilbao, a city of 162,000 inhabitants and the "Pittsburgh" of Spain, is a great industrial center. Nestled among the mountains on the banks of the Nervion River about eight miles from the Bay of Biscay, it is the chief city of the Basques and one of the leading seaports of Spain. The river from the city to the sea has been widened and deepened to accommodate ocean traffic, and a break water and counter mole have been built outside the bar of the river. Lights were installed along the river's banks from Bilbao to the sea to make night shipping possible.

Because of its proximity to iron mines, Bilbao became a great steel city. Its chief exports before the war were iron and steel. This was no doubt one reason why General Franco decided last April that Bilbao must be taken for the Rebels. The military campaign which followed was to have



A Street Scene in War-torn Madrid

lasted only a week, but instead a siege of several weeks was necessary before the city finally surrendered. In the process of capturing the city many villages were laid waste by bombardment as the battle lines were drawn nearer and nearer to the city. The holy city of the Basques, Guernica, was destroyed in one terrible day of air bombardment, the atrocity of which stirred the whole world. Those inhabitants of villages surrounding Bilbao who were not killed joined the ranks of the 300,000 refugees within the city. Many refugees from San Sebastian and Irun had come to Bilbao earlier in the war, and were now compelled to flee farther down the coast. As it became evident that the city could not hold out for lack of food, since it received no support from without, many women and children refugees fled down the coast toward Santander. Some of them were mercilessly machine-gunned and bombed from the air as they went. Several thousand children were safely evacuated through the sea blockade to France and Great Britain.

Reports from Bilbao before the final fall of the city said the inhabitants had no bread, meat, vegetables, fruit, coffee, tea, or milk. The staple diet was beans and rice. Babies were fed on flour and water for lack of baby foods.

After the city fell to the Rebels, the head of the Insurgent Red Cross sent word to the American Friends Service Committee representatives in Burgos asking aid for the Basques. He urged that supplies of condensed milk, clothing, shoes, olive oil, and cod liver oil be sent at once. The need for medicines is also very great.

At the present time Santander, the next city in the line of battle, is suffering a great food shortage. In fact, the whole country of Asturias, cut off by land and sea, and crowded with refugees who have no way of escape, needs help for its suffering people. Here again the coming of winter will greatly increase the suffering, for no matter what the outcome of the war may be these refugees will have no way of taking care of themselves this winter.

One of the neediest sections of Spain today is the province of Murcia. It has not suffered from bombardment, but has received a great influx of refugees, being a safe distance from the battle fronts. Most of these refugees came from Malaga after its fall to the Rebels late last winter. They fled with what few belongings they could carry along, but dropped all of those when war planes bombed them in flight. The local Murcian government did its best to care for them, but had insufficient housing and food. A representative from England investigating the relief needs reports as follows:

"One's first impression of the refugee situation is of terrible chaos and misery. The first day in Murcia I went to the Pablo Iglesias—a huge building where 4000 were housed. The building is in reality an unfinished block of flats, about nine stories high. The floors have not yet been divided into rooms, and form vast corridors swarming with men, women and children of all ages. There is no furniture of any sort—only straw mattresses. It must be remembered that many of the refugees have been in this building for two months. Nearly all come from Malaga, and look indescribably poor, dirty, and wretched.

The municipality, which complains of being one million pesetas in debt for its refugees, can only afford to give one meal a day to this house, with the addition of a little milk to the children in the morning. I thought the dish of soup which they did get was quite good, potatoes and rice mainly, but was appalled to think that that was the only meal for all those hungry people. The noise was terrific, babies crying, boys rushing madly from floor to floor, women shouting to them. There is nothing for the children to do. People crowded around us asking if we were going to do anything for them; many children begged us to take them away to colonies or somewhere."

At the present time many of these refugees have been apportioned to the various villages of the province in order to relieve the tension in the city of Murcia itself. However, the food supply in the whole province is only sufficient for its inhabitants, and the influx of refugees has caused a great food shortage.

The British Friends opened a food kitchen in the city of Murcia last May, and in ten days time were feeding 1780 people daily. But there were still 23,220 refugees within the city and 100,000 more outside in the province. The American Friends have established an infant welfare station and are doing a creditable piece of work. Their worker gives the following report as of June 21:

"For three days I have sat in the doctor's office and seen him examine babies and talk to their mothers about the food that they were getting. The first one examined was a refugee from Malaga, and was the saddest sight that I have seen for a long time. Don Eduardo, our doctor, told me that the child has tuberculosis and he thought it could not possibly live. Another woman couldn't keep the tears back as she told about her baby crying because he was hungry after nursing at her breast because she just didn't have enough milk for him and she had no way of securing food for herself which would produce more milk. (In such cases we see that the mother has chocolate in the mornings and the baby is given one or two bottles of milk to supplement.)"

The clothing need in Murcia is very great. These people have been there for four months now, and had nothing when they came except what was on their backs. Many of them were on the road eight and ten days in flight and their clothing was fit only for the fire. A shipment of summer clothing was sent from the Friends office the middle of August, but the winter needs are yet to be supplied. Spanish children wear much the same kind of clothing as American children. Most of the mothers dress more conservatively than the average American woman. Many prefer to wear black dresses, even in summer. There is a great need for baby blankets, layettes, diapers, and creepers for infants. For boys, shirts, overalls, underwear, and pajamas are in demand. For girls, dresses or dress material, underwear and pajamas can be used. Sweaters and coats will be in demand this winter.

Several workshops have been established for refugee women where they were taught to make clothing for their families. This is a healthful employment, for many do not know what to do with their time.

Thus in Murcia, as in Madrid and Bilbao, food, clothing and medicines are greatly needed. Soap is also very much in demand among the refugees. Workers marvel at the

cleanliness of the children, even if there is no soap for washing. Most of us realize the value of soap, especially as a preventive for the spread of disease. The refugees stand in line for soap and wait a whole half day at a time just as they do for bread.

The question we set out to answer was, "How can we help save the children of Spain?" There are two ways in which we might help: (1) We can contribute money and clothing for distribution by organizations already working in Spain, or (2) we can send over our own workers to distribute our gifts and seek to make contacts which will develop into possible outlets for mission work later on. The Relief Committee is considering the latter of the two possibilities. Whatever we do, we should do soon, for the need is great and continues to increase daily.

There are various ways of administering relief. Food kitchens may be established and an allotted number of refugees fed daily. Clothing depots can be opened for distribution to the needy. Children's colonies can be established to feed, clothe, and shelter refugee and orphan children. Government agencies, especially in Loyalist Spain, are anxious for responsible organizations to establish children's colonies for which they will furnish housing. Spanish schoolteachers have been organizing colonies whenever funds have been provided for that purpose. It is estimated that \$360 will equip a home for twenty children and \$120 per month will maintain the home with five adults to direct and teach. A home of eighty children with fifteen adults would cost \$936 per month for upkeep.

The question before us is, "What are we going to do in answer to Spain's call for help?" Can we honestly refuse aid? Is there an opportunity for a constructive peace testimony in giving relief at this time? Is the possibility of follow-up evangelistic work of sufficient importance to warrant relief activities before the cessation of hostilities? The Executive, Missions, and Relief Committees of the General Mission Board are attempting to answer these questions. Their answer must depend upon personal convictions from the Spirit of God and the possible support of a relief program by the church as a whole. Christian, what will you do for suffering bodies and lost souls in Spain?

Chicago, Illinois

PRAYER TO BEAR PAIN

In a northern hospital a little girl was to undergo a dangerous operation. She was placed upon the table and the surgeon was about to give her ether.

"Before we can make you well, we must put you to sleep."

She spoke up sweetly, and said, "Oh, if you are going to put me to sleep, I must say my prayers first."

So she got on her knees and said the child's prayer, "Now I lay me down to sleep."

Afterwards, the surgeon said, he himself prayed that night for the first time in thirty years. No one can tell what power a little child has, even on those who are older in years.—Selected.

BENJAMIN FINDS HOME

By Ursula Miller

The September sun, hanging above the horizon, beamed at the two lads who were working with a tractor, preparing to drill wheat on the morrow.

But, indeed, we are getting ahead of our story. We must go back a year—or more. Harvey, all summer long, had been very happy, almost jubilantly so, because for this, his last year in school, he was to have exactly the roommate he wanted; his own cousin, his favorite cousin, just his age, of similar tastes and circumstances and pursuing the same studies.

"I'd as soon not go to school as to have the sort of roommates I've been having. Before I adopt and sponsor another little boy this year I'll stay at home. But take Dan, now; we'll have fun; we'll study together, go out together; we have about the same amount of money to do with, and won't it be fun?"

"Tut, tut," said Father, reading his paper, and Mother, after suppressing what sounded suspiciously like a giggle, remarked, teasingly, "Why, son, ever since you were big enough to talk you have wanted a little brother."

Harvey looked at her sharply but she only smiled quietly, so he said, "Yes, but when a fellow gets to be a six-foot man, he is supposed to put away childish things, meaning in my case, little boy roommates. This year I'm having a real roommate, not someone to look after. If anything happens that Daniel cannot come and I cannot room with him I believe I'll come home," he spoke very soberly.

But as it happened he did neither. He was already settled in his room when he had the first hint of disappointment. Daniel had changed his plans, owing to unavoidable circumstances. Harvey was, of course dreadfully unprepared for the change of plan, but was prevailed upon to remain in school to pursue his own studies. He had promised to teach a freshman class in the subject for which several students had called. As it happened, a large class had developed.

So, smothering his disapproval of any roommate except Daniel he was persuaded to remain and make the best of what lay before him.

He did not know of a letter written to the Hall authority which said in part, "See that he is placed with the finest chap in school regardless of scholastic attainments," speaking of a certain orphan boy. And he was put with Harvey! Had he known all this Harvey no doubt would have become reconciled more quickly to the change of plan. However, he went his casual way shrugging his broad shoulders nonchalantly without a word of protest, neither Father nor Mother being present to listen to him.

"That little chap? A mere infant! Why he can't be more than an eighth grader." These were his thoughts as he entered his room and saw to his dismay a young boy sitting in a forlorn, desolate attitude by the open window. To Harvey's "Hello, boy," the orphan said defensively as he lifted a

timid and woebegone glance, "I'm nearly fifteen."

"So? Is that a fact? Any name?"

"Yes sir; Benjamin Grove."

"Place of habitation; former place, I mean." "California."

"My name is Randall. Harvey Randall."

"Yes sir," and the two solemnly shook hands, the older one being aware of a sense of utter bewilderment and dejection in the young boy.

"I hope we'll do fine while we live together," he spoke kindly.

"I hope so too," the other offered timidly and quietly.

It so happens that they really did what little they saw of each other. Harvey, in course of time, learned that his young roommate was an orphan and part of his life at least, had had a hard time of it. There was no place on earth that he could call home; no place anywhere that he was wanted. He knew, furthermore, that young as the boy was, all this troubled him abnormally and poignantly. Harvey had become keenly aware of the young boy's utter aloneness without home, without friends. And he pitied him. One evening as they were quietly in their room preparing tomorrow's lessons Benjamin remarked out of a clear sky, without any prelude, "There's not another boy in school but has some folks—and a home," and the look in the boy's eyes, bared and desolate, gripped Harvey's soul. "I'm terribly sorry, Benny," was all he said, however.

Across the hall somewhere someone was singing

"I'm but a stranger here,
Heaven is my home.
I shall reach home at last,
Heaven is my home."

Benjamin, listening intently as the singer ceased, demanded, "Is that a fact? Is there a heaven and is it for everyone—for me? Tell me," he urged.

And Harvey told him the most beautiful



TO SEPTEMBER



Ursula Miller

The strenuous summer days have slipped away,

The glamorous autumn time is very near:
September is the turning of the year,
With glowing, flaming colors, rich and gay.

A farewell gesture summer leaves behind:
Her fruits—good things for man and bird
and beast.

Her generous moods bestow a lavish feast;
Rich store of food, and summer has been kind!

Our hearts are full of deep, divine content,
Because with bounteous gifts we are endowed.

And, in September's restful solitude
We pause awhile—adoring Him Who sent

These drowsy, russet days of autumn-time
These sighing winds, and silver skies; rare
days

Of healing balm; we bring to God our praise
For witnessing this symphony sublime.

Protection, Kans.

story on earth that one person may tell another. Friendship blossomed in the hearts of the boys for each other. Harvey received frequent letters from home and often chuckled and laughed as he read parts of his letters, especially his mother's. She missed no little detail of the home life to write to the absent one. She wrote about the cows, pigs, chickens, horses, and even the cat and dog. Seeing Benjamin's delight in this, he often read aloud parts of letters. One especially enchanted the boy. Mother had written, "Scrappy howls like a coyote. He lifts his face to the moon an howls and howls. Then I say 'Bawl' and he does it again and looks to see if I am laughing at him." This was the letter, too, that first mentioned Benjamin. She wrote, "Give our love to Benjamin," then added as she so often did, "May the Lord bless the lads and cause His face to shine upon them."

Seeing that Benjamin was utterly delighted with that letter, he had given it to him to read never dreaming that temptation might come to the boy therefrom. At least so he suspected afterward.

Returning hurriedly to his room one day for a forgotten paper, he came upon Benjamin hastily putting a letter back in its envelope. Benjamin should have been at the library. Was the little shaver getting into his letters? He was more than likely mistaken but imperceptibly a shadow of suspicion settled between them and hung there between Harvey, tall, young, collegiate, and Benjamin, a friendless, defenseless orphan. Afterward Harvey knew that he should have understood, but on the surface it appeared that his little roommate sneaked and read his letters. There was no proof, of course, had he even desired and sought any; merely a guilty start, occasionally a letter laid down quickly, a few other suspicious incidents.

When the midwinter holidays were drawing near, Harvey's parents asked him to bring Benjamin home with him. Harvey read his letter, pushed it across the table to Benjamin and said curtly, "Read it—now." A flush of red mingled with intense pain passed over Benjamin's face at the implication, but he read it and Harvey was quite bewildered at the change—the pain was entirely supplanted by an eager delight, a happiness seldom seen.

"Well, how's that strike you, Benny?"

"Do they mean it?" he breathlessly asked.

"Of course they mean it, and won't Mother have fun feeding you?"

"Oh, I'm so glad, glad, glad. Tell her—them, I'll come."

"I will, of course."

Benjamin reread the letter's end, "Our love to your roommate. May the Lord bless the lads and cause His face to shine upon them." He thrilled in response to the blessing.

The same evening nearing bedtime Harvey having forgotten the letter and the invitation as well, was startled when he heard Benjamin saying, "I never had a dog in my life; I wonder how it would seem to have one."

He gave the lad a puzzled look and remarked, "Well, what's that got to do with that algebra you're not studying?"

Abashed the boy blushed and stammered,

"Old Scrappy must be a pretty smart dog, anyway."

"Well," Harvey's eyes were big with an amazed understanding.

At the moment the complete desolation, the depth of the longing and hunger for a home of the forlorn boy, dawned full grown in Harvey's mind. Where there had been suspicion mingled with pity, there was now pity with suspicion pushed into the background.

Benjamin spent his vacation with Harvey in his home with Father and Mother and all the animals Mother used to write about—Scrappy and all. Very reluctantly Benjamin returned to school. He told Mother in confidence that he would much rather stay here with her and Father and help look after things. They all felt sad about it when she told them, she and Father and Harvey especially, about the dog. The boy had said as he had to Harvey, "I never had a dog in my life." She was so amazed at the longing behind the bare statement that she had said impulsively, "You can have Scrappy; he is yours," and at the wild unvarnished shout of pure happiness he had given that, she was astonished at the loneliness of the heart of a child. The house was very quiet after the boys left. But Father and Mother were very busy thereafter, and not only with their work. There were a great many letters to California and other places.

Benjamin was Nathan Grove's son, they discovered through correspondence. They found out as much as they could about the boy. His father and mother had been their friends long ago, but they had lost sight of them years before. Of their little son they had known nothing whatsoever. After the accident some lady had had him. Something, they did not know what, had happened to her and then, a mere baby though he was, Benjamin had hardships aplenty. He had been unwanted through his boyhood and no secret was made of it. There was enough money from his parents for this current school year, and then what would happen, would happen. Some organization had undertaken this much and had removed the unwelcome child from the home where unfortunately he had spent some years. Father and Mother both expressed a fear that the feeling of being unwanted might cling to him throughout his life. Harvey was engulfed in the plot and was aiding and abetting it with all his might.

So, finally everything was arranged for the final setting, when school was out. Harvey invited Benjamin to go home with him for the summer. "Father feels as though he needs another man," he added, and Benjamin straightened unconsciously. "You'll have to look after that dog of yours anyway."

Everything was legally settled, but before final steps were taken the boy was asked how he would like that home for his, Harvey for his brother, and Mother and Father for his own folks. For a moment he looked actually stricken.

"Do you mean it? You couldn't joke about something like this?" He was assured that there was no joking about it and most certainly they meant it. At the boy's manly effort at self-control, they were them-

selves almost overcome with emotion. Mother hastily began to rearrange the books on the living room table; father rustled the paper very loudly and cleared his throat. "Now I know, Mother, that you meant it when you said, 'Give your roommate my love; and about the Lord causing His face to shine upon them and bless the lads.'" Upon being assured that, of course, they meant it and God was indeed blessing him he exclaimed in ecstatic abandon, "Now, I'm like other guys; I have a father, a mother, a home, and a big brother."

"And one thing I always planned to do to my little brother if I had one was to put him in the water tank just once," Harvey threatened and at once proceeded to put his dream into reality to the wild delight of poor timid, lonely Benjamin.

It was some weeks later when the dust storm came that Harvey's former suspicion regarding the letters was entirely cleared up. The men all three were in the south field at work. Suddenly there was a sinister silence too deep for ordinary times. A deep, dark shadow fell over the face of the sun and Benjamin said, "What a queer looking cloud. I never saw one like it before."

"You belong to us now and we get those kind of clouds," they answered him. He looked sharply to detect signs of fear but found only calm.

"That's only a dust storm, boy," said Father but immediately he found out by experience. The dust came thick and gray-brown. The wind whipped and twisted and tore, driving the dust into eyes, mouth, nose, and hair.

Benjamin pulled out his red handkerchief and as he did so a piece of paper fell to the ground. Harvey stooped quickly to pick it up before the wind carried it away. Benjamin saw at once that Harvey recognized the writing. So he told Harvey to read it. It was an old letter Mother had written; he remembered it well. It was about Scrappy barking at the moon. But something else as well, "May Jehovah bless the lad and cause His face to shine upon him." "She wrote this last about me," he said. "You thought I sneaked your letters to read, but I didn't, only this one; and you had let me read it before anyway; so when you threw it in the wastebasket—I got it and saved it—to keep. I love that about bless the lad and His face shining upon me."

"I'm sorry, Benny. Please pardon me," Harvey spoke sincerely.

"Forget it Harvey. You just didn't understand. You have always had everything. I never had anything till your—till Mother gave me Scrappy, till now. Now I have everything, too, a home—home, you folks. I won't mind duststorms anymore than you do after this because I have everything now too; a God who gave me these wonderful things, Mother, Dad, you, a home, enough to eat, why you just couldn't—you don't know what it's like not to have anybody, then all at once have everything. Why what's a dust storm or two now?" Later, "I hope they won't make me go to school this year, I'd rather just stay here and help look after things."

"We'll see; here is Father coming back. Ask him," suggested Harvey.

And he did. Father grinned and said, "If these dust storms keep coming lad you can't go if you want to. We'll be too poor."

"He can drive to Plainville to school. That will be cheaper, and he can come home every night," Harvey suggested.

"Oh, good, then I can stay right here," Benjamin rejoiced.

"Well, we will see what Mother says."

"I hope she thinks I'd better stay at home so I can help chore."

The wind went down as suddenly as it had come, and Mother was glad to see her three men come back from work if they were brown—brown with dust.

When Benjamin approached her with his plan of remaining at home and driving to school, she thought it a very fine plan, especially when she heard all his convincing arguments.

"You see, Mother, I belong here. I was adopted so this is really and truly my home, and you are my folks. And I was baptized and I belong to the church, and it belongs to me, too, in a way. Brother Good said we are responsible to the church and for the church. I lead the singing of the Junior department, and I love all of it so well I just couldn't go very far away from all of you. It is all because God made His face to shine upon me that all these good things have come to me."

And what could Mother say in the face of such a convincing argument? But she kept in her mind that once he became oriented to his new home life and they were financially able he would again be sent to the Christian school which had been the instrument of bringing such blessing to their lives.

"The Lord make His face shine upon thee."
* * * "The Angel * * * bless the lads."

The September sun, slowly stealing toward the horizon beamed at the two boys, one tall and strong, the other strong and brown and much taller and happier than he was a year ago, as they worked with the tractor preparing to sow wheat on the morrow.

Protection, Kansas.

SUNDAY—A HOLY DAY OR HOLIDAY

The list of Sunday accidents that is furnished us each Monday provides food for thought. It should stir our government to action of some sort. The ruthless waste of human life and wanton destruction of expensive property is a matter of grave concern. God knew from eternity that man needed a day for reflection and spiritual examination. Sunday marks the time of the week on which the Lord Jesus Christ rose from the grave; also the descent of the Holy Ghost.

Every nation that has disregarded and profaned the Sabbath has paid dearly for it. It is a day God has given to man for a particular purpose, and to use it for anything other than a holy day is just as wrong as to steal or kill. Before we can get anywhere religiously, generally speaking, there must be an honoring of the Lord's day. It was the devil's trump card to upset religion by getting men to defame the Sabbath. Sunday is not a holiday.—Burning Bush.

DEVELOPMENTS IN ZURICH AFTER THE ORGANIZATION OF THE FIRST MENNONITE CHURCH

By John Horsch

Twenty-four members of the Anabaptist congregation in Zurich were imprisoned in the Augustinian convent in Zurich early in February, 1525. They were given a hearing and after a short time were released under heavy bond. On March 16, of the same year, the Council published a mandate decreeing that all who would henceforth be baptized should be exiled. Many were again arrested and imprisoned, among them Grebel, Manz, and Blaurock with whom Zwingli had a three-day discussion March 20-22. They were at that date called one by one before Zwingli and his assistants, and given a hearing.

Twenty-one persons—fourteen men and seven women—were at this time sentenced to imprisonment in the dark dungeon of the Witch Tower. A few of them had candles and materials for striking fire and were thus enabled to read the Scriptures. Grebel, Manz, and Blaurock led their fellow prisoners in their worship and admonished them to steadfastness. After about two weeks the prisoners found it possible to escape, probably with the aid of their friends and patrons among the Councillors. Some of those who escaped from prison at this time entertained the thought of going to "the red Jews across the sea," having reference to America and the Indians, in the expectation of finding a land of liberty. Blaurock, not being a native of Zurich, was soon after this imprisonment banished with the threat of severe punishment if he returned.

Between the months of November, 1524, and June, 1525, Zwingli published three books against the Brethren, and early in November, 1525, another book in which he defended the state church position and advanced various accusations against the Brethren which they felt to be slanders.

The Brethren had no adequate means for defending their position. True, there had been a public debate early in the year, after a number of private debates had been held. The above mentioned discussions which Zwingli had with them in March of the same year have been also generally considered debates, although on these occasions the leaders of the Brethren were merely brought before Zwingli and were permitted to answer such questions as he would ask them. Zwingli failed to concede them the right or give them the opportunity to express themselves freely and fully. This obvious fact was freely admitted even by Bullinger, who says the Brethren were sometimes interrupted and stopped by Zwingli and others. Bullinger, peculiarly enough, gives this reason why they were thus interrupted. He says, it was "because they would say only what they desired to say, and not what they should say."

Another Debate with the Brethren

Conrad Grebel's ardent desire that he be given permission for a defense of the doctrine of the Brethren through the press was never granted. The Brethren asked for a public disputation worthy of the name, that

is to say a debate in which they would be permitted to present and defend their doctrines freely, and to speak without being unduly interrupted and stopped by their opponents. Two written petitions of the Brethren to the Council are kept in the archives of Zurich. Both petitions are touching appeals to arrange for a debate worthy of the name. "If it be found then by divine Scripture that we have erred," they say, "we shall gladly accept correction We desire nothing upon earth than to have these things decided according to the Word of God." Zwingli and his associates, on the other hand, held, as already stated, that it was dangerous to have public discussion with them. And yet the Anabaptist movement spread continually. The Council was divided on the question of taking severer measures than imprisonment and banishment against the Anabaptists.

In the autumn of 1525 the Council of Zurich found themselves in a situation in which they were compelled to permit a public debate. In the principality of Gr uningen, which was a part of the Canton Zurich, over one hundred Brethren were imprisoned. The magistrates of Gr uningen were ordered by the Council of Zurich to send certain of these prisoners to Zurich to be tried and sentenced. This the magistrates refused to do. They appealed to an old prerogative which gave them the right to exercise supreme jurisdiction over the citizens of this principality. The magistrates of Gr uningen found themselves in sympathy with the imprisoned Brethren who had the courage of their conviction and had never had the opportunity of defending or proving their faith publicly. Instead of sending the prisoners to Zurich, the authorities of Gr uningen decided to send a deputation of four men with a missive to "our gracious lords" (the Council of Zurich) petitioning them earnestly and urgently for two favors: first to arrange for a public debate with the Anabaptists, and secondly to instruct Zwingli to "let the men of the opposing party have their say in the debate and not to interrupt and stop them, so that this question may finally be disposed of."

Under these circumstances the Council of Zurich could scarcely refuse the petition for a debate, but Zwingli was given the privilege of stating the topics to which the discussions must be limited. None of these topics called for a discussion of the general Scriptural reasons for or against infant baptism. One of the topics discussed contains the statement that those who allow themselves to be rebaptized crucify Christ afresh. And yet Zwingli had previously referred to baptism and other things in which the Brethren differed from him as unimportant outward things. Bullinger informs us that four men were appointed as judges to preside at the debate, that no one would be interrupted or would be "permitted to speak contrary to good rules of order." The four judges were leading representatives of Zwinglianism, among them Sebastian Hofmeister and Vadian.

The debate began on November 6 in the city hall of Zurich, but the hall proved too small for the throng of people attending. Hence the successive sessions were moved to the largest church of the city. Grebel, Manz, and Blaurock defended the position of the Brethren against Zwingli and his associates. At the close of the last session, on November 8, the three leaders of the Brethren just named were again imprisoned in the Witch Tower. Martin Link and Michael Sattler were banished from the canton of Zurich. After a short time the Anabaptist prisoners were released with the threat that "if they persisted in their dissent, the most severe punishment would be meted out to them." Immediately after the debate complaints were again heard that in the disputation the Brethren had not been permitted to present their arguments, and were scorned and ridiculed. The Brethren felt that the discussions which had been held, did not deserve the name of a debate.

An Inhuman Imprisonment

Early in March, 1526, Grebel, Manz, and Blaurock and many other members of the Swiss Brethren Church, also Balthasar Hubmaier, found themselves again prisoners in Zurich. A terrible sentence was at this time pronounced over these men and fourteen other Anabaptists, among them the mother of Felix Manz and five other women who refused to recant. They were condemned to imprisonment for life in a dungeon, on a diet of bread and water. The sentence which was pronounced over them demanded that "they shall remain in the dungeon to die and rot, and in case of sickness no one shall have right to change their prison." This inhuman sentence had the approval of the heads of the established church. Zwingli, in a letter, informed Vadian of these cruel measures. "This day," he wrote, "the Council has decided that the Anabaptist leaders shall be cast into the Tower to remain there until they either give up the ghost or recant." He says further that the death sentence would be pronounced over those who further rebaptized, and then adds: "Thus the long tried patience (of the Council) has come to an end." Balthasar Hubmaier who, as noted above, was one of the prisoners, complained in his reply to Zwingli's *Book on Baptism* of "the great severity and torment of this imprisonment."

On the same day when this sentence was pronounced, a mandate was also published by the Council of Zurich, decreeing that any one who would henceforth rebaptize any one should be "drowned without mercy"—without trial or further hearing. The same punishment was to be executed upon those who, having once recanted, were again found attending Anabaptist meetings or who had given lodging or food to Anabaptists. Bullinger says: "When all measures proved fruitless and the Anabaptists, contrary to divine and civil rights, continued to promote their sect, Anabaptism was forbidden on pain of death."

A Political Party Standing for Tolerance

Surprising and strange as it may seem, it is nevertheless a fact that the men and women who, as stated above, were condemned to the most cruel imprisonment for life,

(Continued on page 285)

Editorials

Jottings

"For me to live is Christ." Here the great apostle states his life purpose. Christ was his ideal, the object of his affections, the motive force of his labors, the goal of his life. How many of us can make a statement of such absolute consecration to our Lord?

* * * *

"Let us lay aside every weight" are the words of the writer to the Hebrews. There is no question about the helpfulness and wisdom of this when it comes to running a natural race. How strange that people will try to win out in the race of life with all kinds of impediments hanging upon them! In these days when sin is rampant it is imperative that we as Christians learn this lesson.

* * * *

"Dilly-dallying with things questionable and other things that are positively evil is the paramount weakness of the present age." We were impressed with this statement as we read it in one of our exchanges. The person who keeps on playing with fire is sure to be burned, is the gist of what the wise man says in Prov. 6:27. The person who flirts with questionable and sinful practices may think he can escape their defiling touch, but it cannot be done. When will we learn the lesson that it is always unsafe and that it never pays to trifle with sin?

* * * *

When this issue of the *Monitor* reaches the readers the editor and a number of other Publishing House workers will be attending the general church meetings in Oregon. One of the important gatherings to be held prior to General Conference is the biennial meeting of the Mennonite Publication Board, which controls the work of the Publishing House. Our publishing work has expanded greatly in the last quarter of a century, but there are yet vast opportunities for enlarging its scope and reaching many others with the Gospel messages published in our books and papers. Just now we would ask a special interest in the prayers of our readers in behalf of the Publication Board, of the Publishing House, and of the officers, editors, and all other workers.

* * * *

While we are speaking of this issue of the *Monitor* we cannot help calling attention to the wide range of interesting and helpful reading matter which it contains. Special emphasis is placed upon educational articles at this time of the year, when the school season is just upon us. The thirst for knowledge is a natural one for people to possess, and some provision must be made for our young people to satisfy that legitimate desire. It is a sad and tragic fact, however, that many people in seeking knowledge forsake the paths of Christianity and drink at the fountains of learning which are worldly, unspiritual, and often openly antagonistic to religion. We praise God for the foresight exercised by our brethren of a generation ago in providing church institutions of learning for our young people. We would urge that just as many as possible avail themselves of the fine privilege of acquiring a Christian education which these institutions afford. Read the articles on these subjects in this issue.

We also want to call special attention to the fine missionary and Christian life articles and stories in this number.

* * * *

Constancy

Constancy is a great jewel of character wherever it is found. Yet inconstancy in many phases of life exists in alarming prevalence today. Inconstancy in the home is leaving a trail of misery and unhappy and wrecked homes

in its wake. On the other hand constancy and fidelity bring happiness wherever they are found.

Another alarming manifestation of inconstancy is that which we observe in the Christian life of people. Young people and others make a start in the Christian life, and parents and Christian workers rejoice. They seem to get along well for a while, but then indications of wavering attitudes appear. They are not as conscientious concerning nonattendance at places of amusement; they become more worldly in their dress; they are less regular in their attendance at divine services; they drop out of the midweek prayer meeting. And so they go on manifesting evidences of inconstancy.

What is the result? We soon see not only a cold church member but one who has lost out completely in the Christian life. In course of time even the name is removed from the church roll, but spiritual life is gone and this is a mere public statement of what has taken place in the private life of an individual.

Constancy is one of the crying needs of today. If the heart and life are truly consecrated to the service of God there will not be a constant wavering between the church and the world. There will be growth in the spiritual life, and the Christian will be "stedfast, unmoveable, always abounding in the work of the Lord." Constancy, consistency, consecration, are three jewels of inestimable value which all of us should strive to possess.

—*—*—

The Need of Religious Homes

The Sunday-school lesson for September 12 bears a title much like the above. We are glad for this lesson, for we are convinced that this very thing is one of the greatest needs of our own nation today, as well as of the world in general. The American home has certainly been disintegrating in recent times and quite rapidly in the memory of some of us who do not consider ourselves old. There are many reasons for it, no doubt—some economic, some social, some spiritual. The home is no longer the economic unit which it once was. Time was when the home could provide work for every member of the family, and this training in habits of industry was a most helpful one. Now, especially in towns and cities, there is little for the child or young person to do and habits of idleness are developed, along with which sin usually makes inroads into lives.

The home is no longer the social unit which it used to be, because other agencies make claims upon the time of its inmates. The amusement places, the clubs, and often the schools with their social activities, take up the time and divide the interest of both the adults and younger folks, and people are seldom together as a unit in enjoying each other's companionship in the home. Then the divorce evil, the matter of birth control, and other modern evils are destroying the home and its most sacred relationships and functions. But underneath it all is a moral and spiritual breakdown which makes people ignore and despise the old standards, the Bible precepts, the Christian virtues that have been tested and tried and have stood the test of the centuries.

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," if heeded by people in general, would revive not only religion in our homes but in our entire social fabric. The Christian home is the nation's greatest asset. How tragic it will be if it continues to pass out of the national picture, for godless homes mean a godless nation, and decay and destruction are sure to come to the latter. Let us do all that we can to preserve godly homes in our fair land.

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Continue.—"Continue in my word" (Jno. 8:31); "Continue with one accord" (Acts 1:14); "Continue in the grace of God" (Acts 14:43); "Continue in the faith" (Acts 14:22); "Continue instant in prayer" (Rom. 12:12); "Let brotherly love continue" (Heb. 13:1).—E.

CHRISTIAN MONITOR PULPIT

PEACE

By Allen H. Erb

TEXT: Now the Lord of peace himself give you peace always by all means.—II Thessalonians 3:16.

Peace, blessed peace, how the soul longs for that experience! I pause to define peace, but I find it difficult. Is it not an experience so generally desired that we know what it means by intuition better than by formal definition? It is an experience where strife ceases and where rest begins, where worry is lost and trust reposes, where fear of condemnation is gone and assurance of justification has come. It is the tranquil rest of the soul in God.

God is the source of peace. "The Lord of peace," He is called. This would imply that peace is at His disposal and that He has power to bestow it upon others. He has power to produce peace. He is the author of peace. From Him we are to get peace.

Peace with God is a frequent Bible expression. (We all by nature were at one time at war with God.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). We are classed as enemies, ungodly. We were aliens, strangers from the covenants of promise without hope and without God in the world. For we were not subject to the law of God, neither indeed could be.

Jacob is pictured in this state when he wrestled with God at the brook Peniel. When his thigh was touched, his opposition was broken down, and he called on God for a blessing. Saul of Tarsus struggled vehemently against the church, helping to martyr Stephen and haling men and women and casting them into prison. Suddenly on the Damascus road he was informed that it was Jesus of Nazareth whom he persecuted. He was fighting against God.

But these men are but illustrations of all of us. By nature we are "the children of wrath, even as others." We are all at war with God.

In this state of conflict our souls are not at rest. We are "like the troubled sea that can not rest." We are afraid of God. Fear fills our hearts lest we will be forced to meet God. Jacob with the shadow of his deception on his heart cried out at Bethel, "How dreadful is this place." God was there, and because Jacob was at war with God and out of harmony with His law, it was a dreadful place.

In this condition of fear man seeks to find peace in his own way. He drowns his fear with carnal pleasure, worldly pursuits, and the fellowship of worldly men. He succeeds in veneering his misery with an artificial comfort, but it is only a sham. Honest men admit this.

How well I remember a day when as a

youth unsaved I was chopping wood close to the house. My oldest sister stopped her work for a moment and sang the hymn,

"Once heaven seemed a far-off place
Till Jesus showed His smiling face.
Now it's begun within my soul
'Twill last while endless ages roll.

"Oh, hallelujah, yes 'tis heaven,
'Tis heaven to know my sins forgiven;
On land or sea what matters where,
Where Jesus is 'tis Heaven there."

As this message was borne over the air to me, it was like water in a thirsty land. Tears came freely as my soul thirsted for that peace with God which I knew I did not have. I cried out to God to give me that peace.

It is here that the message of peace with God is needed. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "preaching peace by Jesus Christ." "He is Lord of all" (Acts 10:36). "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

In every war there is a professed cause of conflict. In this war with God the cause is sin, our trespasses. God is holiness, we are sin. In this reconciliation our trespasses are removed from us, "not imputing their trespasses unto them" and Christ is made to suffer for us. The cause of war is now removed.

This cause is removed in a way that He is the "Lord of peace." He has the authority and the power and the will to give peace. So He gives peace through the death of His Son. "It is the Lord's doing, and it is marvelous in our eyes." The cross has forever removed the enmity. "Having slain the enmity thereby."

The marvelous revelation of the Lord of peace which the cross expresses will always be a heavenly mystery. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." Imagine two armies at war over gold. The supposed attitude is hatred and opposition. Unexpectedly there is an

announcement by the one side that the captain loves the enemy. But they distrust the report and hurl back missiles in retort. Then the captain sends messengers with the gold, but yet they suspect they are being bought to be betrayed and again they reply with brandishing swords. Finally the captain sends his own son and commands his men to withhold their arms. The son is slain and over his dead body the captain entreats his enemy and says, "Behold, I love you." "Greater love hath no man than this that a man lay down his life for his friends." He has no proof stronger than the sacrifice of his son to his enemy.

Today I bring to you a story of love that has never been surpassed. God loved man in creating him in His image. Man proved his enmity by sinning. God gave him a beautiful world to conquer. Man made golden calves out of it and worshiped them. God sent prophets to them to tell of His law and love, but these they killed. Finally He sent His own Son. He had shared the Father's glory, but forsook it all. He was wrapped in human flesh and lived with us for thirty-three years. He was despised and rejected and finally died on the cross. This is God's move toward peace. He has declared an armistice through the cross and given every man a chance to accept the terms of peace.

The terms of Peace are simply these:

1. I am holy. Repent of sin.
2. I am mercy. Justice has been fully satisfied in the suffering of Jesus on the cross. Sin has been forever settled, for there it has been completely removed. The cause of fear and enmity has been buried into the tomb in the bottom of the sea, put behind the back of God, and removed as far as the east is from the west.
3. Believe that this work was done on Calvary. "It is finished." "Being justified by faith, we have peace with God." "God was in Christ reconciling the world unto himself." Stand on this ground and on no other. Look away to what He has done for you.

No soul who has not taken this step has real peace. But on this ground we are prepared should death rattle in our throats and we fall into the dark tomb, or should the clouds be lit with the lightning glory of the personal appearance of the Son of God, or the great white throne be set and the dead small and great stand before God. All fear is gone; there is peace, perfect peace with God. Hallelujah!

The Lord of peace speaks also of the peace of God. How profound the peace of God! A peace unruffled and undisturbed so strong and mighty above the stirring elements of the world! Can we see this peace in Jesus in the storm on the Sea of Galilee? Jesus

(Continued on page 284)

Christian Life

LOYALTY

By Dorothy C. Kemrer

This article supplements the Young People's Meeting topic for September 12, "Christian Virtues—Loyalty."

Loyalty to what? One can be loyal and be wrong because he is loyal to the wrong thing. We owe our allegiance first of all to Christ. A question as to why talk about loyalty to Christ would be superfluous, for He has given full proof of His worthiness. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). He is the One who has done all that infinite love could do for you and me. He has a right to our lives and wholehearted service. No wonder Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

But what is involved in loyalty to Christ? It necessarily implies that there will be difficulties to face, else there would be no need of speaking of faithfulness. From the moment we first become Christians, there will always be battles to fight, problems to be weighed, and decisions to be made as to whether we shall be loyal to Christ or follow the crowd. I have always been glad for a little gem learned in high school days and never forgotten, "One with God is a majority." Our battles are His and He never loses.

Perhaps most young Christians face their greatest tests of loyalty to Christ while in school. Here they are thrown in close contact with almost any type of character and they will be tried to the limit. I once heard the testimony of a college youth who while he was in high school was the only Christian boy there. He said he does not know what it was that kept him, but there must have been some One watching. That One does keep all who pin their faith to Him. I know of a Christian girl who was attending a large secular college. Her schoolmates invited her to attend theaters, dances, etc., with them. Because of her refusal she of course suffered. Her parents were Christians and they knew that if the daughter would come through these experiences victoriously, it would make her all the stronger. As far as I know she stood true to her principles, a testimony for her Lord.

In school and out of school there are times when the young Christian finds himself present where the conversation engaged in is unbecoming to a follower of Christ. It may be a coarse joke and the group laughs. But the careful Christian knows it would dishonour his Savior to show his approval by joining in the laughter. Shall he be one with them or shall he choose rather his Master's approval?

There may be only a few things that the Christian can do to win others to Christ, but everyone can live a straight, upright life, a

life above reproach, a life with the Master's touch upon it, a life that is a silent testimony to the power of the Gospel of Christ. After all nothing counts so much for Him as just a life that is lived unto God.

A young man employed in a department store was asked to mark the goods at a price higher than that for which they were being sold in order that customers might be deceived and think that was the former price of the garment. The young man being a Christian refused and therefore lost his job. Later this same company desiring a man who was reliable and honest, sought out the one whom they had previously discharged. It pays to be loyal to Christian principles.

The one who is really true to Christ is also true to his friends. We like a friend to be one whom we can trust, one to whom we can tell what we wish without fearing everything will be passed on. We want friends who are faithful. We never admire those who appear to be close friends when together but when apart are heard speaking unkindly of each other. This is not true friendship. A loyal friend suffers when his friend suffers and is as true in his absence as in his presence. His friend's interests are his own and he takes no pleasure in hearing disparaging remarks about him. "A friend is one who knows all about you and likes you just the same." While he may be conscious of the imperfections and failings of his friend, love covers them and he is able to see the better and nobler qualities.

Then there is loyalty to our work. Employers desire those to work for them who are careful to do their work well and who, if on

time work, are conscientious about putting in every minute of the time expected. The employee who wastes time or is careless in his work cannot expect to be in demand. He is really stealing his employer's time. Neither can he hope to have the respect of either his fellow workmen or those over him. Someone has truthfully said, "Whatever is worth doing at all is worth doing well."

Faithfulness to duty frequently means a sacrifice of self. How often a conflict arises between duty and selfish pleasure. And yet when one gives up his own way for God's way, the task after all was really not so hard as it had appeared and it became a joy. God has a way of turning into blessing for His children that which is done for His glory. "God certainly does give grace," said one after coming through a difficult struggle. God's grace is sufficient every time and His strength is made perfect in our weakness.

A girl was away visiting a couple days. Before the visit was over the girl learned of the death of a friend of her parents and knew her mother would like to go to the funeral. But the mother could not go unless the daughter went home to take her. It was a bit difficult to call her mother by phone and offer to come sooner than was planned, but she did it. The daughter knew her duty and obeyed the call. When the time came it was much easier than she had anticipated to make the little sacrifice and God gave her a joy in doing it that really made it a blessing.

The path of duty is not always easy. Perhaps we have a Sunday afternoon off and plan it to suit ourselves, to take a walk in the woods or sleep awhile, but someone comes with a request to do some Christian work, go along to a meeting to help sing, etc. We know our duty. Will we do the thing we know we ought to do?

We owe our loyalty to our parents and home. The young man or woman who is ashamed of his parents because they may be uncultured or uneducated has failed to grasp the fact that his parents did not have the opportunities their children have had. He does not know how much they have done without in order that he might have the more. No one has done more for us than our parents. Nowhere is one treated better than at home. No one is more interested in us than our parents. Let us give them our respect and obedience.

To our brothers and sisters, too, we owe fidelity. There are some family secrets which should remain such and should be regarded as confidences. Family ties can be broken by the indiscretions of some members who fail to hold personal matters as such.

With whatever institution or organization one may be connected, there is a certain degree of loyalty due in so far as it is possible without violating Christian standards. In any work it is a mark of unmanliness or unwomanliness to speak disreputably of fellow workers or of those in authority over us. If there is some reason that we cannot conscientiously give our loyal support, it may be that we should be elsewhere. This is not always possible and where loyalty to any cause conflicts with loyalty to Christ we all know "we ought to obey God rather than men." We can at least always be courteous and respectful.

THE WORD OF GOD

(John 1)

By Mary Alice Holden

He was the Word,
The Truth of God,
By which the worlds were formed.
He spake and made the mist and shadow hear
His call,
Although the Dark itself perceived Him not.

He is the Word of God,
The Truth that lights the world,
And though the Force of Dark denies His
power
It yet obeys His voice.
Himself, the Light, can roll away the mist,
And make us see His Kingdom light the
earth;
Through Him, the Truth, our souls are made
alive,
And all our hearts are freed from hate;
His Word reveals to us Himself,
The Light, the Truth, the Word of God!
Cimarron, Kans.

We are living in times when disloyalty prevails, when children are "disobedient to parents," when men are "without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God" (II Tim. 3:3, 4). Christianity is being trampled under foot. Never were loyal Christian soldiers more needed than today. Not many of us may be

called upon to give of our life's blood for Christ's sake as did John and Betty Stam, but we are all called to make the choice between Christ and the world. Persecutions will come and perhaps some of those who read these lines will be privileged, too, to wear a martyr's crown of glory. Will we be true to Him who has never failed us? "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10). Lancaster, Pa.

"LOOKING UNTO JESUS"

By Edna K. Wenger

A motto that I love lies before me as I write. It is a little glass motto with a dainty sprig of wild rose, which I like to call the Rose of Sharon. Gracetic gilt letters spell the words, "Looking unto Jesus." I count it a privilege to be asked to write on the theme of my favorite motto.

Often when I look at the motto, I think of that grand old story we met in the seventh or eight grade. It is a story of a little boy who lived in a valley in New Hampshire almost in the shadow of the Great Stone Face. It tells how Ernest (for that was the lad's name) gazed upon, talked of, and dreamed about the majestic countenance that always towered before his cottage. Gradually the child's face assumed the features of the stone countenance until he became the long-awaited likeness of the great stone face. The story is solemnly beautiful, as Hawthorne tells it in his own somber, leisurely way. He has meant in the story to show the effect of the ideal as it entered and possessed the life of a child of the hills.

Most of us are simple, ordinary folk of the hills or valleys, and we too, have our Ideal before us. Long ago the shepherd boy of the hills said, "I foresaw the Lord always before my face." In the great book of Hebrews the writer points us to our Ideal in life, implying that we are "Looking unto Jesus." They say that it is the figure of the Olympic games. We have laid aside our training weights and are all expectation for the great race. All the while the "face in the galleries" that inspires us to our best is the face of Jesus.

So that is one of the blessings of looking to Jesus. He inspires us to our best. A Christian who has had a real vision of Jesus is at his best every minute of the day, if he does not forget to behold Him. Jesus Christ brings out the best in our service, in our friendships, and in our personal lives.

Jesus Christ brings out the very best in our service. Therefore, the Christ-beholding doctor will be more capable; the farmer, more efficient; the teacher, more understanding; the homemaker, more gracious; the nurse, more patient. What a privilege to look up into the kindly face of the Master of all service for inspiration!

You have had friends who have brought out the best in you. Jesus, the perfect Friend, brings out the best in our friendships, and comradeships, and companionships. Big-heartedness, loyalty, frankness, and sympathy—all these grow green in our lives as we look to Him. Meanness, treachery, gossip, and harshness—these wither in the unclouded brightness of His countenance.

Jesus brings out the best in our personal lives. He sees the man or woman that might have been, were not the blotch of sin on human life. He takes His new creation and proceeds to perfect in us the finer qualities. Paul says that as we behold Jesus' face we are changed in the same image from glory to glory. Just as Ernest of the hills grew like his great stone ideal, we become like our great living Ideal. Now we are imperfect, distorted likenesses, but we look into the widening future years and know that "we shall be like him." Even in our earth life we begin to love with His compassion, to pity with His sympathy, to pray with His faith, and to labor with His zeal. But He works so silently, and we are all the while so enraptured with the Lovely One that we scarcely realize that we are assuming some of His beauty. "The Lamb is All the glory of Immanuel's Land," but He can be all our glory here, too.

As we behold the Lord we say of Him in the words of the song of songs, "He is altogether lovely. This is my beloved, and this is my friend." Jesus replies with delight, "Behold, thou art fair."

The world is on the quest for beauty. Poetry that is a perfect harmony of thought and word and rhythm, paintings that glow softly with delicate tints and rich, deep shades, cathedrals that stretch aspiring arms to heaven, statues that seem almost to breathe and live, music that thrills and lifts the soul—all these tell of the human quest for beauty. In our modern life, the trend toward better landscaping, art-consciousness in public buildings, stream-lining in cars, and graceful designing in furniture, and the growing attention to harmonizing color schemes in home decoration tell the same tale.

The Bible declares Jesus to be the living Embodiment of all beauty. Then, let us enjoy to the full the beauties of man's art, and appreciate the grandeur of Nature's masterpieces; but let us go beyond to behold Him whose mind conceived it all, and whose power sustains it.

The world is also on the quest for right. Young people stand bewildered at life's crossroads, old, long-recognized moral codes are shell-shot by a materialistic philosophy that reckons without Jesus Christ. Youth asks, "Are the old standards of home and moral integrity still practical?" Are the old ideals of love, sacrifice, and giving worth following? But in the seeming welter, the Christian youth looks to Jesus for standards of right and good and for special guidance in personal problems.

Baffled in the labyrinth of life, we look to

Jesus for directions. People did that when He was here on earth. In His divine wisdom He looked into the soul, read the spirit, and healed body, mind, and spirit. Psychiatrists are attempting to help some of the human products of this jazz and zipper age by effecting social and environmental readjustments. But they do not reckon with the spiritual nor with spiritual readjustment. They have past experience as the only source of their knowledge. Jesus is far better able to solve your problems, follower of His. He has all the knowledge of the universe, and He has the ability and authority to effect spiritual readjustment.

"I could not do without Thee,
No other friend can read
The spirit's strange, deep longings,
Interpreting its need;
No human heart could enter
Each dim recess of mine
And soothe and hush and calm it,
O blessed Lord, like Thine."

So let us look to Jesus!

"When once you have seen Jesus you can never be the same," says Oswald Chambers. If you are tired of being "the same" get a vision of Jesus. Ask Him for one. Stephen had a vision of Him amidst a rain of stones outside a city wall some centuries ago. He fell asleep gazing on Jesus to awake in His presence. Helen Howarth Lemmel may have been thinking of Stephen when she wrote:

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely
dim,
In the light of His glory and grace."

It is glorious to look to Jesus in the morning. I like to have my Rose-of-Sharon motto hanging where I can see it when I awake. It does not tell me to look to Jesus. It assumes that I am, "Looking Unto Jesus." Harriet Beecher Stowe speaks of the early morning vision of Him thus:

"Still, still with Thee, when purple morning
breaketh,
When the bird waketh, and the shadows
flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with
Thee."

In the violet morning hush, it is sweet to look to Jesus for guidance to walk aright, and for strength to be true. Neither shall we forget to thank Him, then, for the privilege of walking in His sight another day.

During the busy, rushing day a look into His face is refreshing and revitalizing. He knows what busy days are. He smiles encouragingly, and we remember, "Lo, I am with you alway."

In the peaceful evening, when kindly night wraps the tired earth in misty garments, it is rest to look to Jesus. Our evening gaze to Jesus reminds us of the end of life's day, when the smoky glasses that cause us to see Him a little darkly now, will be broken and we "shall see Him face to face."

Again, in the words of Harriet Beecher Stowe:

"So shall it be, at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought—I am with
Thee."
Bareville, Pa.

MISSIONS

MISSION WORK IN THE EASTERN MOUNTAIN REGIONS

I. Beginnings

By Mary Wenger Kratz

This is the first of a series of articles by Sister Kratz on this phase of rural mission work. We are sure the author will have something quite interesting for our readers from month to month. More and more our church is recognizing and heeding the call to bring the Gospel to the mountain regions of the East.

Mission work in the Appalachian Mountains had its beginning in the time of the Civil War. When the Confederacy was drafting men for the army, many of our brethren in the Shenandoah Valley of Virginia fled to the North and West to evade military service. "Potter John" Heatwole, a faithful brother, first hid in the Shenandoah Mountains. When his hiding place was reported to officers he walked backward over the mountain into West Virginia, leaving misleading footprints in the snow. The soldiers were near enough once to shoot him, but the Lord delivered him to be His witness to the people of the mountains. Out of danger he turned forward and went to the North Fork River Valley near the beautiful Seneca Rocks about seventy-five miles from Harrisonburg and stayed with Jesse Harper. He carried his Bible and Confession of Faith, read and taught the Scriptures to the people among whom he lived even as the early Christians scattered by persecution (Acts 8:1, 4). Much interest was manifested in the doctrines of the Word by these people. This interest was reported to the ministers of the Shenandoah Valley by Bro. Heatwole upon his return home at the close of the war. Ministers then began crossing the mountains on horseback to preach the Gospel in that section and others. That particular field was somehow taken over by the Dunkard Church, and the Mennonite Church that had been built there in 1890 was moved in 1914 ten miles farther west and is now known as the Roaring Church, the Roaring Mission Home being close by with Bro. Paul Good as superintendent.

As calls came and doors opened, the work was enlarged until from 1902-1907 ministers were appointed a year at a time to do preaching in the West Virginia mountains. The aged Bro. A. B. Burkholder was the first appointed and stationed at Job. The Job Mission Home and Church were built in 1907. Bro. Joseph Heatwole was the first to live in the Job Mission Home followed by Bro. H. B. Keener for four years, R. W. Benner, and others. The present superintendent is Bro. Hiram Weaver.

Whitmer, a village six miles south of Job, was first an outstation of Job and Roaring until workers began living in this section in about 1921.

We have tried to gather the names of all present places where aggressive rural mission work is being carried on in Pennsylvania,

Maryland, Virginia, and West Virginia, and are agreeably surprised at the growing list. This means that young people and older ones with vision, talent, consecration, and a burden for souls have seen the need and are carrying out the Great Commission in their part of the globe as never before. The majority of these stations are in the ranges or foothills near the home congregations; some are quite far back in the mountains; while others, especially those in Lancaster County, Pa., are rural stations not in the mountains at all. A few are in suburbs of larger cities and towns and can only in a limited sense be classified as rural work.

We are indebted to Bro. J. R. Mumaw of Harrisonburg, Va., for the following complete list of rural stations in the four states mentioned above. Preaching is conducted at all of these eighty-five different places, Sunday school at the most of them, and vacation Bible school at a few of them. Congregations like Pinto, Glade, and Frazer have

THE GOSPEL ECHO

Tell out the joyful tidings,
Sent from the land above,
The voice of free salvation
And everlasting love!
Where sin is known, or sorrow,
The blissful news proclaim,
Till every land and nation
Shall hear the Savior's Name!

Repeat the Gospel story
Where death and darkness reign,
Beneath the shady banyan,
Or on the burning plain;
In earth's most desert places,
In every fragrant isle,
Where stand the frowning mountains,
And where the valleys smile.

Whisper the Words of Jesus
To all that are oppressed,
And welcome weary wanderers
Who come to Him for rest;
Tell of the matchless mercy
That burns within His heart,
And how His loving-kindness
Can heal the sorest smart.

Read out the heart of Jesus
To "whosoever will";
Tell how His love embraces
The worst of sinners still;
He calls the lost unto Him
From every land and shore,
And His shall be the Kingdom
And glory evermore!

—William Wileman.

grown so that we scarcely think of them as belonging any longer to this list. If we have omitted any places we would be glad to make correction in another issue.

Virginia: (1) Lower District stations: Baughman's, Bennet's Run, Bethel, Buck Horn, Cove, Crest Hill, Crider's Schoolhouse, Cross Road, Culler's Run, Divide, Dove's Schoolhouse, Halterman, Hammon, Hebron, Hindgartner's, Hinkle Mt., Linda-mood's, Montgomery County, Md., Morning View, Mountain Top, Pleasant Grove, Powder Springs, Riverside, Salem, Swedlin Valley, Topsy-Branch Mt., Vaughn, Whetsel Hollow. (2) Middle District stations: Bethany, Bethel (Job), Brushy Run, Carr, Dry Fork (Hartman Schoolhouse), Horton (Whitmer), Gospel Hill, Lambert, Peak, Pennington (Riverside Church), Roaring, South Fork, Spruce Mt., Toll Gate, Zion Hill. (3) Upper District stations: Mountain View, Valley View, Waynesboro.

Pennsylvania: (1) Lancaster Conference: Cedar Hill, Cocalico, Dillerville, Frazer, Honey Brook, Meadville, Meckville, Miners Village, Nickel Mines, Oak Shade, Rawlinsville, Rossmere, the Rock, Sunnyside, Waltonville, Welsh Mt., Wickersham. (2) Franconia Conference: Finland, Gardenville, Limerick, Mount Pleasant, Plumstead, Rocky Ridge, Spring Mount. (3) Franklin Co., Pa.-Washington Co., Md.: Flintstone, Horse Valley, Pinesburg, Pond Bank. (4) Southwestern Pa. Mission District: Alicia, Bear Hill, Cambria Fuel, Canan Station, Glade, Gortner, Lageer, Laughlin, Mill Run, Pinto, Rockville, Schellsburg, Barrville, Fairview, Maynardier, Hyasota, Hetrick.

Needs and Opportunities

The rural need has been here with multiplying greatness as each generation came and went—the need for the Gospel light and means of giving it. Thousands have died and are dying without Jesus Christ in the mountain districts of United States, within a few hours' drive of well settled Mennonite Church communities. We are glad for all that has been done, but why such delay?

The poor roads and traveling means of the past are no longer a barrier. A three-day horseback trip can now be made in three hours by modern automobiles. The long weary trips of our aged and deceased brethren-missionaries on horseback or in buggies as they wound along dangerous winding mountain paths with scarcely room for buggies to get through between stumps and rocks and a mountain precipice on the other side—these are conditions of the past, although still there are isolated communities off the main roads, practically inaccessible in winter by cars.

Lack of workers should be no barrier. Some Sunday morning seat yourself early in the home church and watch the young folks file in and fill up rows and rows of benches. If the homes, Sunday school, and church have done their duty in preparing these young people for consecrated service there should be plenty of Sunday-school teachers, choristers, superintendents, vacation Bible school teachers, and preachers to fill every need of church expansion and Gospel sowing in the mountains. While some sta-

tioned workers are needed, many can serve from the home base in mountain Sunday schools, vacation Bible schools, and church services.

The expense of rural work is small compared with city and foreign work. There are real costs of course, one of the greatest of which is car expense—but this should not be a hold-up in reaching our people of the mountains.

Perhaps the needs and call of the mountain fields have not been brought to the special notice of our young and older people as they should. Our knowledge of the field, stations, and workers is entirely too meager. How often in passing by we could have encouraged a small or large mountain Sunday school or service if we had known its proximity. A brother recently passed through Harman, W. Va., on a journey and said he didn't know he was so close to Job and Whitmer (4.5 miles from Job—10 miles from Whitmer), or he would have stopped. Only lately when the summer Bible school teachers from Pinto and Gortner, Md., visited the Job-Whitmer field we were made to realize how near the Maryland work is approaching the West Virginia field, there being only about forty miles between Job, W. Va., and Gortner, Md.

Correspondence with a foreign missionary shows a remarkable parallel of problems between the foreign and the mountain work. Generally there is no new language to learn, only new phrases and ways of expression. There are no oceans or deserts to cross, no tropical heat, few new customs. Otherwise God's work in the mountains should be just as appealing and imperative as the work in India, South America, Africa, or the isles of the sea, for in both instances are found those who are ignorant of the way of salvation, sitting in darkness awaiting the bringing of the Light.

The field is as great and large as the mountains themselves, as they stretch north and south over our states. Into all these homes each year come the catalogs with their latest fashions and ideas—strange how Satan has a way of getting ahead of us slow Christians. Into these hills and valleys come the Russel-lites every few years with prettily colored books and attractive Bible pictures, trading their books for eggs, chickens, or farm products if money is not available. Out into these unchurched communities as well as into mission territory come more or less fanatical sects who preach often a month or a summer at a time, leading many astray by their deceptive teaching, making them satisfied spiritually without a real change of heart.

How can we push out faster and claim these souls for God, instead of letting the adversary have first chance? The rural mission coach is a fine idea, if the work is followed up promptly. Recently tracts have been scattered over a radius of about twenty-five miles from a mission home by a worker while earning his daily living. Bibles, Testaments, Christian books and papers answer a real need. Hundreds of sewing circle garments have been given out in the interests of the Cause. Christian nurses have been in the West Virginia field for years—mostly practical, a few graduate nurses—proving themselves a

real blessing to the work. A Christian doctor would be a wonderful addition to the working force. Christian schoolteachers have had an untold influence for good in our mountain sections. There are a few empty deserted churches and many obtainable schoolhouses for many more Sunday schools, summer Bible schools and revivals than we are now holding, and many calls for the same. Consecrated couples are needed to live among the people day by day and year by year as examples of the believers and as fellow Christians. Whatever your gift or talent God has some use for it in the mountain field so ripe for harvesting.

Are we willingly ready to sacrifice time, energy, money, luxury, or any other gift that God has given us for these dear people—people just as intelligent though often uneducated, just as kind, interesting, and lovable as any mixed group in America. Have we prayed definitely for the sheep who are straying in the mountains (Matt. 18:12)—a people laden with prevalent sins of the day in unpolished form. The call is ringing in our ears, "Come up to the mountains and lead us higher—help us ere we perish without a Savior."

Whitmer, W. Va.

(To be continued)

MISSIONARY WORK BY DISTRIBUTING TRACTS AND RELIGIOUS LITERATURE

By J. Irvin Brunk

There are tremendous possibilities for doing mission work through the distribution of Gospel literature. May the people of our church enter the open doors as almost unlimited opportunities present themselves. It will be of interest to our readers to know that Bro. Brunk is Tract Colporteur of the Southwestern Pennsylvania Mission District.

Johnnie was only ten years old and a cripple: but he loved Jesus and wanted to work for Him. How could he? He thought and thought. Finally an idea came to him. He asked his friends to supply him with paper slips. He set to work and wrote Scripture verses on those slips and dropped them from the window into the street below. He was only a cripple, but he did what he could. You may not be able to preach or teach or even speak to someone about his soul, but you can hand out tracts.

Ralph came into the Church through the Mission Sunday School in Virginia. He is a railroad man holding an important position as train inspector. He wanted to work for His Master, so he made tract boxes and put them up in the yards. At first the men poked fun at him, then from curiosity they investigated. Now they read the tracts regularly. The Mission at Newport News, Va., was started because some one obeyed her conviction to gather up the left over Sunday-school papers and passed them on to her customers and talked to them of salvation.

You may carry a few well-chosen tracts in your pocket to pass along as the Spirit leads or you may put tract boxes in public places. It requires prayer and tact in this work. "Will you have a sample of our new crackers?" "Thank you," she said as she then handed him a tract. He shook his head in protest. Then she replied, "I took your sample." He accepted with a smile.

Tracts should be chosen with care and be read before giving them away. Be sure they give the whole Gospel.

Some one handed a sailor a tract as he left the ship. When he read the first line and saw what it was he tore it up in anger. But that first line stayed with him; he could not shake it off. Finally he cried to God for mercy and was saved. The Bible says, "Cast thy bread upon the waters and after many days it shall return unto thee." So Joe thought he would try it. He slipped a tract into a bottle and pushed in the cork. Then into the water it dropped with a splash. For many days it drifted till it reached a distant shore and was picked up by a sea-shore

stroller. He opened the bottle and read, "If you find this tract will you write to me and tell me what you think of it." Signed ———. That man was saved by this tract.

The Moody Bible Institute Colportage Association of Chicago has been conducting colportage work for forty-two years. Here are some interesting facts and figures of their work: their total floor space covers seven thousand seven hundred ninety square feet, employing 27 full-time workers and 1000 part time colporteurs. They distributed 8,936,025 copies of the Moody colportage library books in 6 languages and 167 titles, Testaments, Gospels and Pocket Treasuries, also 37,055,511 free tracts. They have placed these in the following: prisons, mountain homes of 10 Southern states including the Ozarks of Missouri and Arkansas, 1200 hospitals, lumber camps, cheap hotels, Coast Guard Stations, mining towns, C.C.C. camps, and many other places.

A man in Los Angeles sold his home and put all his wealth into free tract box work. He says, "Since I have placed this work before the Lord, one poor old lady who takes in washing for her support has placed 15 of these boxes (at 5¢ each). My mother, who is past 83 years has folded thousands of the leaflets for these boxes. I have placed English, Spanish, Japanese, and Chinese boxes in this city." This shows what can be done when a definite program is worked.

I know of a few men who do definite tract distribution. The Indiana-Michigan Mission Board has conducted tract work for over fifteen years. They have mailing lists of shut-ins and put Scripture blotters in schools, etc.

During the past year the South Western Pennsylvania Mission Board has started extensive tract work in its district. Its aim is to have a tract distributor in every congregation. We are encouraged with such a ready response from many congregations. Many individuals are interested in this work. One brother wants to give tracts to his milk customers, another to his vegetable customers, still another to his unsaved Sunday-school class. We believe there is an increasing interest in this work throughout the Church.

We know there are unlimited possibilities and opportunities for young and old to spread the Word of God by this method. There are many people lying in hospitals with plenty of time to read who would gladly accept good literature. Here are a few possibilities. Try several—hospitals, salesmen who come to your door, fellow workmen, tract boxes in public places. Then too, you may drop papers to pedestrians as you travel along the highway. Probably the best way is to put a few tracts in an envelope to keep them from blowing away. We have dropped several thousand envelopes in this way.

A man once said you are just throwing away good papers. He at least admitted they were good. So you see not every one will accept religious literature. You will meet many scoffers, but do not become discouraged. If you have God with you, you need never fear. They rejected Jesus, too.

GLIMPSES OF CITY MISSION WORK IN FORT WAYNE, INDIANA

By Nellie Burkholder Weber

To give our friends a true glimpse of city mission work we feel could surely be more effectually done if we could take them with us into the homes we visit. I am sure that we who live in the many comfortable homes of our land can hardly picture the pitiful poverty and sin we find so prevalent in the homes of some we visit.

The Mission is located about four blocks from the large roundhouse of the Nickel Plate Railroad. The huge locomotives are run into this big building to be inspected and repaired. When the steam is blowing off, one can imagine the deafening noise this would make, and the black, filthy smoke that would fill the community. These families who live on these streets close to the roundhouse do not live there by choice but because funds will not permit them to pay the high rents of the more desirable districts of the town. Here we find a group of people who are oftentimes in great temporal need, as well as lacking the greatest need of life, which is Christ in their lives and homes.

One can hardly believe that in so-called Christian America there would be families who know practically nothing of Christ. But, we are sad to say, we do find such homes.

While delivering Christmas baskets we came in contact with a home of twelve. They sadly lacked bodily needs and did not attend church anywhere. We had to make a good many visits before we got them to come to church, and I especially remember two fine girls of the family who, in their later teens came into my class. They were very attentive and drank in all that was said, and it encouraged one to see their great interest. However, we must add with much sadness that the girls who had been attending Sunday school for years and who should have been examples of Christ, because of whisperings and ill attention confused these girls until they did not continue to come. How great is our responsibility if we turn away those who would come to receive the message of life. While in conversation with the mother, I asked her if she went to Sunday

We have over 40,000 members in the Menonite church. If one tenth of this number (4000) would each give 1000 tracts for 15 years, well let's see, that would be 60 million tracts. We believe at least 30 million people would receive Gospel messages from this effort. Eternity alone will reveal the results from such efforts.

The field is the world, sin is on every side; girls and gray-haired grandmothers smoking, boys and girls drinking, and they tell us that sometimes live babies are found in the garbage can. There are twenty criminals to every police officer in this country. Truly the fields are white already to harvest. Here is a challenge for every one. "Whom shall I send, and who will go for us?" Will you answer, "Here am I, send me"?

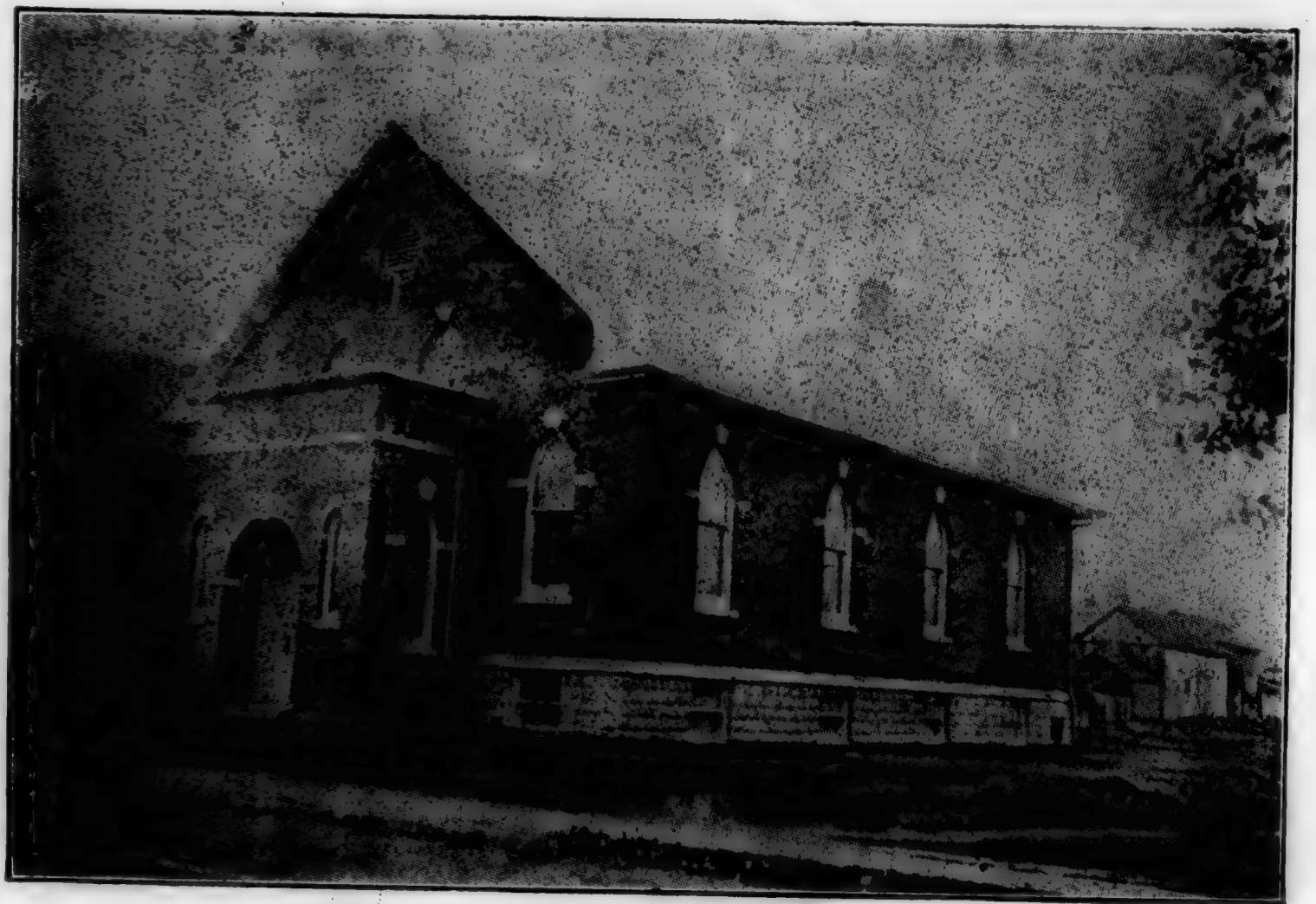
"He that winneth souls is wise."

Scottdale, Pa.

school as a child, and she said she did not. I asked her further whether she ever felt she should be a Christian; and she replied, "I don't know." Poor woman, I don't believe she knows enough about God to know what she ought to do. This class of people come,

has eight children, lives with her husband and family in the filthiest and most unkept place I have ever seen. One can hardly describe such a home—filthy floors, dirty clothing, uncared for food. With such conditions one wonders how they can keep from being ill. Once in a conversation with the mother she told me that she had worked in a factory as soon as she was old enough and was married when but a very young girl. She never was taught to cook or sew. "I didn't know nothin' about keepin' house," she said, "'cept what I learned myself." Poor woman, how could she be a good wife and mother and homemaker without any training? We try as best we can to help them in their homes wherever possible by little hints dropped here and there. The children are attending our Sunday school quite well and sometimes the parents. Pray for them.

Another evil, which comes into our work and brings us face to face with much difficulty, is the divorce evil. One young couple with two nice children began attending the Mission. They came regularly and said they felt so much at home. As time went on, the husband confessed Christ in one of our prayer meetings. Then he told us his wife had a divorce, but said he was willing to do anything that was necessary to take his stand for God. However, his wife, although she said she did not want to do anything to hinder him, was not willing to give her heart



The Mission Church at Fort Wayne, Indiana

it is oftentimes true, because of the temporal needs they have had supplied. But friends, what is the investment of a few clothes, potatoes, etc., in comparison to twelve living souls. Surely this seed may bring forth a hundredfold in the great harvest of God. Let us continue to pray for this family. Some of the children come quite regularly at times, and then drop out and we must go continually to bring them back again. By His grace we want to do our part that they may have a real knowledge of God and get a real vision of their own sad condition without Him.

We see much sadness because of ignorance and lack of teaching. One young woman, who

to God. The husband gradually grew cold. Later he was approached by a church that said that divorce would not hinder them from becoming Christians and they would be permitted to live together. So we see the god of this world and the inclinations of the flesh seem to be stronger than the desire to be out and out for God.

Recently we held an open air service down close to the business part of town on a lot they call "Shanty Town." There are a great number of shanties poorer than many chicken coops, and also some tents and very temporary huts. These people cannot afford to rent homes, so they manage to live this way. As we stopped by one shanty, an old lady looked

out, and we asked her if we might sing there. She said heartily, "Yes, the more the better." So we sang, had Scripture reading, some comments, testimonies, and prayer. She had come out and was sitting by her little shanty and when given opportunity she lifted her voice in testimony, saying, her way had been hard and long (she was 80) but that it had never been too dark to know her Lord was nigh. The next evening she was taken to the hospital with a severe heart attack. I went down to see her but found her barely conscious. While there, a lady doctor came into her room and spoke to me. "It is a long sad story," she said. She was a good woman and a good Christian but had to live such a sad life. She once owned a nice farm and had a nice home. Her husband died, and a man not worthy of her, married her for her money, which he squandered. So little by little she descended to the pitiful shack she called her last home. She died, and we do not know how much of a blessing we were to her, but we are glad she had an opportunity so soon before she died to give her last testimony for the Lord she loved.

Our stories are not all sad, for there are promising little lives we see unfolding to the bright sunlight of His love. One little lad of ten came one Sunday morning and was sitting on the church steps early before the service. Bro. Weber went over and found little Fred. He had moved from our locality and had quite a distance to come, so he did not get there regularly. Bro. Weber was opening up for Sunday school and chatting with the boy, when Fred asked how long he would have to come before he could join the church. Bro. Weber tried to explain that time did not have anything to do with

that but that when he felt that he was a sinner and needed and wanted to accept Christ, he could come. To this he said he wanted to come and be a Christian. We did not push him for he is young but watched him for awhile, and then went to see the parents. "Yes," his mother said, "he has his mind made up." She said she had been attending a church closer to their home and invited him to go with her but he said, "No, that is not my church. I am going up to my church," and he walked many blocks. Why? Because Christ seemed more precious to him at the Mission Church. Pray for this bright little lad, God needs him, and many others to whom we are telling the story over and over again.

We have many opportunities to witness to the men who stop for a "little bite to eat." We have had long talks with some of these poor creatures about God and their souls' needs. There are many sad stories of poor wasted lives crushed and driven by poverty and sin. We give them literature and try to rivet the thought upon them that God is our greatest need no matter what our circumstance in life.

And so, friends, we could go on and tell you of a dear sainted soul, who just now is glimpsing that glory world, and is happy to go; and we could tell of the joy it gives us to minister to those who shall be heirs of eternal life and who shall see His dear face forever.

Pray that God may lead us daily to touch those lives which need Him and who are willing to walk in His way, but need the guidance of some one who loves them.

Ft. Wayne, Ind.

OPPORTUNITIES FOR SERVICE IN SUMMER BIBLE SCHOOL WORK

By Miriam Leaman

Today one of the greatest needs of the Christian is a thorough knowledge of the Word of God. To gain a knowledge of the Word one must study it systematically and God has intended that we do so for He has said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." All about us we see anti-Christian trends and influences growing stronger. The one and only way for us to combat these forces is by the use of the Word of God. Therefore the thing we as Christians must do is to have the Word so fixed in our hearts and minds that we are ready to use it when the occasion comes. When men come with their doubtings and difficulties concerning the Word of God we should be able to give a reason for the hope that is in us. Now the question comes, When shall we start to study God's Word? The answer is, Just as soon as a child has learned to talk is not too soon. "Train up a child in the way he should go; and when he is old, he will not depart from it."

During the past the Christian home did give some time to the reading and study of the Bible but today with our rapidly moving civilization Bible instruction in the home has

been greatly reduced. Since the home is not doing her part, the two other fundamental institutions, the church and school, must take up the responsibility. The public school is not Christian in most instances and does not give instruction in Bible so the task falls to the church. The Sunday school is a great aid in supplying the teaching that the home no longer gives but it is inadequate. The church has wisely seen this deficiency and as a result has started in addition to the Sunday school the summer Bible school. At the present time our church has a well-organized and graded course of study for kindergarten through high school grades. The two or three weeks of work in summer Bible school that are now offered give the child the equivalent of a year's work in most Sunday schools because a more concentrated and related series of lessons is given.

Before looking at the advantages and opportunities a summer Bible school brings to the child and teacher let us see just what comprises a day's work in a typical summer Bible school.

The day's work begins by having a devotional period either in an assembly of the entire school or in each separate classroom.

During this period the children are taught reverence during the reading of God's Word and prayer. Here we can teach the child how to pray and after a few days we will find some children who will want to thank the heavenly Father for something they have been blessed with. Soon the children will realize prayer is simply talking to our Father in heaven as we would speak to our earthly father.

The period following the devotions is a time when passages of Scripture are memorized. As we look in at the kindergarten we see four-year-old children learning a chapter like the Twenty-third Psalm. The work goes slowly sometimes, but when the Bible school is over, almost any child in the school could recite for you chapters or parts of chapters from memory. At the present even the older children may not see the beauty and riches of what they have memorized, but if they store up the Word now, it will be there when the Holy Spirit wants to use it. Perhaps some of the very verses learned in Bible school may at some future time mean the salvation of that boy or girl.

Following the memory period the Bible story is presented. In the kindergarten and primary grades stories of the best known and loved Bible characters are taught. In these grades the teacher is often surprised at what a primary child will retain. In the junior and high school grades the "Life of Christ" and "Life of Paul" are studied in detail. In these studies the pupil gets a more consecutive and related outline of events than he will get ordinarily in the Sunday school.

The next period is spent in some type of doctrinal study. The primary grades have the most elementary Bible questions and answers. In the junior grades Bible doctrine is taught. Sometimes we hear people say children can't understand such and such a doctrine, but I have found that children can readily understand plain teaching about sin, salvation, faith, justification, etc. Here again we can plant seed that may spring forth into the salvation of some precious soul.

A period is also spent in telling or reading to the class a missionary story. Most children are eager to hear a story of children from other lands and right here the teacher has an opportunity to get children keenly interested in ways of taking the Gospel of salvation to those living in heathen darkness. Children are deeply impressed when the need of children in heathen lands is presented. I have found that most children enter joyfully into giving money for a missionary cause.

We have not in this brief survey seen all that is done in the summer Bible school, but it is a general outline of the work. To get a real picture of the Bible school you should really visit one for several hours.

"I wish we had another week of Bible school." "Are we going to have Bible school again next year?" "What may I memorize next?" "Tell us that story again." These are some of the expressions I have heard from children going to summer Bible school. Need we ask if summer Bible school is rendering a service to the child. Let us first look at the homes from which summer Bible school

(Continued on page 285)

Educational

THE VALUE OF A CHRISTIAN EDUCATION

By Paul Erb

Hesston College and Bible School, as well as our other church schools, is inviting the young people of the church to come to school this year. Our doors will open in a few days for another year's work. Those who come will make a considerable investment of time, money, and effort. What returns on this investment will a Christian education bring them?

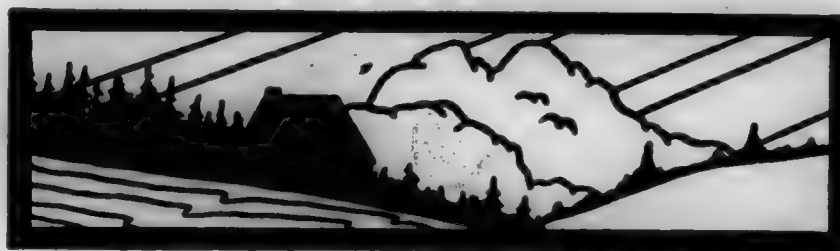
Education orients one in his world. The visitor to Washington, D. C., may with profit first go to the top of the Washington Monument to get a bird's-eye view of the city. There, with maps in his hand, he may look out in the four directions and get his bearings. The general plan of the city and location of important buildings becomes clear to him, and his later sight-seeing has the important element of direction and relationship in it. So the traveler through life is continually asking, "Where am I?" and "What is that?" We need to be oriented geographically, for it is both satisfying and important to be accurate and well informed in our place-thinking. We need to be oriented historically, for the present cannot be understood except in the light of the past. We need to be oriented philosophically, for ideas have definite relationship to other ideas, and our thoughts to be really meaningful must be attached somewhere. Education, then, calls us up out of the valley of narrow vision and confusion to the mountain top of broad perspective.

Education, moreover, gives to us the materials and the method of thought. It is fun to think, but one cannot think without the raw materials which go into the making of a worth-while thought stream. Facts, ideas, and experience furnish these raw materials, and the more one has to work with, the better off he is. It is the business of education to provide these materials. But some men, in the use of their materials, are only men of thoughts. A great hodgepodge of ideas and facts and memories swarm through their minds confusedly. Others, through discipline and training in study, have become men of thought. They have learned, not only how to get facts, but how to marshal them and to come to conclusions. Such men have been introduced to something of profit and of pleasure as well. Most people face a more or less inactive old age. This is the time for pleasurable thinking, but pity the man who has laid up little material to use. He must spend his hours in more or less futile musings concerning the past. One middle-aged man I know even now wants to take some college courses just to prepare himself for the leisure of old age.

Education trains us in appreciation. To be able to see beauty in mountain and plain, to have been introduced to the wonders of

plant and animal life, to feel the quickening of pulse which great poetry, great painting, great music, great architecture brings—this is one of the greatest values that education brings us. A rich emotional life brings increasing blessing through the years. It may not make one richer in money or in lands; its values are hard to lay hands upon for appraisal; but it remains true that of these finer and more subtle elements the satisfying life is made.

One of the most important purposes of a Christian education is to assist the young man and young woman in the formulation of an adequate philosophy. Every normal person is in some sense a philosopher; he attempts, at least, to think things into a system, with great underlying and controlling principles. A Christian must have a Christian mind; that is, all the thinking of that mind must be consistent with Christian truth and Christian principles. We are living in a world which is increasingly pagan, and current secular education is dominated by this godless paganism, a paganism which logically leads to the deep-stained pessimism expressed



LET US BE KIND

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing
only
That we be kind.
We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow,
But love can shine upon the way today, tomorrow—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts
are calling—
Let us be kind.
To age and youth let gracious words be spoken,
We live in vain who give no tender token—
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet
breast—
Let us be kind.
And when the angel guides have sought and
found us,
Their hands will link the broken ties of earth
that bound us,
And heaven and home shall brighten all around us—
Let us be kind.

—Selected.

so beautifully, and yet so tragically by A. E. Housman, the English poet:

"To stand up straight and tread life's turning mill;

To lie flat, know nothing, and be still

Are the two trades of men; and which is worse

I know not, but I know that both are ill."

From such a philosophy there is no escape except in the Christian faith. If, through a truly Christian education, you have found a satisfying philosophy of hope, how happy you are! It is the peculiar function of a church school, also, to help the student to an understanding and appreciation of denominational viewpoints. To make intelligent your membership in the church is one of the things your church school can do for you.

Christian education can help to give you Christian culture, not the superficial "cultuah" of a hypocritical and sophisticated society, but genuine and pleasing Christian manners. How to behave in public places; how to act in company; how to develop your conversational arts; with these an education can help you. By giving you a knowledge of men, manners, and affairs, education can help you to develop a pleasing personality. It is important that we be gracious in our contacts. Some few of us may yet have to learn that separation from the world is not rudeness and uncouthness.

A further value of a Christian education is that it prepares one for more effective service. It is a fact that there is in the church a dearth of young men who are both educated and consecrated. Opportunities beckon on every hand to the young men with highly trained minds and truly consecrated hearts. The Lord and the Church have always needed that type of worker. In three great crises of sacred history, how the Lord did use the trained minds of Moses, Daniel, and Paul! What Christian dare carelessly omit from his life that training which, properly consecrated, will multiply his efficiency in God's cause?

A Christian education will include considerable study of the Bible, the Word of God. While it is true that spiritual things are spiritually discerned and the wise man of the world is frequently blind to the most elementary spiritual truth, it is also true that the study of the Bible can use the finest mental equipment that can be brought to the task. We need in the church today many more competent Biblical scholars than we have available. This fact should be a challenge to young people who love the church and the Bible.

There are dangers involved in the educational process. But ultimate truth leads to God, and true education will lead the honest soul to the contemplation of Him, whom to know is life eternal. This is incomparably the greatest value that a Christian education can bring to us.

Hesston, Kans.

"Adopt the program of God, and you have a right to the resources of God."

By whomsoever truth is spoken, it is spoken by the gift of Him who is the Truth. —Augustine.

THE PROPHET HOSEA LIES BURIED AMIDST THE BEAUTIES OF GILEAD

By Anis Charles Haddad

Every visitor to Jerusalem must have felt the fascination of the wall of blue mountain, ridge that closes the view to the east. From most parts of the Holy City itself, it is shut off from the eye by the swell of Olivet. But see these mountains of Moab and Gilead from the Mount of Olives, and they combine all the elements of ever-varying beauty, of historical associations, that cry out an invitation to go and visit them!

Nothing is more tiring to read than rhapsodies on scenery. And we leave it at that—look for yourself if this mountain wall does not show beauties!

Our car crossed the splendid new "Allenby Bridge" over the Jordan about six miles beyond Jericho. The road from the bridge which crosses the valley and then finds the entrance of a wadi, which it follows to "Es-Salt," is quite modern. There is no cluster of ancient biblical associations connected with this road. It has its own beauties and it has memories of the Great War connected with certain spots as we go along.

The eastern bank of the Jordan is clothed with thickets which are really dense and which even to recent times must have harbored wild animals in their brakes such as we find mentioned in Bible stories.

On the left hand side of the road across the plain is a wadi, the bed of which is thickly grown with oleanders. Little further on and by the side of the road is a delightful mountain brook of water, deliciously noisy amidst the silver fingering of its pebbles, and shading itself from the heat with its own luxuriant growth of tall and tufted reeds and oleanders; sight and sound charming to the sense after brookless Judea! From here until "Es-Salt" is reached we shall not lose this pleasant companionship. In springtime the way is lined with the slender clusters of hollyhocks, until within a few miles of "Es-Salt" it begins to pass through fine fruit trees, willows, and trailing vines. Soon we come to an interesting relic. In the face of a low cliff on the far bank of the stream are seen some small caverns that have been improved into dug-outs. On the gravel by the waterside will be seen some iron driving wheels evidently from some cumbrous vehicle. We go down and search in the thick-growing reed brakes. Here, its nasty vicious nozzle right in the flowing water, will be found the barrel of a big naval gun. This was the famous "Jericho Jane." It was mounted here, in perfect security behind this hill. No aeroplane could discover it, no shell could reach it. From here it landed its shells into Jericho. In the final and hurried retreat the Turks could not get it away, so after making it useless, tumbled it down into the stream.

The road gradually climbs from the brook. It is a great place for passing caravans of camels. The people, too, are less accustomed to the motor than their more sophisticated brethren on this side of the Jordan. The gentlest toot on the horn sends donkey and camel drivers scuttling away off the track,

sometimes taking their charges with them by means of a wild and frenzied pushing in any and all directions. All, however, are as cheery as possible over it, and seem to regard you with no ill will for all the trouble you have caused them.

Soon after comes a little wayside spring of excellent water and then the rich cultivation in the bed of the valley shows that we are in the area of industrious, prosperous "Es-Salt." Outlined in white or purple, the doors and windows of the closely crowded houses stand out in sunlight.

Some of the roofs are flat, and on them we saw the women sitting or working. The hill teems with life. Figures clad in black or white ran about on the different levels and climbed the curved stairway that lies to the left. Many of the young women and girls are pretty indeed, but the disfiguring practice of tattooing the face and even the lips is a handicap. Their dress is peculiar to "Es-Salt" in shape and to some extent in decoration. It consists of a skirt of a peculiar shade of dark blue, which has crossbands of black stuff adorned with colored stitching. Over this they wear the inevitable black robe, its special feature being that it is so long that it is worn turned back to the waist, while the sleeves are so long that they form a hood when the center part to which they are joined is thrown back over the head.

Seeing now the beauty, fertility and strength of the site of this hill town, the question inevitably asks itself "With what town of Old Testament times is this to be identified?" For surely such a site must always have been an attractive and valuable center of human settlement. And in its neighborhood begins that abundant series of "domens" of solitary pillars and circles of pillars set up for purposes of worship, which speak of early and populous life. Can it be identified with Ramoth Gilead? Until Roman times, its history must perhaps be left obscure, and even there is little to record, strangely little for so eligible a site.

A visit to "Es-Salt" would be quite incomplete without visiting the "Jabal Oshah," where, it is believed, the prophet Hosea lies buried. But the real culminating point of our drive is when we get to the highest point of the whole range of the Mountains of Gilead to that spot which is by someone supposed to be the actual place where Moses looked at the Promised Land which he was not to enter.

We are mounting higher all the time. By the time we look over the lip of yonder hill we will be over three thousand feet above sea level, and as the Dead Sea is 1300 feet below sea level, we will be looking down a drop of over four thousand feet. We come on it quite unexpectedly after a long, but gradual ascent from the town, through vineyards and other terraced cultivation. When we first see it, the strange weird beauty of it quite takes away our breath.

Suddenly—the suddenness is a surprising and delightful feature—we are looking over

the sharp lip of the hill, and we are smitten by a wind that feels icy-cold. And there is our view; surely one of the prize views of the world!

Looking down over the sharp descent of the mountain we see a wide valley in which a river meanders with yellow soil and flowery margin, with unaccountable streaks of peacock blue and pale green, and ground thickly starred with white daisies, all harmonized by the atmosphere. It is the Jordan. In no place can we realize it so well. Almost opposite the eye is Nablus, that Shechem of thick-piled early memories in Bible story. On a clear day the houses are to be seen between the clear cleft of Ebal and Gerizim. Northwest is that opening from the Jordan Valley into the Valley of Jezreel, dominated by Bethshean, which had such a momentous influence on the whole history of the chosen land. What an endless procession of soldiers and travelers and traffickers one can imagine crawling like specks across that end of our view: from Abraham and the Midianites, merchants going down into Egypt "who took Joseph with them to Nebuchadnezzar, Pompey and Saladin and many others. The Christian will look for the white houses of Nazareth, almost on the skyline! And far to the north, clear-cut and ethereal against the sky, stands snowy Hermon!

It is a wonderful view, whichever way we look, not only for its beauty, but for its associations. Up to the north the oldest caravan route in the world wound its way from the Euphrates by Damascus, Galilee, the plain of Esdraelon, the Maritime plain, and Gaza to the Nile. Each place is recognizable and replete with its own scriptural association.

We left the panoramic view with great regret. The Mount is called by the Bedouins and natives Jabal Oshah, after the prophet Hosea, who is supposed to be buried here, and whose tomb is a spot venerated alike by Christians and Moslems, who come and offer at it prayers and sacrifices. The Moslems suppose all the early biblical characters to have been "giants," and have accordingly constructed for Hosea, a tomb thirty-six feet long, three feet wide and four feet high!

This "Nebi Oshah" is an interesting mystery itself. Who was "Oshah"? Was it Hosea? If so, how does he come East of Jordan? Or was it Joshua? Anyhow there is no doubt this is a shrine of great antiquity and well established. Coming from Palestine the visitor is struck by the singular absence of "nebis" or "saints," compared with those which so dot the "high places" of that land. "Domens" on the other hand abound in Trans-Jordan, but are lacking west of the Jordan.

The shrine of the prophet is surrounded by a wall of loose stones in the crannies of which the shepherds have struck their crooks when registering a vow; at the opening is a dolmen on which sacrifices are still made on great occasions, and the usual rags, odds and ends of votive offering are to be seen. The Moslems still sacrifice a sheep here and register vows before a witness; the penalty for false oaths is said to be death within one year!

The caretaker assured me that this custom

is still in force and related that on one occasion two Moslems went to this shrine to settle a point of honor. One man agreed to swear to something that both knew to be untrue. He stood before the tomb of Hosea with a lighted candle in either hand and made the usual declaration. It was something like this. "If what I have sworn is not true, may I, my wife, my children die within the year." He blew out the candles, honor was satisfied, but the story goes, that his wife, a young and healthy woman, died within the year.

LIFE AND TRUTH

By John R. Mumaw

This morning I observed a child, three years old, sitting on her little chair with a toy telephone in her hand. She talked with a feeling and understanding that rivals the sincerity of any business man. She was engaged in the world of play, but that is life.

Last evening a farmer and his wife were overtaken by the shadows of night while they were engaged in firing an evaporator filled with sweet corn. The fire had been smoldering low all day with little draft. The corn was threatened with fermentation. We arrived in time to sense the feeling of relief that came when the fire began to burn vigorously and the immediate danger of losing the corn was past. That is life.

There was a funeral the other day. A widow with her children and grandchildren, and a large circle of relatives and friends stood around the grave of one who had loved them. There was weeping. We heard expressions of sympathy. Some made an effort to comfort grief-torn hearts while others appeared more indifferent. That is life.

Not long hence our youths will be moving about through the halls of public schools and colleges while a comparative few will be in our own church institutions. They will be engaged in study, in recitation, in recreation, in social functions and in literary duties. That is life, too.

An analysis of human experience proves it to be life regardless of the age from which it is taken. The child's play-imitation of the real is as full of reality as the sadness of the funeral occasion. So is the day of school as real to our youths as the experience of saving the sweet corn is to the farmer and his wife. Getting an education is not merely a preparation for life; it is life.

It is very gratifying to know that the Mennonite Church has found its obligation to provide church school opportunities for her young people. It is a place where they can live to a better advantage during those critical years of character formation and Christian development. It is an opportunity for them to live more richly during their school days. It provides an association of Christians that will fill their memories with noble ideals and happy experiences to review in their old age. They will recall the past with the satisfaction of having lived well in their youth.

A school that aims to serve its church must advance that rule of life that will hold the minds of its students open for the truth. "That man who holds an open mind toward

We look again across the plains. It is life in its most peaceful, pastoral aspect. The rich plains are as tempting now to the modern cattle farmer and grazier as they were to the children of Rueben, and of Gad when they arrived here with a very great multitude of cattle and could not be induced to accept a heritage anywhere else; for "when they saw the land of Gilead and the land of Jazer, behold the place was a place for cattle."

Jerusalem, Palestine.

all truth, who like a bee goes through life extracting honey from all sources is the one who really and truly lives." Our youths need to be taught how to live. There are many influences in the world that are inclined to blind their eyes to truth. We champion the truth.

Another task of the church school is to lay a foundation for the comfort of life which comes through resting in the truth. The student delights in the discovery of truth, but he needs more than the initial thrill of finding it. The greatest satisfaction is to be found in believing the truth with a confidence that cannot be shaken. Our young people need that basis of trust to stabilize their conduct and faith.

We can also be used of God to equip our young people with the strength of life by leading them into a defense of the truth. To commit one's self to the right becomes an empty experience unless we practice the right and contend for it. A church school should promote the standards of the church through its students. The product of an institution is expected to defend the spirit and principles of his alma mater. In a larger way the product of a church institution is expected to promote the Christian standards of truth as believed by the church.

The life of life is to obey the truth. Christ is said to have learned obedience to the will of God. "My meat is to do the will of him that sent me," was His set purpose. A church school which provides lessons of obedience for her students is supplying a life-situation which is no less real than ordinary circumstances in any church community. To learn to obey the truth is the key to knowledge and to the right use of wisdom. If we would have the graduates from our Mennonite schools fit into the church program of the local community they must be trained under situations as near like that of the average home circumstances as will promote our historic faith.

The issues of life have been variously defined as "the currents of life," "the streams of life," "the outflowing of life." To me, it means what one gets out of life. And whatever that may be, its source is in the heart—"Keep thy heart with all diligence, for out of it are the issues of life." For that reason the heart needs to be charged and recharged with truth. "And the truth shall make you free."

Because of this close correlation between life and truth, Eastern Mennonite School

has adopted as its motto "Thy Word is Truth." It is a settled conviction of its faculty that the Word of God shall be the dominating factor in molding the life of her students. We want them to feed on the Word for we know the spiritual man must live by every word that comes from the mouth of God. We want them to find in the Word a trustworthy guide in all that pertains to philosophy and conduct, for the Bible is the final authority in matters of Christian practice. We seek to implant in their lives a zeal for a defense of the Word of truth because we are convinced it is God's only revelation to man. We aim to teach the Word and uphold its principles through precept and practice, for we believe it will form the basis of strong convictions for the truth. Obedience to that truth will make their life-issues rich with meaning and happiness and qualify them for service in the cause of Christ.

"And what delights can equal those
That stir the spirit's inner deeps,
When one that loves, but knows not, reaps
A truth from one that loves and knows."

—Tennyson

Harrisonburg, Va.

SEA OF GALILEE vs. DEAD SEA

(Proverbs 11:24)

The Sea of Galilee in Jesus' time was a delightful place. Its fresh waters were naturally due to its constant change through inlet and outlet. A copious supply of fish thrived here, a thing quite ordinary as we would expect, and consequently to its shores resorted many people from far and near. They were not slow to see the commercial value of fish, and thus they came to adopt the pursuit of fishing as an occupation. Nine fair-sized cities dotted the sea on all sides. Here was activity, growth, life brimming full.

But look at the picture just sixty miles south where lies the Dead Sea, a vastly different spectacle. Its waters foul, putrescent, ever receiving never yielding; no life teems in its freshness; no stimulation to fertility in the surrounding soil; it offers no attraction for human life; no markets border its banks radiating their products to the world with blessing and life. Dejection, dullness, mournful melancholy, broods on its bosom, yea the entire valley of the sea is under the reign of silence, gloom, despair, death.

How deeply suggestive these two scenes are to two types of Christians.

One class breathes forth in one continuous glow of sunshine, of roses, of fullness, of life-giving sweetness—the year round a Blue Galilee.

But the other class itches for the center of attraction while evading at the same time the responsibility of reciprocating beneficence to a hungry and crying world. The touch of their lives turns everything to a chilling blight. They are unsympathetic and uninspiring. They issue in thought and deed in aridness, barrenness, desolation—a perpetual Dead Sea.

Have we received the grace of God? Then the blessings and virtues that bloom from that divine gift are only retained as we share them with others. Our lives are magnetic and beautiful in proportion as we aid others with their burdens.—B. M. B.

THE BIBLE IN CLASSICAL LITERATURE

IV. The Bible in Tennyson

By John H. Koppenhaver

Tennyson is only second to Browning in his use of the Bible. Dr. Van Dyke's estimate of four hundred or more Biblical allusions in Tennyson is far too low. He is less given than Browning to quotation and paraphrase; nevertheless he is quite as much in the atmosphere of the Book. Some of his poems are profoundly Biblical in their tone. This is especially true of "In Memoriam" and the "Idylls." He is here moving on Biblical ground, and dealing with Biblical themes. Tennyson is constantly dealing with such subjects as faith, immortality, prayer, and sin.

"Tennyson turned to the Bible naturally: he felt the spell of its poetry. But more than this, he felt the reality of its touch upon life and its problems, and therefore he did not fear to carry over into his poems the ideals of the Bible. Not a few of his poems thus have their origin directly in the Bible. Mr. Chapman tells us that 'The Two Voices' and 'St. Simeon Stylites' are admirable paraphrases in modern language of the old cry of St. Paul conscious of the war in his members. 'The Vision of Sin' is a replica of the Scriptural 'mystery of iniquity.' 'Aylmer's Field,' 'Locksley Hall,' and 'Maud' all remind us of the miserable and often suicidal fraud perpetrated by him who would appraise his own life or that of another in terms of material possessions.

"He is not less apt than Browning at times in weaving together several Scriptural allusions in a few lines. A good example of this is found in Enoch Arden's words to his wife—

'Cast all your cares on God: that anchor holds.
Is He not yonder in the uttermost
Parts of the morning? If I flee to these
Can I go from Him? And the sea is His,
The sea is His: He made it.'

"At other times a single line of Biblical allusion is so skilfully used as to speak volumes, as in 'Locksley Hall, Sixty Years After'—

'Follow Light and do the Right—for man can
half control his doom—
Till you see the deathless angel seated in the
vacant tomb.'

"It is unnecessary for the poet to affirm in terms of a creed his belief in resurrection: this one line says all that he needs to say."

—The Bible in English Literature.—Work.

The Idylls of the King are full of delicate and suggestive allusions to the Bible. Take for instance the lines from the Holy Grail:

"When the Lord of all things made Himself
Naked of glory for His mortal change."

Here is a commentary most illuminative, on the fifth and sixth verses of the second chapter of Philippians.

In the Coming of Authin we see these lines:
"The King will follow Christ, and we the
King."

Compare this line with the words of St. Paul: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

"Many Bible characters reappear in Tennyson's poems, from Adam and Eve to Mary

and Lazarus. The story of Jephthah's daughter is repeated in 'The Dream of Fair Women,' while in 'Rizpah' the story of the Hebrew mother who watched over the bodies of her slain sons is changed to the story of an English mother whose son was executed for robbery. Many other familiar Bible personages and scenes—the Queen of Sheba, Vashti, Miriam, Jael, Lot's wife, Jonah's gourd, the Tower of Babel—return to us in Tennyson's poems.—From The Poetry of Tennyson, by Henry Van Dyke—chapter on "The Bible in Tennyson."

"Dr. Van Dyke quotes the opinion of Professor Plumptre who holds that 'the most suggestive of all commentaries' on Ecclesiastes, the book which has proved disconcerting to not a few Bible readers, is found in Tennyson's poems, 'The Vision of Sin,' 'The Palace of Art' and 'The Two Voices.' The opening lines of the last-named poem—

'A still small voice spake unto me,
Thou art so full of misery,
Were it not better not to be?'

are the echo of 'Vanity of vanities, saith the preacher, all is vanity.' The warfare in the members is stated in these words—

'He knows a baseness in his blood
At such strange war with something good,
He may not do the thing he would.'

"The last line is only a variation of the apostle Paul—'For what I would, that do I not' (Romans 7:15). To this soul torn by despair relief comes with the open window on the Sabbath morn, when—

'The sweet church bells began to peal.
Then—

'My frozen heart began to beat
Remembering its ancient heat.'

And—

'The dull and bitter voice was gone.'

"Then another voice speaks, 'Rejoice, rejoice!' To many a 'frozen heart' Tennyson's Scriptural message about the 'hidden hope,' and the power that breaks 'like the rainbow from the shower,' has brought sweet comfort in time of stress. A very happy use is made in 'The Two Voices' of the patience of Stephen in his persecution—

'He heeded not reviling tones,
Nor sold his heart to idle moans,
Tho' cursed and scorn'd, and bruised with
stones.

But looking upward, full of grace,
He pray'd, and from a happy place
God's glory smote him on the face.'

"The Palace of Art' is Tennyson's version of the Lord's parable of the man who said to his soul, 'Take thine ease, eat, drink and be merry,' of whom at length God required the surrender of his soul—

'I built my soul a lordly pleasure-house,
Wherein at ease for aye to dwell.
I said, O soul, make merry and carouse,
Dear soul, for all is well.'

"The God-like isolation seemed perfect gain, but even here 'the riddle of the painful earth' pressed in, and the soul could not be rid of an inward distress—

'The airy hand confusion wrought,
Wrote "Mene, mene," and divided quite
The Kingdom of her thought.'

"It is only when—
'Far off she seem'd to hear the dully sound
Of human footsteps fall'—
that the soul begins to rouse herself to saner thought, and at length, after throwing her royal robes away—

"Make me a cottage in the vale," she said,
"Where I may mourn and pray."

—The Bible in English Literature.—Work.

To my mind, one of the most beautiful of all references to the New Testament is the passage in "In Memoriam" which describes the reunion of Mary and Lazarus after his return from the grave. With what a human interest does the poet clothe the familiar story—

"When Lazarus left his charnel-cave,
And home to Mary's house return'd,
Was this demanded,—if he yearned
To hear her weeping by his grave?

Behold a man raised up by Christ!"

Then follows that marvelous description of Mary which space will not permit us to quote.

"Mr. Chapman suggests that Tennyson's poem, 'Aylmer's Field,' would admirably serve the purpose of a college examination in ability to recognize and verify allusions to Scripture." "The poem is so compact of Biblical reference, phrase, and feeling as to make illustration difficult except one quote the whole." We very much fear indeed that the average junior or senior would have difficulty in identifying the many allusions of this Scriptural poem.

"No poet is more apt than Tennyson in adapting phrases, even simple words, of Scripture to poetic uses. He speaks of 'Goliathizing' and 'Molochizing,' of the 'left-hand thief,' of 'a whole Peter's sheet,' of 'grapes of Eschol hugeness,' of 'a Jacob's ladder,' of 'Peter's rock,' of 'Arimathea Joseph,' of 'power of the keys.' How much is said in the lines—

'Persecute the Lord
And play the Saul that never will be Paul.'

"And in these from 'Harold'—
'Mock-King, I am the messenger of God,
His Norman Daniel! Mene, Mene, Tekel.'

"And in these from 'Queen Mary'—
'Remember how God made the fierce fire seem
To those three children like a pleasant dew.'

"And in these also—
'Since your Herod's death
How oft hath Peter knocked at Mary's gate?'

"And in these from 'The Holy Grail'—
'Galahad, when he heard of Merlin's doom,
Cried, "If I lose myself, I save myself."

"And in these supremely beautiful lines from 'In Memoriam'—
'O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them
pure.'

—The Bible in English Literature.—Work.

Another passage which is familiar to many and beautiful to all is the farewell of King Arthur to the last of his faithful knights,—
"Pray for my soul. More things are wrought
by prayer than this world dreams of. Wherefore let thy voice
Rise like a fountain for me, night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?"

For so the whole round earth is every way,
Bound by gold chains about the feet of God."

In examples such as these we see how susceptible is a poet's heart to the lightest touch

of Holy Scripture. We observe also how rich and fine is his gift to men of that sweetness of the word that is "sweeter also than honey and the droppings of the honey-comb."

THE STORY OF PRINTING

III. Typography

By Ellrose D. Zook

Typography (writing with types) is the general term for the art of printing with movable or separate (cast metal) types on paper or some other substance. Immediately before the invention of movable type, printing was done by the woodblock method. The characters to be printed were reversely cut or engraved on wood blocks which were to be used in the process of printing. The invention of movable types is possibly the greatest in the printing trade.

Printing with separate types and wood blocks seems to have been practiced in Japan and China long before the time of Johann Gutenberg, of Mainz, or Lourens Janszoon Coster, of Haarlem. The use of movable types began in China between the years 1051 and 1058. The inventor's name was Pi Sheng and the types were made of clay; later they were made of tin and then of wood. In the Hermit Kingdom of Korea publications were printed with movable type 200 years before Gutenberg. In the third year of King Tai-jong of Li Dynasty (1401-1419) the government type foundry, Chu-ja-so, was established and cast more than a half million copper types. In 1403 the king of Korea issued the following proclamation:

Our country lies beyond the seas and but few books reach us from China. Block cuts are apt to be imperfect, and it is, moreover, impossible to thus print all the books that exist. I desire to have types molded in copper with which to print all of the books that I may get hold of, in order to make their contents widely known.

Since the native population could not read Chinese characters, the business of printing and publishing made little progress in that part of the Orient. With the coming of American missionaries into Korea, however, the problem of translating the English Bible into the Korean language led the Koreans to design Korean characters in metallic types. Type-casting machines are now used in the Orient.

The art of printing with movable types in Europe was invented independently of the inventions of the Orient. For over four centuries it has been disputed as to when and where and by whom this invention came about in Europe. Popular opinion attributes the invention to Johann Gutenberg of Mainz, while others claim that Lourens Janszoon Coster of Haarlem was the true inventor. That problem itself would be sufficient for several articles of this length.

For the present, however, the contribution Gutenberg made to the invention will be considered. In about 1450 Gutenberg cast separate letters of the alphabet in a mold from lead. The first great book printed with movable type is the famous Forty-two Line Latin Bible, so called because of its having forty-two lines to the page. It is also called

the Mazarin Bible, because a copy was once discovered in the library of Cardinal Mazarin of Paris. By the year 1500 printing presses were set up in more than a hundred towns and cities in Europe. Italian printers have become famous in printing history, and Venetian typography of those days is now considered classic. The house of Elzevir were famous printers and publishers in Holland; also Christopher Plantin, a printer and publisher of Antwerp, Belgium; and William Caxton, whose press was located in Westminster Abbey, of England.

Type foundries also sprang up in connection with the printshops. Up until about 1625 all printers had to make their own type, and until 1828 all type had to be cast by hand. The first type foundry in the United States was established by Christopher Sauer about 1735 in Germantown, Pa. He was one of the first ministers of the German Baptist Brethren, and it might be interesting to know that he printed the first Bible published in an European language (German) in America. Copies of this Sauer Bible are still in existence in the Franconia Conference. Sauer also printed a treatise on baptism by Henry Funk, and Christopher Dock's famous "Schulordnung." As has been noted, a Mennonite minister, William Rittenhouse, was the first one to introduce the manufacture of paper in the United States. In 1828 the first type-casting machine was patented by William Johnson; the first successful type-casting machine was invented by David Bruce, Jr., of New York in 1838. Printshops now have their own type-casting machines made by different companies and also avail themselves of the facilities of the many large type foundries in the United States.

Type Casting

Today type may be cast in two ways. Each letter may be cast on a small separate piece of metal, or the letters may be cast in a solid line. In either case, of course, the letters are in reverse order standing in relief, so that a line of type would compare somewhat with a line of letters in a rubber stamp outfit. The printing of this type is on the same principle as that used in printing with a rubber stamp. The type which you are now reading is set on a solid line, and one letter cannot be removed, replaced, or changed without casting or setting the entire line.

Type metal is an alloy of lead, antimony, and tin. Although most of the metal is lead, yet lead alone is too soft. Antimony contributes hardness and fluidity to the alloy. It also has the property of expanding just as solidification occurs, but contracts just as any other metal on cooling. Tin adds to the fluidity of the metal and permits the work to be done at a much lower temperature (475°

to 515° F.) and with better results. Tin also gives body and toughness to the metal. These metals with a few others make a good alloy for use in casting metal.

A number of type-casting machines have been invented and are now used today among printers. The oldest type-casting machine now used extensively is the Linotype invented by Otto Mergenthaler in 1886. It is so called because with each operation of the machine it casts a "line of type." The machine is operated by a keyboard which is connected with a magazine containing brass matrices. These matrices are assembled in lines and the solid line of type is cast from them. The Linotype is used for newspaper, magazine, book, and job work. Some of the advantages of its use are the speed for casting type and the ease with which the type can be handled.

The Monotype, invented by Tolbert Lanston in 1899, is also a type-casting machine but instead of casting a line, it casts but one type or letter at a time. It really consists of two machines; one which operates with a keyboard similar to the typewriter and punches in a paper ribbon certain combinations for each letter. Another machine casts the type automatically from this paper ribbon, working on the same principle as a player piano. Monotype composition is used largely for catalog, book, and magazine work and is especially useful for casting display type for advertisements, job work, and tabular matter.

Both the Intertype, which in general is similar to the Linotype, and the Linograph, which is somewhat smaller than either of the former, cast lines of type from assembled lines of matrices. The operating principles are about the same except for a few minor changes. The Ludlow Typograph is merely a type-casting machine which sets lines of type from matrices assembled by hand in a special composing stick. Although these machines are intricate pieces of mechanism, yet one operator, with one of these machines which operates with a keyboard, can set more straight matter type than approximately ten persons can set by hand.

All type has a standard height of .918 in. Most readers have undoubtedly noticed that some type is larger than others. (Compare the type you are now reading with that of the title of the article.) Type sizes are measured by the point system, the unit of which is the point, .0138 inch or slightly less than 1/72 inch. The system was invented in France about 1783 by Francois Ambroise Didot and was modified and adopted in 1886 by the U. S. Type Founders' Assn. Twelve points make one pica, or approximately 1/6 in. Type is measured in points while other printing equipment is measured in picas. Metal type sizes vary from 4 to 72 points. The most commonly used sizes are 6, 8, 10, 12, 14, 18, 24, 30, 36, 48, 60, 72 point. The type you are now reading is eight point with two points of space between each line; it is called eight point leaded. The point system is used in all printing work.

Type Faces

J. L. Frazier in "Type Lore" gives the following: "Faces of type are like men's faces. They have their own expression; their com-

plexions, and the peculiar twists and turns of line identify them immediately to friends, to whom each is full of individuality. One who has worked with letters long enough to merit the title of printer remembers a type face as an ordinary man remembers a man's face. . . . One must live with type faces and consider them as things alive and full of character. . . .

"As we have divisions of mankind, so we also have similar divisions among letters. In general, type faces take five forms, as follows: Gothic, Roman, Italic, Text, and Script. These five are the basis of all type faces, except in those languages like Hebrew and Russian, which have peculiar styles of their own."

The gothic style of type, sometimes called block letter, is perfectly plain with lines of uniform thickness and without serifs (short, fine lines projecting as a finish from the top or bottom of a letter). Sans-serif types (type without serifs) are considered to be the simplest, most direct, and forceful statements of contemporary letter design. They are especially adapted to display work and are in harmony with the spirit of the time.

Roman type is used in books and all classes of ordinary reading material. The older style of roman type is called old style and is characterized by strength and boldness of feature, having strokes of comparative uniform thickness, rounded serifs, and a clear contour. Modern roman is characterized by heavier shadings, thinner hair-lines, and thin straight serifs. It is called Roman because its design was taken from Roman manuscripts of the fifth to twelfth centuries. You are now reading roman type.

Italic, a slanting style of letter used for emphasis and display and fashioned after the handwriting of petrarch, an Italian poet, was first used in 1500 and named italic in honor of Italy. *This sentence is set in italic.* Italic is merely a slanting Roman letter and is not to be confused with script type.

Text type is the survival of the first types cast and is so called because it was originally an imitation of hand lettering which appeared in the text of the manuscripts. It is sometimes called black letter and is used in invitations, announcements, and the like.

Script type was designed to imitate handwriting. It is not the same as italic but has the letters joined together as one does in writing by hand. This style is used for printing announcements, invitations, and stationery.

Types are known by their series or families and the designing and founding of a new family or series is an undertaking of considerable magnitude. Not only must there be a large number of different sizes, from 6 to 72 point, but there must be capital letters and small letters in both roman and italic. There are also often numerous variations from the basic design in each series, as condensed, bold, extended, extra condensed, shaded, outline, etc.

Among the most prominent families of type faces used today none is so popular or serviceable as Caslon, which was cut by William Caslon in London in 1722. Another series is Cheltenham, drawn by Bertram Goodhue,

an artist, for Ingalls Kimball of the Cheltenham Press. The title of this article is set in fourteen point Cheltenham. Other prominent families or series are Bodoni, Goudy, De Vinne, Garamont, Bernhard, and others.

Type design changes, just as the styles or designs of automobiles, furniture, and architecture change. Stanley Morison in "First Principles of Typography" states:

Type design moves at the pace of the most conservative reader. The good type-designer therefore realizes that, for a new fount to be successful, it has to be so good that only very few recognize its novelty. If readers do not notice the consummate reticence and rare discipline of a new type it is probably a good letter. But if my friends think that the tail of my lower-case "r" or the lip of my lower-case "e" is rather jolly, you may know that the fount would have been better had neither been made. A type which is to have anything like a present, let alone a future, will neither be very "different" nor very "jolly."

The following was written by Max B. Loomis and was printed in the "Graphic Arts



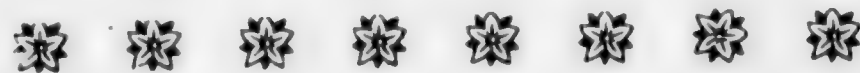
GUIDANCE

I do not ask, O Lord,
That Thou shouldst shed
Full radiance here;
Give but a ray of peace,
That I may tread
Without a fear.

I do not ask my cross
To understand,
My way to see;
Better in darkness just
To feel Thy hand
And follow Thee.

Joy is like restless day,
But peace divine
Like quiet night;
Lead me, O Lord,
Till perfect day
Shall shine
Through peace to light.

—A. A. Procter.



Monthly," May, 1936. The title is "Printer's Type."

"I am cold and senseless.

I came from the depths of the earth. When new I am bright and pleasing. When I grow old I am beaten, cast aside and reborn to be used again. For centuries I have preserved the works of art, knowledge and history. I have heralded broadcast the works of men, created wars, overturned kingdoms, and elected crowns. Mightier than the sword am I.

Had I never been born the world would still be clothed in darkness and ignorance, seas remain unknown, wealths unused and learning undreamed. Wonderful institutions of learning have been created through my efforts, lives broadened and homes made happy. My greatest ambition is realized when I can teach the young, comfort the old and spread learning throughout the world. I assist you to learn of the happenings of your neighbors, the doings of the city and the wars of yesterday. My use extends from the smallest hamlet to the farthest corner of the earth. Yet, I am little known, seldom seen, and quite small and insignificant. But, you will seek my lasting impression the morrow—for I am but the printer's humble type.

Scottdale, Pa.

CIGARETTE CLUES

Cigarette smoking is the bane of our country. It is a vile habit which, once contracted, becomes almost an impossible one to break. I saw a boy recently who said: "I can take my cigarettes or leave them alone." Then he illustrated his saying, and will power, by lighting another one! Cigarettes are merely weeds! Yet, many a boy becomes a slave to this weed! Think of it! Man, with his intelligence, will power, and reasoning power . . . slave to a weed.

Over a course of years, some amazing results have been tabulated regarding the applicants to the Navy. Our government is very strict; the applicant must be physically perfect; and of the boys rejected, because of physical infirmity, ninety-nine out of every hundred are cigarette smokers.

The same figures prove that heart disease is the reason for most of the rejections. Smoking definitely and conclusively leads to heart disease or "Smoker's Heart." Especially if the smoking habit sets in at a young age.

The eyes are easily weakened by cigarette smoking. Cigarette smoking weakens the entire nervous system, causing a slower reaction. Smoking is an artificial stimulation; for a few moments the body feels filled with pep and then a dull, heavy feeling becomes apparent. The constant smoker doesn't realize this, but that's why he lights another cigarette so often. The body needs—requires—more stimulation. And at its best the smoker's artificial stimulation is but a nervous stimulation which cannot in any competition compare with the natural pep and vigor of the non-smoker's body.

Here is another thing. Every healthy being has to breathe fresh air. The more fresh air, the more and better health. But think of drawing filthy smoke into the lungs! Think of deliberately drawing a poison into the lungs! Deliberately! Intentionally! Actually knowing that it is a poison, and yet breathing it in! Only a boy with little intelligence would consider doing such a thing!

Employers are now asking, "Do you smoke?" before hiring. They want the fastest and most accurate workers. Tests taken in the factories have shown that the nonsmokers are by far the more rapid workers. Since the more rapid the worker, the more work is turned out, and since the more work that is turned out, the more profits come to the factory, it stands to reason the cigarette-smoking youth has very little chance of being hired.

In a recent college questionnaire, it was found that of the one hundred top-notch students only eleven smoked. And they were in the lower ranks of the hundred students. Not one of the smoking students ranked in the upper twenty-five scholars.

These are but a few hints, suggestions, clues about cigarette smoking. You can be your own detective. What conclusions would you draw? Is smoking worth it—just to "be a good fellow?"—Will Herman.

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).



BIBLE STUDY



TABERNACLE STUDIES

LXVI. The Eighth Day of the Feast of Tabernacles Numbers 29:35-38

By the Bible Study Editor

"On the eighth day ye shall have a solemn assembly; ye shall do no servile work therein; but ye shall offer a burnt offering; a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven lambs of the first year without blemish; their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering."

The eighth day of the Feast of Tabernacles was established as fully as a feast day as was any of the other feast occasions of the law, and held its own significance as truly as did any of the other feasts. Yet, the day was closely associated with the Feast of Tabernacles since its numerical designation was thus connected with the seven days of that feast.

On account of the fact that the Feast of Tabernacles was indicated as a special feast occasion of the seventh month and was described by the ceremonial services of each day, and that the number of days was indicated as eight, no other name can be attached to the eighth day of this feast, and it may not be considered as a separate feast occasion. It may be thought of and studied only in the light of its association with the seven other days of the Feast of Tabernacles. But the observance of this day in ceremonial forms was quite distinct from the other seven days of the feast. This particular manner of observance indicated that it was not a part of the seven days; rather, it was a fitting conclusion to the great feastime of the year of the Lord. In the language of the apostle of Jesus Christ, the eighth day was, "That great day of the feast" (Jno. 7:37). Jesus said on that day, "If any man thirst, let him come unto me, and drink."

In certain parts of the world the Jews continue to worship in the letter of the law, and leave their houses and dwell in tents or in booths in the streets of their abodes or in their yards, outside of the usual habitations. Coming in the autumn season the weather is frequently very unsuitable for such ceremonies. The time of the feast is frequently very unpleasant and is anything but a spirit of rejoicing as required by the law. It becomes more nearly what the Feast of Unleavened Bread was designated, a "feast, or time, of affliction." To the observers of such

a feast time, the eighth day would certainly become a time of rejoicing, when they would be permitted to leave their booths and return to their normal mode of life.

But to the people who understood the significance of the feast, and who remembered that God had brought His people out of Egypt, and had sustained them for forty years in the wilderness while they dwelt in tents, the celebration of that divinely sustained providence was a matter of great joy. But the significance of the eighth day should have brought to the observers of the tabernacle period of Israel's life the thought of the time when Israel needed no longer to dwell in tents, for the Lord brought them to the land of their final habitation. They left their tents to abide in their dwelling places which had foundations.

It is commonly understood that the number seven is a typical biblical number and that it has a significance of truth, and stands for perfections. It has a prophetic significance of fulfillment of time, for it is the measure of a full-time period both as an integer and in combinations of various other numbers. The seven-day periods of both the Feast of Unleavened Bread and the Feast of Tabernacles pointed to completed periods in the history of Israel. Those periods of time were not established before the time of Israel's coming out of Egypt and the establishing of their laws of worship.

The number seven had previously been used by the Lord, but not in any sense of a feast observance or period of sevens observance. The law of the seventh day as established in the beginning was perpetuated under the law, but no seven-day periods were ordained until the time of the law. What, then, was given to Israel for observance must have had a particular significance for Israel and would come into fulfillment for them. It is with this implication that the Feast of Tabernacles was to Israel a time both for remembrance and of prophetic significance, and to them there is a time of celebration for wandering and sojourning, which in time will have been completed with great joy. It will be the last of their sojourning experiences, as the Feast of Tabernacles is the last of the feasts of the Jewish year. The last of the number seven is completed at the closing feast of the seventh month and the seventh day of that sacred month. But the end of God's program does not cease with the completion of the seventh numerical month and day. An-

other propitious day exists with God and that, too, must come into fulfillment.

The Eighth Day

The number eight has as important a place in the ordinances of God as has the number seven. A number of instances are cited in connection with the uses of the eighth day in ceremonial service. On the eighth day the first-born of the flocks and herds was brought to the Lord. Ex. 22; 30; Lev. 22:27. On the eighth day the sons of Israel were circumcised. Lev. 12:13; Luke 1:59. On the eighth day after setting up the Tabernacle, Aaron and his sons were consecrated to the priesthood. Lev. 9. It was on this day and occasion that the fire came down from heaven and kindled the sacrifices that had been placed on the altar, thus dedicating the Tabernacle unto the service of the Lord. On the eighth day after the proving of the leper and the proving of the healing of the unclean issue, the offerings were brought for cleansing and the soul was restored to the camp. Lev. 14:1, 23; 15:14, 29.

After the land had its rest on the seventh year the new sowing of the fields occurred on the eighth year. The eighth year became the beginning of a new era. Similarly, after the expiration of the forty-ninth year, at the close of the seventh period of seven years, came the year of Jubilee, which again was an eighth year, a time for a new experience of rest and rejoicing.

The particular point of interest in calling attention to the ceremonial eighth day is for the purpose of seeing the spirit of the day and thus appreciating the purpose of God in connection with the observance of the day, even in connection with the feast.

The Sabbath of the Eighth Day

In connection with the Feast of Tabernacles, the eighth day was a sabbath, or holy day. The first day of this feast was also called a time of holy convocation, and on that day there was to be no servile work done. It was a sabbath or rest time. The eighth day was also such a day. The cessation from servile work constituted the sabbath nature of the day. This is also true in the realm of spiritual life. Heb. 4:9, 10: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

While it is not specifically stated, it may be implied that the period of the feast was more or less a constant feasting period. On these feast occasions the people brought their burnt offering, their sacrifices for vows and their peace offering for feasting and fellowship. Num. 29:39. But during the seven days the people were to dwell in their booths, while observing the solemnities of the feast as well as the pleasures of the happy me-

morial. On the eighth day there was a special time of rejoicing because of the ending of the dwelling in booths.

It is said that the Jews observed the eighth day as a special feast time and that it was separated from the seven days in a manner that made it a distinct feast. Edersheim suggests that prayers were offered as at the beginning of feast occasions, thus inaugurating the day as a special feast. Psalms were read especially fitting for the day. The sacrifices were distinctly for the day. But we must keep in mind that the practices of the Jews frequently differed from the ceremonial requirements of the law of the Lord.

There was that which made the day quite distinct from the other seven days of the feast. The sacrifices for the day were the same as those offered on the first and tenth days of the seventh month. One bullock, one ram, and seven lambs for a burnt offering, with the usual meal and drink offerings for each. It was thus identified with the seventh-month feasts and associated with the significance of completion of events in the program of God. However, it was the completion of the entire program, for there were no other feasts instituted by the Lord to be celebrated at any later period of the year. It was not the end of the Jewish religious year, for it occurred in the seventh month of the religious year, which began in the spring at the time of the first new moon after the vernal equinox. Each day of the Feast of Tabernacles differed from the other in the number of bullocks offered as burnt offerings. No two days were alike in that respect and there was nothing to make a separation between the seventh day and the eighth day except that the sacrifices differed, and the people no longer dwelt in tents or booths on the eighth day.

Beginning with the fifteenth day of the month a seven-day feast was to be observed. Num. 29:12. Leviticus and Deuteronomy record the fact that seven days were to be thus observed, but make no particular mention of the eighth day. But Moses does not record a new date for the eighth day as would be the case were it to be a distinct occasion from the tabernacle feast. The seventh day would have ended on the twenty-first day of the month and the eighth day would have occurred on the twenty-second day of the month. Instead of it being indicated by the twenty-second day of the seventh month, it is called the "Eighth" day of the feast. Thus the day is definitely associated with and belongs to the Feast of Tabernacles and becomes the eighth and last day of the happy harvest occasion.

The Day of a New Life

Let us associate the day with the thought of all other eighth days. Let us make it symbolical of presenting to the Lord a new life, as was the presenting of the first-born unto the Lord on the eighth day. Jesus was a first-born Son and thus He was brought to the Temple and the offering of redemption was made for Him, while Anna and Simeon praised the Lord for giving them a sight of the Redeemer. It was a new birth experience for Israel as they left their booths of trees and again returned to their habitations. It

was a sign of the new life which God will give to His saints, when "the earthly house of this tabernacle" is dissolved and we shall have "a building of God, a house not made with hands, eternal in the heavens." This eighth day of redemption, of new life and harvesttime will truly have its counterpart both in the experience of a completed redemption, a new habitation and the completion of God's harvesttime; for at the day of resurrection we shall have a new life, a full redemption and a new location in the presence of the Lord. And there will be no other day to follow this eighth day of the new life.

That which belongs to the law will, and has had, an end. The seven-day period has its limits. The purpose of the law was to bring men to Christ, and its purpose has been fulfilled. Its seven-day period has expired with the coming in of the better day. The seventh day of the law which was to bring Israel rest did not accomplish that purpose under the law. Heb. 4:4-8. "For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day." In the time of the law there was no final day of rest and glory for Israel. In the coming day of their hopes there will be a time of temporal rejoicing at best, but that sabattical period, with all that may be included in its portents, will be but a temporal rest, for it will also have its ending after seven days. The final rest must come in "another" day, the eighth day of the feast when men have removed from the tabernacles to the great day of the feast.

When the Tabernacle was set up, all its furnishings were provided, and its ministry was prepared, the time of the consecration of the priesthood was called for on the eighth day. The glory of the Lord had followed the people from the time of their leaving the land of Egypt. The pillar of cloud and of fire encamped with and over the host. Seven days the glory of God hovered over the new temporal dwelling of the Lord in the midst of His people. On the eighth day the people were brought into closer contact with the living God who dwelt in the tent. It was at the time when the high priest had been clothed and anointed, the priests, the sons of Aaron, were consecrated with their apparel and sprinkled with the blood mingled with oil of their consecration, and when the sacrifices of the burnt offerings were laid upon the altar, that the fire of God came down from heaven and kindled the fires which made the Tabernacle a living presence of God in the midst of His people. Lev. 9.

It was not the purpose of God that His people should forever dwell in the booth of this earthly house. The body is but a temporal dwelling place for the spirit. The earth is but a perishable thing which shall pass away. The building of God's house in the city which He had chosen in the land of promise was symbolical of the permanency of God's presence with His people. That city had foundations, but the foundations were destroyed. It was a building of God which Solomon erected, but its glory passed away. A greater than Solomon came, but not to abide in the earthly house which He assumed. Shall we not look for that which is more lasting, and for a glory that shall not

fade away? The time period of the earth will be fulfilled. The time periods of Israel's covenants will be fulfilled. The day of the enduring house will surely come.

The eighth day was the day of circumcision, when the sons of Israel were cut off from their flesh and the flesh was cut off from the sons of Israel. There was a separation of the flesh, and not without blood. The child came into the world as all children, born of the flesh and subject to the nature of the flesh in its sinfulness. The rite of circumcision did not remove the nature to sin, neither did it remove the guilt of sin. It sealed the child unto the covenants of God with Israel. But the day of circumcision, the eighth day, signified a new relationship with God, and signified a separation from the rest of the nations of the world unto God to become His peculiar people. It was a separation from the flesh unto the things of God. It signified a new life; that wherein we are separated unto God by the circumcision of the heart from the world unto God, from the flesh unto the Spirit, from the earthly things to the spiritual, from the world unto heaven. The seven-day period was earthly and fleshly, the eighth day was a setting apart unto the Lord and was but one day, an eternal one.

Lepers were cleansed on the eighth day. Issues of blood were cleansed on the eighth day. Broken vows were sanctified on the eighth day. The eighth day was a day of restoration unto God.

The eighth day of the Feast of Tabernacles was significant of all that was implied in the eighth-day ceremonies of the law. There must have been some spiritual significance in the times thus set apart by the Lord when they all emphasized such a particular quality of relationship unto God. When Israel left their booths where they were obliged to remain for seven days, they entered upon the eighth day with a degree of rejoicing because a new life had begun for them.

It is with a sense of joy that the child of God looks forward to the time when this tabernacle experience of life shall have ceased. While we enjoy the experience of our fellowship with the Lord—the abundance of the good things of life and Christian experience, the fellowships of faith and the constant realization of the presence of the Lord through the Holy Spirit—yet there is a desire to possess the things which are eternal. "I will come again, and receive you unto myself; that where I am, there ye may be also." This is the believer's hope, and is significant of the eighth-day experience when we shall have left the booths of the present world and life. We seek a city which is to come. The city of our promise,—the habitation into which we shall remove when the things that are temporal shall have passed away,—is the city for which Abraham sought, and which he did not discover; the city which shall come down from heaven, whose builder and maker is God. That city has no night, and has foundations which shall endure. It is the New Jerusalem which comes down to the new earth, and there will be but one day for that new heaven and earth, the eighth day, which will follow the seven-day period of the present world which shall come to an end.

(Continued on page 284)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

A NATION NEEDS RELIGIOUS

HOMES.—Deuteronomy 6:1-9;

11:18-25

Lesson for September 12, 1937

Golden Text.—Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22:6.

God promises long life to the nation that orders its life according to the commandments of God, and long life to the individual who honors his parents. China, where honoring parents is a religion, has endured the longest as a nation among nations. Who can say that God has not blest them thus because unknowingly they have kept the first commandment with promise?

Deut. 6:3-5. Ears were made for hearing, but due to mental states which control our senses we hear only that which we desire to hear. Unless you are hungry for the Word of God you can sit under the preaching of the Gospel and never so much as remember a text. It is your duty to open your ears and hear. After hearing, comes doing. Without the doing there will soon come the forgetting. Only by doing can we retain the truth. The hearer and doer is the one that is blest, and the one who serves in all things from the heart is blest above all others. There is but one God. All good things come from Him; and because He loves us, He gives them to us abundantly. The natural response to love is love returned. The greatest commandment and the greatest privilege ever given to man is to love his Creator and Savior with all his heart, soul, mind, and strength. Loving Him thus precludes all love for anything opposed to Him.

Vv. 6-9. The reason parents do not teach their children the things of God is that they do not have love for those things themselves, and the reason that the few who do teach it do not have better results is that their love for the things of God is too cool to boil over. It should be just as natural to speak about the things of God as you go about your daily duties in the home as it is to talk about meals and the weather. But be natural; affectation disgusts. The child is influenced a great deal more by what you are at heart than by the words of your lips. But let the words of your lips be always to the praise of God. The same thing must be taught many times before it makes an indelible impression on the mind and life. Twenty years of instruction is hardly enough to prepare the child for the duties of mature life. Make the atmosphere of your home one of reverence and worship.

Deut. 11:18-25. The student has volumes of memoranda, notes which he took while getting his education, but usually forgets most of what is in them. The place to store the words of God is in the heart and soul. There they are your constant possession and can be recalled for use by the Spirit at any hour of need. But it is good, too, to have ocular reminders on the person, on the walls of your homes, in the newspapers, in the books that you read, etc. The advertisements of liquor and tobacco that you see everywhere make the young conscious that those things are desirable (which they are not) and are making a nation of drunkards. The advertised Word is equally potent to make the young conscious of their need of God.

Keep the heart with all diligence for out of it are the issues of life. It is also advisable to give all diligence to make your calling and election sure by keeping the commandments, for if ye do these things ye shall never fail. If a man's ways please the Lord He maketh his enemies to be at peace with him. This is also true of nations. Enlargement and prosperity of men and nations is dependent upon the blessing of God. It is He that enables us to get wealth and hold it. But it is so natural to think that the goods we have acquired are the result of our toil and the gain of our labors, and to forget the God who has given all these things. There is much more danger of forgetting God in times of prosperity than in times of great trial. The latter tends to bring us to the feet of Jesus; for that reason the Lord sends them. Oh, that all our homes were homes where God had first place in every life.

CHOICES AND THEIR CONSEQUENCES IN A NATION'S

LIFE.—Deut. 11:8-12, 26-32

Lesson for September 19, 1937

Golden Text.—Choose you this day whom ye will serve.—Joshua 24:15.

Right and wrong, or moral ideas, are not of human origin. It is true that whenever someone does something to me that I do not like, I feel that he has treated me wrong, and that whenever he treats me the way that suits me I feel that he has treated me right, or has done the right thing. On that basis we could construct the Golden Rule. But moral law being based on the nature of God as opposed to the nature of Satan must be of Divine origin and revelation. Our concepts of right and wrong may change, but the moral law is as unchangeable as heaven itself. It is not for us to decide what is right

or wrong, but to find what God has to say on the matter, and His Word is final. On matters of prophecy there may be wide range of interpretative theories, but the moral law is so clear that even a child can understand it.

Strong. Obedience to the laws of God makes one strong. The consciousness of being in the right gives me a courage to meet life's battles which is totally lacking when I know that I am in the wrong. With God, one shall slay a thousand and two shall put ten thousand to flight. With God all things are possible. God is with them who love Him and keep His commandments. As with Samson, our strength is a gift of God.

Prolonging Life. When Israel went to Egypt, they were given the best of the land; when they left Egypt they were given the best of all lands, Palestine. The meek, God's people, shall inherit the earth, and delight themselves in the abundance of peace. Whether in Palestine or in Lancaster County God's people have the best; and if perchance they settle in a community where the natural advantages are lacking, by their industry and thrift they soon make it blossom like the rose. Any community which consistently maintains fellowship with God through obedience to His Word can maintain an ever-increasing prosperity and enjoy the multiplied blessings of heaven without fear of the destroyer.

V. 12. God's Care. This is God's earth. From pole to pole He cares for it all. But He takes different care of the several parts of it. Parts like the polar and desert regions He seems to neglect, while other portions have an abundance of those things which make life livable and delightful to the sons of men. Palestine was a land that God had under special care throughout all the days of the year. There is a spot on earth for each one of us, where we live and labor and sow our seed (natural and spiritual) and reap the harvest. That spot will be under God's particular care and blessing as long as you are in the will and plan of God. The place God picks out for you is always the best place for you.

Vv. 26-28. Results always have an adequate cause. A scientific writer made the claim recently that the present backwardness of Mesopotamia as compared with its glory in the days of Nebuchadnezzar was caused by the disappearance of nitrates in the soil. There are other parts of the world that at one time held prosperous communities that are now barren and waste. I presume that such a man would find natural reasons for the decay. There is a deeper reason: it is in the moral decay of the community which will bring a curse upon any Eden. Men and communities make these choices. They are free to do so. But they often overlook the fact that with every choice is bound an inseparable

consequence. One does not choose the blessing or the curse, but he chooses the course of life that will bring the one or the other as the end. There is no such thing as not choosing. One may not want a cold house, but failure to build a fire will keep it so. One may not want to be against God; but failure to decide for Him will make him so. Just deciding to do nothing is to decide wrong.

Vv. 29-32. The day of the Lord is near in the Valley of Decision. "Once to every man and nation comes the moment to decide." And God is near at that moment. He advances the most compelling reasons why we should decide for the right. He wants His servants to use all the arts of persuasion to help me to decide. My own better judgment tells me to decide, yet in spite of every reason for and none against choosing the right and the blessing, many choose the wrong to the curse on themselves, their families, and their nation. Choosing the wrong will bring many a curse on earth, as well as endless woe in eternity.

GOD IN THE MAKING OF A NATION.

—Deut. 8:11-20

Lesson for Sept. 26, 1937

Golden Text.—Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day.—Deut. 8:11.

Possibly the most common cause of sin in the human family is forgetting God. Paul says in Romans, chapter 1, that forgetting God is caused by the fact that we do not desire to retain God in our knowledge. We do not forget the one whose love we hold dear, so at last we must blame the forgetting on a heart that is deceitful above all things and desperately wicked, the depravity of which only God has full knowledge. But you think that you are not of that class. Are you better than Moses? One time he forgot to honor his Lord and took the honor for bringing water out of the rock to himself, and his own grandson became a priest in an idol temple and his descendants retained that office at Dan until the time of Israel's captivity.

One of the easiest ways to forget God's Word by the masses is for the preachers to be silent on commandments that are burdensome to the congregation. The silence of the ministry on any article of faith or practice of the church for one generation will cause it to be dropped out of the faith of that church, or is equal to a denial of the same. Because it is easier to preach pleasant things, few people ever hear the full Gospel message in this time. And the horrible thing that has happened is that His people love to have it so. Let a faithful preacher preach the commandments and ordinances and statutes and he is at once condemned as a "legalist." The Hebrew word translated "forget," means to "mislay." We have relegated God to the last place in our thoughts when He should have first place in our lives.

Vv. 12-14. A feast for the body often means starvation for the soul. It was when the church was rich and felt the need of nothing that she was most completely bankrupt spiritually. Individuals and church groups all

have the same experience. During the years of poverty and persecution they stay close to God but when they attain to worldly station and honor they, like the foundling baby girl of Ezek. 16 who turned from one who had saved its life and reared it to run after those who would do her nothing but harm, even so these turn away from a loving Father and accept the embrace of a wicked world. The poor in his distress is tempted to steal; the rich in his opulence is tempted to curse his God. Beware. Be thou ware. Have knowledge of your danger and cling to Him.

Vv. 15, 16. It is a fine thing to remember the mercies and blessings of God upon generations that are past; but hasn't He done anything for you as a child that you can remember and for which you can be thankful? The children of Israel were not to forget the mighty deliverances that God had wrought for them in Egypt and the wilderness, and we are not to forget the greater deliverance wrought by our Lord at Calvary, and His keeping and guiding by His Spirit. But if we had eyes to see we could see a spirit-world about us on every side obeying the commands of God, ministering to the heirs of salvation. Pray God for the ability to see His hand in supplying your daily need, and then thank Him.

Vv. 17, 18. It is of God's mercy that we are not consumed; it was God's gentleness that made David great. Material wealth may not be God's plan for everyone of His children. Elijah and Amos were both poor men, but they were not the less loved and blessed of their God. But material prosperity is promised to the nation that walks in the commandment of the Lord. To have wealth is no sin; to covet wealth is dangerous; to misuse it will heap up wrath against you in the day of judgment.

Vv. 19, 20. All men are religious. If they worship not the Lord, they speedily turn to the worship of the creature. America may not have 300,000,000 gods as does India; but those in America who have turned away from the true God are worshiping that which is evil as surely as the idolaters of benighted lands.

The wicked shall be turned into hell and all the nations that forget God. That is still true. The nations that forget God will meet the same doom that befell Babylon when its king forgot God and drank toasts to the gods of wood and stone; as when Nineveh forgot God's mercy in the days of Jonah, and returned again to its sin; as when Israel, turned its back on God and crucified the Redeemer.

CHRISTIAN SONSHIP.—I John, chap. 3

Lesson for October 3, 1937

Golden Text.—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1:12.

The Bible teaches the Fatherhood of God. God created man in His own image. Consequently Luke says that Adam was the son of God. But spiritually there are two fathers in the universe. Israel asks the question, "Have we not all one father?" as though descent from Abraham also gave them stand-

ing as sons of God. Christ tells them differently. The child proves his sonship by resembling the father in conduct. But in this chapter John writes to those who are called the "sons of God" and considers that a marvelous token of Divine Love. The world knows not God, and if they know not God neither can they know the people who are born of God and are living in the realm of the spirit-life.

V. 2. We do not become sons of God by and by, but we are such now by the grace of God. But what we do not know is "what we shall be." Some theologians claim that Jesus went to heaven with the same body that He had when He was here; some think that His body effervesced into a gas. What do I know? I know that He has a glorious body (Phil. 3:16). I know that neither John nor Paul could tell us more than that as to its nature and consistency; I know that He will fashion our bodies like unto His own glorious body at the time of His manifestation when He comes for His own. More than that I do not know, but I long to be like Him, and for that reason I try to be conformed to the image of His Son now while in this vile body.

V. 4. Sin is the transgression of the law, or as in R. V., "Sin is lawlessness." Some argue that the child of God is not under law, but under grace; consequently he is free from law. In that case he could not be guilty of sin, for where there is no law there can be no transgression. The law under which the Christian lives is called the "Law of Liberty"; not because he is free to do as he pleases but because if he continues in obedience thereto he is brought into freedom from all that debases and destroys. Anarchy is the rejection of all law, and many so-called Christians are perilously near being "Christian Reds" in their religious philosophy. The Man of Sin will also flout all laws. I think that the man who keeps all the commandments of God blamelessly is more worthy of the Name, "Child of God" than is the one who recognizes no law of life but the desires of his own heart.

Vv. 4-9. John does not claim inability to sin for the believers, but he does insist that it is contrary to his heaven-born nature to do so. And if he openly lives in sin, that is a strong presumption that he is not a child of God regardless of his oral claim. Christ came to destroy the works of the devil. To destroy those works in our own lives He had to give us a new heart and spirit, a new nature, for the old nature was not subject to the law of God, neither indeed could it be. Being born again, and empowered by the spirit we are now able to fight the battle to a successful issue against sin.

Vv. 10-17. In this epistle John gives seventeen tests by which we can examine ourselves as to whether we have a right to call ourselves children of God. One of these is the attitude we take to our brethren. Do we love them? Do we love all of them? How much do we love them? Do you know that you have many brethren in God's sight whom you have failed to recognize as such? How do you stand on this test?

Vv. 18-24. Lip profession costs little and (Continued on page 285)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Loyalty is the opposite of being a traitor. It seems that no stigma of shame can be heavier than the stigma of a traitor, and no honor is held in greater esteem than the honor of loyalty. It is rightly so. To be held as one in a position of faithfulness and then to have that faithful trust betrayed and the cause for which the trust was made defeated is the height of shame and dishonor. Such a man was Epaphroditus of Philippi, who served the cause of Christ for the church at Philippi and risked his own life to make the work of the church good in its service for Paul. Of such an one Paul exhorts the brethren at Philippi to "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me" (Phil. 2:29, 30).

Two sons in the record of their life saw their father's business lapsing into failure and his business reputation in danger. As loyal sons they undertook in behalf of their father to run the business so that they paid all his debts and left a clear record for him before all his creditors. Such loyalty was owned of men as honorable and their reputation was untarnished in the eyes of business men. God also honored their lives by entrusting them largely in the affairs of the kingdom of God in the ministry of the Word and they proved faithful and honorable in this sphere also. Such loyalty is a rare jewel in the hearts of sons and daughters and in the work of the Lord and His church. May God fill the hearts of many sons and daughters with a like loyalty in every walk of their life.

The true conception of the **church as a spiritual building** will give us a greater appreciation of what it means to be a part of it and to be in a place of true loyalty toward it. While disloyalty can never mar the building which God erects, it can cause the individual who becomes a traitor to the cause of Christ to be rejected as unfit for the place he might have filled. Disloyalty not only mars our own honor but may be a means of destruction to other lives over whom we may have an influence.

Missionary endeavor in every place calls for faithful men and women who with true loyalty to Christ, the Word, and the church can enter the field of service and be a representative of Christ, who will bring the right terms of salvation before lost souls. A look at the needs of souls in the cities will intensify our conviction of the value of loyal workers who can be entrusted with the task of bearing the message to them.

During the five Sundays beginning on October 3 the young people are expected to study the First Epistle of John. This book is a rich treasure on the subject of the Christian life, and we do well to read it often and to measure our lives by the standards upheld therein. The following outline has been given in the outline studies as a framework for the discussions in the epistle:

- I. A Fellowship Found and Shared.—1:1-4.
- II. Entering Fellowship.—1:5-10.
- III. Meeting Failure.—2:1, 2.
- IV. Tests of Genuineness.—2:3-3:24.
(There is a slight error in tabulating this in the Outline Booklet)
- V. Testing the Spirit in Us.—4:1-21.
- VI. A Summary of the Tests of Genuineness.—5:1-31.

Whether this exact outline is followed or some more suited to your own purpose, the truth of the letter we trust will be digested and applied to each individual heart and bring a blessing of a deeper spiritual life to all.

CHRISTIAN VIRTUES—LOYALTY (Jr.).—Luke 14:25-33; I Cor. 12:12-27

Topic for September 12

MOTTO

"Be thou faithful unto death."

MEDITATIONS ON THE TOPIC

I. **Loyalty.**—The word has been heard at different times under different circumstances. Men aflame in time of war cry **loyalty** to the country. Men in conflict in politics cry against one another in contending about political policies and cry out against a policy of **disloyalty** to the country. In our home life we admire the husband and father who is **loyal** to his home. We think the same of the wife and mother who always seeks to make her home as happy and prosperous as she can. How we rejoice in children who do not tear down the fine standards which par-

ents have set for the home to make it the best for the future of all concerned financially, intellectually, and spiritually.

In our church life likewise there is a field for the exercise of loyalty toward the great truths which godly men have planted in the lives of men and women in the past and in the present. The Bible being the guide, and God chosen men the leaders, great principles have been set forth in the organization and regulation of the people of God so that these things may be promoted by missionary endeavor to the strengthening of many lives and the salvation of many souls. Sometimes these principles have been preserved by very earnest discussions and well thought out decisions (Acts 15:1-16:5). Loyalty to these principles enables the church to prosper. Disloyalty will not only destroy our own lives but may influence others to their destruction, though the truth of God shall stand.

Loyalty to Jesus is the standard that should be set for every Christian life. In our loyalty to Jesus we will stand true to His commands and teaching and will strive to build up His

church and promote the cause to the ends of the earth.

II. **The Text.**—Luke 14:25-33.—In this passage Jesus shows how impossible it is to be His disciple without absolute loyalty to Him above all others.

I Cor. 12:12-27.—Under the figure of a natural body, the apostle teaches that the people of the Lord are united in one body by the Spirit and must needs be loyal to one another's welfare as much as any part of the natural body is to the rest of the body.

III. **Suggestions for Junior Programs.**—Strive to set forth the beauty of loyalty in the various phases of life in which the boys and girls move. In all teams the kicker is the one who hinders the progress of the work. The balky horse destroys more time and injures more than the work he could do would amount to. About the only remedy for such a horse is to take him out. If there is no discipline that can be given him that will change his ways, we might as well leave him out. What is true of kicking and balky horses is true of disloyal people. Boys and girls know the pleasure of playing fair in their games and the disgust they have with those who will not do their part in a fair way. These facts can be applied to the home, friendship, school, church, our relation to Jesus, our relation to the laws of the land, etc., etc.

The word **faithfulness** is a good synonym of the word **loyalty**. Some of the characteristics of loyal people are **obedience** to authority, **unselfishness** toward our equals, **honesty** in all things. People who do not want to obey because they think their own way is better cannot make a good team worker. True loyalty makes us willing to take the way that the home, the church, the school or our business partners have chosen regardless of how much better our own ideas seem. There might be a time and place to present ideas for improvement, but not in the steady pull when everything depends on everybody doing their part loyally to all. Seek to develop these truths in a way that will make the subject clear to the boys and girls.

OUTLINE STUDY

I. What It Means to Be Loyal.

1. To be true to duty always.—Psa. 103:17, 18.
2. To keep our trusts.—I Cor. 4:1, 2.
3. To be faithful to friends.—Prov. 17:17.

II. How to Show Our Loyalty.

1. In our home and to our kindred.—I Tim. 5:4-8.
2. To our work.—Rom. 12:11; II Thess. 3:7-12; Matt. 24:45, 46.
3. To promises and covenants.—Psa. 13:18.
4. To those in places of authority.
 - a. Parents.—Eph. 6:1-3.
 - b. Teachers.—Prov. 12:1.
 - c. Church overseers.—I Thess. 5:12, 13.
 - d. Rulers of the land.—I Pet. 2:13-15.
5. To the commandments of God.—II Jno. 2:6.
6. To the brotherhood.—I Thess. 5:14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text-Word, "Faithful."
2. Faithfulness.
 - a. To our own homes.
 - b. To our friends.
 - c. To our parents.

- d. To our teachers.
- e. To our ministers.
- f. To the laws of the land.
- g. To the Church.

For Seniors.

- 1. The Meaning of Loyalty.
- 2. Religious Loyalty.
- 3. Everyday Loyalty.

PERSONAL THOUGHT

I will be faithful in all things to the work of Christ and His cause and in every walk of life in which it is right for a Christian to serve.

SEED THOUGHTS

This is the secret of Christ's kingship—"He became obedient . . . wherefore God hath also highly exalted Him." And this is the secret of all obedience and all command. Obedience to a law above you subjugates minds to you who never would have yielded to mere will.—F. W. Robertson.

I believe that the fewer laws in a home the better; but there is one law which should be as plainly understood as the shining of the sun is visible at noonday, and that is, implicit and instantaneous obedience from the child to the parent, not only for the peace of the home, but for the highest good of the child.—A. E. Kittredge.

And why call ye me Lord, Lord, and do not the things which I say?—Jesus.

Just doing right—not striving to be great Or wise, or rich or seeking noble fate; Just being good and generous and brave, Just trying how humanity to save— Ah! that's the way to live!—Sel.

THE CHURCH—A SPIRITUAL BUILDING.—I Pet. 2:5-8; Eph. 2:20-22

Topic for September 19

MOTTO

"Built together for an habitation of God."

MEDITATIONS ON THE TOPIC

I. **A Spiritual House** built on stones. The stones are individuals who have had certain spiritual qualities in their lives through the regenerating power of God. These individuals receive certain spiritual gifts by the Spirit of God which make them fit together as a unit. As stones have various positions to occupy in the building, so these individuals occupy certain places in the spiritual temple of God. The kind of material in the stones represents the divine nature which the new birth imparts. The shape of the stone to fit certain positions in the building represents the work of the workman in chiseling and shaping the stone for its individual service. The Holy Spirit of God and His tool, the Word of God, so operate that the individual is prepared by the grace of God and the working of His providence to occupy a certain position in which the Lord receives glory and honor. The message of Jesus to the church in Philadelphia is, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. 3:12). Here we see how that the meeting of the trials and temptations of life and the obtaining of victory fitted one to be a monumental pillar that will bear the inscriptions of certain significant names to shine forever to the glory of God and the joy of the individual. Surely we should never grow weary of the work of God with us and in us if we may in some manner be used of Him to make the habitation of God to shine with a beauty of all His own workmanship upon us as individuals.

II. **The Text.**—I Pet. 2:5-8.—This passage carries out the figure of Jesus as a stone, as spoken by the prophet (Psa. 118:22), and speaks of the believers also as lively stones to be built up a spiritual house.

Eph. 2:20-22.—Here the apostle Paul uses the figure of a building in which the believers of both Jew and Gentile are builded and fitted into a holy temple in which God dwells by the Spirit.

III. **Suggestions for Junior Programs.**—As the outline suggestions already are given so the work of the leader should be devoted to make the message clear to the junior mind. It may be a bit difficult for some minds to grasp the spiritual significance of buildings made up of persons of certain spiritual qualities. Not even the imperfect bodies of flesh are counted in the spiritual building. But if we live and walk in the Spirit, we shall some day enjoy a spiritual body which shall dwell in the presence of God. But all the same it is you and I who shall be formed into a fit stone for the temple of God if we let God have possession of us.

Perhaps a good picture or drawing would help to fix the truth. Analyze the qualities of the stones and write the list of spiritual things that should characterize them—"Love, joy, peace, longsuffering, etc., etc." Think of the "chief corner stone" and illustrate by the keystone of the arch. Also think of the foundation stones and the ordinary stones of the wall. Not one stone finds a place which does not have the "divine nature" in it, neither can it be placed in the temple unless God can work upon it to fit it for its place. Since the divine chisel has to do with mind and spirit instead of chips and pieces from rocks cut with a metal chisel, we need to think of how the tools of God are working upon our lives to make us what we should be. Don't forget how the blood of Jesus makes possible all that we are in Christ Jesus.

OUTLINE STUDY

I. The Makeup of the Building.

- 1. A sure foundation in Jesus Christ.—Isa. 28:16; I Cor. 3:10, 11; Eph. 2:20.
 - a. The Son of God, veiled in flesh.—Jno. 1:1-5, 14.
 - b. The sacrifice for sin.—Heb. 2:9-18.
 - c. The risen glorified Redeemer.—Heb. 4:14-16; Rom. 4:24, 25.
- 2. Stones partaking of nature of their foundation.
 - a. Lively stones.—I Pet. 2:1-5.
 - b. Born again.—I Pet. 1:23.
 - c. Receiving of the divine nature.—II Pet. 1:4.
 - d. Composed of Jew and Gentile.—Eph. 2:11-18.
 - e. Growing toward the completion.—Eph. 2:21, 22.

II. The Purpose of the Building.

- 1. For God's habitation.—Eph. 2:22.
- 2. A place of worship.—I Pet. 2:5.
- 3. The acceptance of the worshipers by Christ.—Heb. 13:20, 21.
- 4. To show forth the praises of God.—I Pet. 2:9; Eph. 3:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- 1. Text Word, "Build," with its affixes.
- 2. Building the Spiritual House of God, the Church.
 - a. The foundation is Jesus Christ.
 - b. The stones of the building.
 - c. How the stones are prepared.
 - d. What the building is for.
 - e. Our share in the work.

For Seniors.

- 1. The Building of God's Spiritual House.
- 2. The Nature of the Material.
- 3. The Service of the Building.

PERSONAL THOUGHT

What a glorious temple! And I may be a part. Lord, help us to know and to do our part in letting the good work be done in us.

SEED THOUGHTS

So, from generation to generation, the spiritual church is rising upwards towards its perfection; and, though one after another of the workmen may pass away, the fabric remains and the great Master builder carries on the undertaking.—Wm. M. Taylor.

The church of Christ is built up of men and women everywhere who have been "by one Spirit baptized into one body."—Jno. E. Brown.

BEHOLDING THE FIELD—CITIES.—

Luke 9:1-6; Jonah 3:1-10

Topic for September 26

MOTTO

"Lift up your eyes, and look on the fields."

MEDITATIONS ON THE TOPIC

I. **Needs and Service in the Cities.**—There are many cities in our land. In these cities there are many souls who are neglected spiritually. Some of these are willfully neglecting their own opportunities, while others are deprived for various reasons over which they have no control. And in the homes of either class there are innocent children who are deprived of opportunities to know of the teachings of the Bible.

In some of these cities the Mennonite Church has representatives who are seeking to save the lost and to build up those who need spiritual nurture. It is well that we learn more of the work which our city missionaries are endeavoring to carry on and to see through their viewpoint what great tasks are still ahead of them in forwarding the great work. We may notice that the cities that are being touched are cities that are within the reach of conference districts in which churches have taken an interest in the lost of the cities. Look over the list of cities and note the following district conferences in which they are located: Ohio Mennonite and Eastern A. M. Joint Conference; Illinois Conference; Indiana-Michigan Conference; Missouri-Kansas Conference; Iowa-Nebraska Conference; Pacific Coast Conference; Ontario Conference; S. W. Pennsylvania Conference; Franconia Conference; Lancaster Conference; Virginia Conference.

Perhaps your own conference district has an interest in some of these city missions even though they are not actually located within the district. There may also be other cities that could claim the attention and compassion of the Christian people near you. Let us learn all we can about the work and the opportunities before us and ask God to lead us to the work we may do.

II. **The Text.**—Luke 9:1-6.—This describes a mission on which Jesus sent the disciples among the cities and to towns of Palestine.

Jonah 3:1-10.—God sent Jonah to the city of Nineveh to preach the preaching that he was bidden. The results were very satisfactory to God so that the city was spared from destruction determined upon it.

III. **Suggestions for Junior Programs.**—The time may very profitably be spent by the whole group in the location of cities in which missionary work is being done and in having those with assignments of certain cities give what they have on the work at the various missions in the cities. Contributions may be made by others when there is time from personal experiences or from personal knowledge of any points concerning the work and any place.

If there is a good outline map before the congregation, a number of cities might be located in the region of your home field and some discussion be made as to the possible need of mission work in such cities where our church is not carrying on any such work.

OUTLINE STUDY

I. Cities Where We Have Missions.

1. Canton, Ohio.
2. Home Mission and Mexican Mission, Chicago, Ill.
3. Detroit, Mich.
4. Fort Wayne, Ind.
5. Kansas City, Kans.
6. Lima, Ohio.
7. Los Angeles, Calif.
8. Toronto, Ont., Canada.
9. Portland, Oregon.
10. Peoria, Ill.
11. Pennsylvania cities—
Altoona, Coatesville, Columbia, Lancaster, Marietta, New Holland, Norristown, Philadelphia, Reading, York.
12. Hannibal, Mo.
13. Hutchinson, Kans.
14. Iowa City, Ia.
15. Knoxville, Tenn.
16. Washington, D. C.
17. Wichita, Kans.

II. Opportunities Yet Untouched.

1. Fill in personally.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Preach."
2. Missions in Our Cities.
 - a. Secure an outline map and locate the cities above.
 - b. Describe the work in some representative cities of the group named. This will take some preparation and may be done in part by the Juniors.

For Seniors.

1. The suggestions above can be adapted to Seniors.

PERSONAL THOUGHT

Why should we look on the fields? It is that we might have a concern for the people and labor and pray in their behalf.

SEED THOUGHTS

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths which hide the lures of greed,
We catch the vision of Thy tears.

The cup of water giv'n for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
Oh, tread the city's streets again,

Till sons of men shall learn Thy love
And follow where Thy feet have trod:
Till glorious from Thy heav'n above
Shall come the city of our God.

—F. Mason North.

STUDIES IN I JOHN.—Chapter 1

Topic for October 3

MOTTO

"Our fellowship is with the Father, and with his Son Jesus Christ."

MEDITATIONS ON THE TOPIC

I. First John, Chapter 1.—Turning to I Jno. 5:13 we shall find that the purpose of the writing was to enable those who believe on the name of the Son of God to know that they have eternal life and to be firmly grounded in their faith in the Son of God.

The first chapter introduces us to the Son, Jesus Christ, as a being who was from the beginning and is known as the Word of life. As the Word of life He was manifested to the world in such a form that He could be seen and handled by those who came in touch with His life. He manifested the life which dwelt within Him to them by words and deeds and manifestations of power. What they saw and heard, they have told to others. They saw the manifestation of eternal life from the Father in heaven.

The purpose of testimony is to extend the fellowship of this life as far as possible that others may enjoy it with those who have already entered into it. But in entering the fellowship we need to remember that God is light without any darkness. If we would cling to the darkness of sin and falsehood, our fellowship with God is impossible. Claim to fellowship under such conditions is a claim that is false. But if we walk in the light as He is in the light we have fellowship one with another and the sin that has been in our life is cleansed by the blood of Jesus. To deny sin in our lives is self deception and an evidence that we are in falsehood. But confession of sin brings us to forgiveness and cleansing. But denial of our sin in our conduct is to make God a liar and to prove that His Word is not in us.

II. The Text has been explained in the above paragraph concerning chapter one.

III. Suggestions for Junior Programs.—In taking the suggestive assignments for juniors, seek to illuminate its teaching by the life of Jesus as shown by the Gospel writers. Prove that they had found more than a mere man. What did He say and do that showed that He was the Son of God? Why should the Son of God come into the world and dwell in a body of flesh? How did John and the other disciples receive a share in the fellowship of the Son of God? Can anybody else receive a share in that fellowship? How may this fellowship be obtained? What will bar us out of fellowship? Who sometimes claim fellowship that do not have it? Why are light and darkness good figures of sin and righteousness? Why is God said to be light? Who is in darkness?

OUTLINE STUDY

I. A Fellowship Found and Shared.—1:1-4.

1. The eternity of the Word of life.
2. Was made possible to see and handle and hear.
3. Witnesses to tell it.
4. Motives of bearing witness—sharing fellowship and joy.

II. Entering Fellowship.—1:5-10.

1. The nature of God is "light"—holiness and righteousness.
2. We must have a like nature to enter fellowship.
3. The blood of Jesus must prepare us for fellowship.
4. Confession of sin is the step into light.
5. God meets our confession with forgiveness and cleansing.
6. Denial of sin marks us without the light of the Word.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Light."
2. What John and Fellow Disciples Had Found.
3. What They Did to Share Their Find.
4. The Meaning of Light and Darkness.
5. How to Have Fellowship with the Father and the Son.
6. The Cleansing Power for Sin.
7. When God Will Forgive Us.

For Seniors.

1. Find the meaning of "Word of life," "Light," "Darkness," "Sin," "Cleanse," "Fellowship."

PERSONAL THOUGHT

How important it is to know how to enter and to keep in the fellowship of the Father and His Son Jesus Christ.

SEED THOUGHTS

The invisible life and Word was no despoiser of the testimony of sense. Sense in its place and sphere is a means that God has appointed and the Lord has employed for our information. Our Lord took care to satisfy (as far as might be) all the senses of the apostles, that they might be more authentic witnesses of Him to the world. Sense must minister to reason and judgment; and reason and judgment must minister to the reception of the Lord Jesus Christ and His Gospel. The rejection of the Christian revelation is at last resolved into rejection of sense itself. "He upbraided them with their unbelief and hardness of heart, because they believed not those who had seen him after he had risen" (Mark 16:14).—M. Henry.

The Gospel dispensation is not properly a dispensation of fear, sorrow, and dread, but of peace and joy: "And these things write I unto you that your joy may be full" (v. 4). Terror and astonishment may well attend Mount Sinai, but exultation and joy Mount Zion, where appears the eternal Word, the eternal life, manifested in our flesh.—M. Henry.

To walk in darkness is to live and act according to such ignorance, error, and erroneous practices, as are contrary to the fundamental dictates of our holy religion.—M. Henry.

As the blessed God is the eternal and boundless light, and the Mediator is from Him, the light of the world, so the Christian institution is the great luminary that appears in our sphere, and shines here below.—M. Henry.

TABERNACLE STUDIES

(Continued from page 279)

It is the new life and the new world and the things of God and the Spirit which the Christian celebrates in the observance of the eighth-day time of worship,—the first day of the week. God has in His own providence removed the church from the seventh-day time of worship which is peculiarly related to the Hebrew worshipers under the law. We celebrate not a final ending day, but a new beginning day after which there is no other. The things which are seen are temporal, but the things which are not seen are eternal.

PEACE

(Continued from page 265)

and the disciples had fed the five thousand. In the evening Jesus went into the mountain to pray while the disciples took ship for Capernaum. When a great storm arose, they rowed hard and went only about twenty-five or thirty furlongs. After hours of struggling Jesus came walking on top of the waves. He came into the ship. He was complete master above the storm.

The storms of life beat hard. They strike those who have peace with God. Too often the triumphant peace of God does not possess us. We are ruffled and disturbed by the storm. But the peace of God through Christ Jesus is to garrison the heart. Peace in the Holy Ghost is one of the privileges of

the Christian. It is in the cluster of the fruit of the Spirit.

But it is not only our glorious privilege to have peace with God, and the peace of God but the God of peace. Our text says "the Lord of peace." I Thess. 5:23 says, "the God of peace" and Heb. 13:20, "now the God of peace." Peace is one of the attributes of God. If we have Him we have His character. He not only gives us His attributes but He gives us Himself. In Jno. 14:23 He says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." We have the author of peace Himself and whatever He has can be ours. "All things are your's; . . . and ye are Christ's; and Christ is God's" (I Cor. 3: 21-23).

Now the Lord of peace will give us peace always. Our idea of peace is a quiet night, cool breeze, soft moonlight, twinkling stars, no disturbing, distracting influences of sin. The story is told of an artist who was asked to paint a picture to represent peace. He painted a beautiful pastoral scene. A placid river, rich green meadow, verdant trees, cattle and sheep grazing in contentment and a cozy home in the background. His picture was rejected. Another was painted. In this there was a fierce storm raging—clouds, lightning, and wind-blown trees—a large tree was overhanging a raging cataract. On an outer limb far overhanging the raging torrent a bird had built its nest. The raging wind threatened to break the limb and cast the little bird into the cataract below. But the bird was singing its contented song, trusting its wings to carry it safe beyond the threatened destruction. This was peace. Faith in the God of peace will give peace always and by all means. Peace with God, peace of God, God of peace. Oh, glorious Peace.

La Junta, Colo.

NUGGETS FROM OUR S. S. LESSONS

(Continued from page 281)

often means less. The only love worthy of the name is that wherein we bear one another's burdens and so fulfill the law of Christ. Love will go the limit in caring and bearing for others.

It is a wonderful thing to have the assurance of salvation; but it is far better to have salvation itself. In the days of John, as now, there were those who gave every evidence of being in the kingdom of God who were fearful of their standing. To such John gives the assurance that God knows His own and will not forsake them. Then there were and are those who have confidence unwarranted by all known facts. John urges them to bring forth the fruits. Then there are those who are right with God, and have confidence towards Him. Such keep His commandments and do the things pleasing in His sight; such have power with God in prayer and are never refused an audience in the secret chamber with the King.

"One time when a person should pray is when he doesn't feel like it."

DEVELOPMENTS IN ZURICH

(Continued from page 263)

were within a few weeks released, as had also been the case on former occasions. One naturally asks, how is this extraordinary fact to be accounted for? A number of statements made by Zwingli in his letters to his brother-in-law, Joachim Vadian, in St. Gall, turn out to be the key to the solution of this question. Zwingli, referring to the trial of the imprisoned Brethren in which the above mentioned inhuman sentence was pronounced, wrote: "In vain did your father-in-law plead for mercy (for the Anabaptists who were to be sentenced)." It may be recalled that Vadian's father-in-law was Jacob Grebel, the father of Conrad Grebel. He was one of the most prominent and influential senators or councillors of Zurich. And Jacob Grebel did by no means stand alone in the Council of Zurich in favoring a policy of toleration toward the dissenters. A powerful minority in the Council took the same attitude toward the Brethren. This minority of councilmen, with the aid of the patrons of the Brethren outside the Senate, found it possible to prevent the carrying out of the severe mandates and sentences that were passed against them, and even to bring about the Anabaptists' release from imprisonment.

As may directly be noted, the death of the Councillor Jacob Grebel occurred in October, 1526. The majority of the Councillors or Senators were agreed upon the severe persecution of the Brethren, but they saw their plans thwarted again and again by a small but powerful minority of the Council who stood for a policy of leniency and toleration. This minority was headed by Jacob Grebel. Zwingli, in his writings, complained repeatedly of the machinations of Jacob Grebel and his "accomplices," and of the leniency of the authorities in these things. And Bullinger, in his first book against the Anabaptists, made the statement that he would present more evidence against them, if to do so were not contrary to the orders of "certain persons."

The "certain persons" whose desires Bullinger saw himself obliged to respect in this regard were obviously of the upper classes. In all probability some of them were members of the Council. They objected to spreading the damaging reports about the Brethren which were founded on mere hearsay. Clearly no one could have prevented Bullinger nor any one else from presenting actual evidence against them. It is needless to say that Bullinger personally regarded them with pronounced disfavor. He refers to them as "an accursed sect." Again, in his books he spoke repeatedly of the influential patrons and friends of the Brethren. Both in Zurich and Gröningen the patrons of the Brethren made their influence felt. Zwingli himself stated that at the time "when the Council decreed that he should be drowned who rebaptized another," and when a large number of Anabaptists were sentenced to severe imprisonment "many of the brethren (his own followers) thought that what had been done to them was too monstrous." They evidently looked upon the persecution of the Anabaptists with disfavor.

Conrad Grebel

Conrad Grebel died within a few months after being released from the imprisonment referred to above. After his liberation from prison he went to Maienfeld in the canton called Grisons where his sister Barbara with her husband and family had her home. Here he was again thrown into prison. He died in prison at Maienfeld in July or August of 1526. While Conrad Grebel was not the founder of the Swiss Brethren Church in any such sense as Zwingli was the founder of the Reformed Church and Luther of the Lutheran Church, he was the most talented and prominent of the first leaders of the Brethren. As a talented young man of a prominent family opportunities for a distinguished career in the world offered themselves to him, if he, as others had done, would quench his convictions and remain with the state church party which enjoyed the favor and protection of the civil authorities.

Conrad Grebel had ardently hoped that the leading reformers would in agreement with their earlier principles, organize voluntary churches of the New Testament type. He had hoped that, even if a Protestant state church were established, toleration would be granted the dissenters and the sword of the hangman would not be used against them. When these hopes proved disappointing Conrad Grebel was ready to endure persecution for his scriptural convictions. For the sake of evangelical truth he became an outcast and virtually an outlaw, counting not his life dear unto himself. In consecration and "zeal for the Lord's house" he was clearly the equal of those who stood with him. Their ideal was the sincere acceptance and uncompromising carrying out of the whole of evangelical truth and its implications. Although Conrad Grebel's labors extended only over a period of less than three years, yet he accomplished much as a leader in one of the great movements in the history of the Christian church.

Scottdale, Pa.

(To be concluded)

OPPORTUNITIES FOR SERVICE

(Continued from page 271)

pupils come. We will find some homes sending children because they really want their children to learn more of the Bible and other homes that allow their children to come but give them little encouragement to study. Whatever the parents' motive may be in sending children to Bible school, it is an opportunity for the teacher to bring the Gospel not only to the child but to homes that may not be reached in any other way. The story of salvation brought to a parent by his own little child may open a heart that the evangelist or personal worker could never have entered.

A knowledge of the Word of God is one of the greatest things the child can receive through the summer Bible school. With this knowledge the child will be better prepared to stand for the truth when unbelief is all about him. When a child, for an example, has been taught the fact that in the beginning God created the heaven and the earth the unbelieving teacher who insinuates that it

(Continued on page 287)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

"FOR BETTER NOT FOR WORSE"

The finest and best treatment on the subject of marriage which has come to us in recent years is the volume issued under the title which stands at the head of this editorial. The book (published by Concordia Publishing Co., \$2.00), written by Dr. Walter A. Maier, prominent youth leader in the Missouri Synod Lutheran Church, who, besides occupying a chair in Concordia Seminary, also edits the **Walther League Messenger**, a youth paper, has been off the press a couple of years, but not having had the opportunity of reviewing it previously we are calling attention this week to its high merit and its vigorous presentation of Christian ideals. There are many features recommending it. Outstanding is its unequivocal advocacy of the standards as proclaimed by Jesus in the New Testament, and its uncompromising and fierce, though always dignified, denunciation of every contrary idea propagated by cults, by theorists, by communists, by behavioristic psychologists, by materialistic and atheistic evolutionists, by radical sociologists, and by other forces, individual and organized.

Another feature is the thoroughness with which the author treats his subject. It is not a book you can read through at a sitting. It is a book of 504 8vo pages, and the mass of material presented is impressive. That is as it should be, for there is no more important relationship in life than that of the marriage relationship, none that affects more fundamentally the interests of the world and determines more surely the course of human progress. The seven general headings under which he has gathered his material and arranged his discussion are: The Code of Christian Marriage Ethics; Pathways to Purity; The Offensive Against Christian Morality; Criteria of Happy Choice; Courtship, Engagement and Marriage; Twin Menaces to Wedded Happiness (Blight of Birth Control and Divorce); Elements of Wedded Happiness.

We regret we cannot make a more extensive survey of the material here presented. We desire to include however, for the benefit, particularly of our young people, both those who have entered the marriage state, or will do so, the Code of Christian Marriage Ethics as the author presents them in his first chapter. We feel their perusal and consideration will be most helpful:

(1) Marriage is a divine institution, established by God himself. It is not a social evolution or a heritage from any alleged brute ancestry. As the gift of God, sex, marriage, and family life are holy; and even though disfigured by sin and polluted by human perversions, they should be honored by all men as divine bestowals.

(2) Christian marriage is a blessed ordinance, which leads to multiplied benedictions both for those in wedlock and for the race in general. Faithfulness to its requirements in the enjoyment of its privileges is productive of tangible contributions toward the various forms of individual and national well-being and progress.

(3) The married relation is ultimately the normal state. Unqualifiedly to exalt intentional abstinence from marriage as holy and God-pleasing, wilfully to spurn wedded

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

life in the pursuit of self-centered ambitions, is deliberately to invite the retribution of God's outraged justice.

(4) Christian marriage is monogamous, the union of one man and one woman. Forsaking all others and cleaving only to each other, the Christian husband and wife are to be exalted in an unalterable unity.

(5) Christian marriage is established only by mutual and unconstrained consent. Christian children must not be forced into matrimony against their will. Yet young people are bound to consult their parents and to respect their wishes, provided these do not militate against the divine will.

(6) The marriage union is lifelong, and termination, except by death, always involves a transgression of the divine Law for either husband or wife.

(7) In the choice of a companion for life the decisive factors should not be wealth, physical attraction, intelligence, and social position, but common devotion to the one Lord and Savior, the harmony of religious oneness. Otherwise, with the exception of the forbidden degrees of relationship within which a Christian may not marry, there are no restrictions in the choice of husband or wife. A general compatibility of age and culture is normally essential for mutual understanding and co-operative effort.

(8) In the Christian home the husband is the representative head before God and man; the wife is the helping companion. The sphere of her highest activity is the home.

(9) An avowed purpose of Christian matrimony is the procreation of children. Where this first commandment, "Be fruitful and multiply," is obviated, the full blessings of marriage will be sacrificed and its highest happiness unattained.

(10) Christian marriage must have a spiritual basis in the reverent acknowledgment of Jesus Christ, the Savior of all men, and in the abiding presence of His comforting and sustaining spirit. The family altar—not the advice of professional counselors, not the suggestions of superstition—is to be the effective insurance against broken hearts and shattered promises.

(11) In Christian marriage there must be an intensity of pure, self-sacrificing love. Eph. 5:25. Wedded life that is characterized by frigid aloofness is not only greatly displeasing to God, but it also soon becomes a grotesque caricature of the true conjugal devotion.

(12) To prepare themselves for these blessings and to meet these high requirements, young people should ask and accept the help of God in leading clean, courageous lives and avoiding all concessions to temptations; for all such sins will later rise up as specters of reproach. After a careful and prayerful selection of the future helpmate the mutual promise, engagement, should be formally sealed.—Selected.

SOVIET-GERMAN ALLIANCE

Bible Prophecy seems to point to a Russian-Germanic alliance. This may be an indication of future events.—Editor.

The sensational "news behind the news," hitherto unpublished, in Europe today, is that Hitler-Germany and Stalin-Russia, whose bitter hostility has formed the principal background of Europe's fear of war, are now contemplating friendship—even alliance—with the end in view of dividing Poland and perhaps more of Europe between them!

Certain it is that the Reichswehr has always favored alliance with Russia. Until Hitler's rise, the Reichswehr and the Red army worked in closer harmony than any other two armies in Europe.

Whether Hitler can ever be persuaded to abandon his crusade against Moscow is answered by some in the affirmative. They say Hitler may come to believe that Stalin is no longer a Bolshevik; or at any rate, that Stalin's form of Bolshevism does not threaten Germany. They further declare that the Reichswehr may convince Hitler that Germany could never defeat the Soviet Union, nor fight any successful war in Europe with a hostile Russia at her back.

However that may be, the very rumor of the possibility of a Soviet-German alliance has panicked the Poles, and to the other nations of Europe has come as fresh evidence of the cynicism that actually underlies the "idealism" of dictatorships. It is scarcely necessary to point out that an alliance between Nazi Germany and Soviet Russia would constitute a force so overwhelming that it could hope to partition the continent.

But we are more fortunate, because geography has been good to us. Internally we are equally fortunate, because so far the doctrine of "class struggle" has penetrated no deeper than the intellectuals, who, incidentally, are always the final victims of the very revolution they encourage—as witness the recent Russian trials. There is at this moment of our history no perceptible chance of the curse of dictatorship descending upon America, from either Left or Right. The mistake timorous Americans make in their fear of Fascism is to believe that the appearance on the American scene of personalities obviously yearning for dictatorial power means that they have a chance to get it. They can't get it without the conditions necessary for the establishment of dictatorship.—H. R. Knickerbocker in Cosmopolitan.

THE CORONATION ADDRESS OF KING GEORGE

It is well worth while to read thoughtfully the coronation address of King George. We like very much its phrasing and the spirit which it reveals. It reveals a man seeking to get very close to all kinds of folks, even the humblest and the lowliest, in the spirit of one who is compassionate and humble. Through all the speech runs a prayer, a cry to God for light, help and guidance. He said in part: "To many millions the Crown is a symbol of unity by the grace of God and by the will of the free peoples of the British commonwealth. I have assumed that crown. In me, as your King, is vested for a time the duty of maintaining its honor and integrity. This is indeed a grave and constant responsi-

bility, but it gave me confidence to see your representatives around me in the Abbey and to know that you, too, were enabled to join in that infinitely beautiful ceremonial. Its outward forms come down from distant times, but its inner meaning and message are always new, for the highest distinction is the service of others, and to the ministry of kingship I have with you sharing dedicated myself, with the Queen at my side, in words of the deepest solemnity. We will, God helping us, faithfully discharge our trust." This coronation address of the new King and Emperor of Great Britain stands well the full light of day and will stand well the test of endless tomorrows.—United Presbyterian.

POPULAR POET GOES TO CHURCH

I attend church when I can, and do for the church what I can, because I believe in it. I have found nothing in my religion that has interfered with my progress for a single moment. I have never been held back from a single opportunity. It has been my source of inspiration and strength and comfort, and I should be an ingrate and a fool to desert it now. Criticised, derided, belittled, ridiculed and mocked as it is, the church stands for all that is finest in our thoughts. It is still the mother of our greatest sons and daughters.—Edgar A. Guest.

DR. LINK CONDEMNS THE "LIBERAL MIND"

Dr. Henry C. Link, director of the Psychological Service Center and author of a much discussed book on religion, told the National Committee on Religion and Welfare Recovery that the "liberal mind" had proved disastrous to religion in this country. After what Dr. Link claimed was a scientific study of the facts based on consultation with five thousand individuals in sixty-five cities, "a cross section of all economic classes," he found that "it is the mind systematically cultivated to question the traditions and morals of the past; the mind habituated to doubt the old and to place credence in the new; the mind which accepts no authority except the authority of its own reason," which is "the road to moral, social and economic anarchism, the road to chaos and revolution." (Quoted from The New York Times.) Dr. Link claimed that the "religious leaders" are mostly unconscious of this. All of which is a pointed commentary on the need for emphasis on those supernatural verities, the authority of the Scriptures, and the bold proclamation of the Gospel even in the face of a gainsaying world, and impeded by the equivocal leadership which has been misleading the churches for twenty years.

MISSIONARIES DRIVEN OUT OF ETHIOPIA

Emperor Haile Selassie gave all possible encouragement to Protestant missionaries. But since Mussolini has brought "civilization" to Ethiopia, Protestants are finding themselves expelled from the country, while a welcome is being extended to Catholics. The official Italian attitude is reflected in the statement appearing in Mussolini's newspaper *Giornale l' Italia* to the effect that missionaries now being driven out are "either spy agents or exponents of that dangerous fanaticism of religious disintegration so characteristic of Protestantism."—Selected.

THE ARMAMENT RACE AND UNREAL PROSPERITY

Vigorous protests are arising all over the world against the unprecedented rearmament of the nations. The judgment of the late Lord Grey of England that the World War was the result of the armament race early in the century is being quoted again and again.

War is the inevitable result of excessive armaments and does not bring peace.

Warnings are being uttered on many sides that if this rearmament is not abandoned economic disaster as well as military disaster will follow. The National City Bank of New York, in its bulletin of March 1937, deals at length with the economic results of this armament expenditure. It states that Great Britain expects to spend \$1,500,000,000 annually for naval and military purposes in the next five years, which is four times the amount spent annually in 1913, and three times as much as the budget figures of three years ago. The French Chamber of Deputies has just approved a loan of \$890,000,000 largely for military roads, industrial mobilization, and the strengthening of the concrete and steel fortresses. This is in addition to the regular national defense budget of the same amount.

This financial journal says that economically the above procedure is very unwholesome and undesirable in world affairs. It quotes the French Premier as saying, "It would be impossible to restrict the present armament race without provoking the danger of grave internal crisis." Business and Labor seem to think that this demand coming to industry is a boon, but it means anything but real prosperity. It is a profligate and disastrous expenditure of capital, labor and credit in any unproductive way which produces derangements of trade relations, colossal debts, and ultimately the deadly influence of inflation will be felt in the business life of all countries.—World Alliance for International Friendship.

NAPOLEON'S TRIBUTE TO CHRIST

"Can you tell me who Jesus Christ was?" Napoleon once asked Count Montholon, at St. Helena. When the count declined the question, Napoleon gave the following description and tribute:

"Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature, and I tell you all these were men and I am a man. None else is like Him. Jesus Christ was more than a man. . . . I have inspired multitudes with such a devotion that they would have died for me . . . but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me quite conclusively the divinity of Jesus Christ."

WHAT HAPPENS TO A DEFUNCT CHURCH

The mortality of churches in Denver has been high this year. Three have closed their doors in recent months. Third Congregational Church and Montclair Community Church disbanded earlier in the year. The Seventeenth Avenue Community Church has just lost its building through foreclosure and its membership is being disbanded. The American Legion has bought the Seventeenth Avenue building. It is said that the legion has already begun a remodeling which will include changing the church auditorium into a dance floor, building a bar where the altar has been and placing cannons in front of the building. Is there a sermon in this?—Christian Century.

GEORGIA DEFEATS REPEAL BILL

Georgia has succeeded in defeating proposed legislation in the state senate to legalize liquor. A repeal bill before the Georgia legislature was killed when church leaders brought pressure to bear on the representatives.

In Alabama and North Carolina local option has been set up. Florida is grappling with the problem of gambling which has threatened the economic recovery of the state more seriously than anything else. Slot machines alone, which run everywhere in the state, show an enormous "take" running into many millions.—Christian Century.

OPPORTUNITIES FOR SERVICE

(Continued from page 285)

all came about by chance will not so readily be believed.

The purpose of the Bible school of course is primarily to give children practical Bible knowledge but did it ever occur to you that the teacher's life is enriched through being in summer Bible school? While teaching in summer Bible schools my own knowledge of the Word has been increased as I have prepared the lessons for presentation in the classroom. I have found that other teachers have had a similar experience in teaching the Bible lesson. Teaching memory work and finding what a child can learn is a challenge to me to learn word for word more of God's Word for if a child will learn Scripture verses how much more should we as His children want to learn His Word.

Through the morning prayer meeting, where the daily needs of the Bible school are brought before the Lord, I have learned anew to rely wholly upon the One who is abundantly able to supply our every need. Each day as we as teachers stand before our classes we are conscious of the fact that we are teaching not memory work or a Bible story but children who have living souls that will never die, souls which the Lord has said are worth more than the whole world. To these souls we are presenting not some man-made philosophy but the eternal and powerful Word of God. Although at times we have felt that the child did not understand what was taught, yet we have given out the Word, and God has promised, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Ronks, Pa.

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.

11 John 8. 17.

a Matt. 24. 1.

b Luke 19. 44.

c Luke 21. 7.

d Deut. 28. 14.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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HER SILENT WITNESS

(Continued from page 258)

packed in a shoebox which she carried under her arm. With the greatest calmness she related the story of her husband's tragedy. This morning at ten he passed away. Meanwhile he never rallied. Through three long days and weary nights, she remained unshaken nor did she become hysterical. Her face and manner expressed a peace that has never before been shown me. Her husband's passing was such a peaceful event. Death for her carried a hope. She expressed it by the way she folded his hands and bowed her head as his pulse fluttered out. When all the funeral arrangements were made she returned to thank all the nurses and staff members who had helped her for their kindnesses. She finished by inviting me to the funeral. In twenty years of service such a kindness was never shown me."

That is what I mean," concluded Miss Lebhardt, "by a Christian character that will meet a crisis. Mrs. S—— never said one word about her faith, or the peace that sustained her, but it was there, and we all felt it. It is such a life that reaches out and helps others even in times when we ourselves are going through a crisis. Such a life is truly Christian. The class is now dismissed."

Slowly the girls filed out of the classroom, still under the spell of the closing impressions of the lecture.

"I wish I might have seen Mrs. S——," said one.

"So do I," replied another.

Ephrata, Pa.

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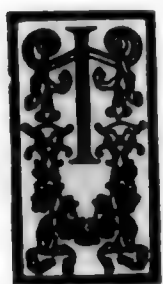
Autumn along the Old Millstream

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RAIN IN THE DESERT.

By Sanford Calvin Yoder



T'S RAINING in the desert today! Last night the stars that usually twinkle like unnumbered jewels in a vault of blue, shone sickly as they do in other lands of murky skies. Moisture gathered into clouds along the mountain sides and floated out across the valleys until all the nightly hosts were shut out. Then the rain came! A quiet, soothing rain "that distilled as the dew" and came "as the small rain upon the tender herb and as showers upon the grass."

For months the sky had been barren—it's late in August, you know. The sun poured its shafts of heat down through an ashen sky till the earth seemed lifeless and burned out. The sparse vegetation that sprang forth in response to the scanty rains and snows of the previous winter and spring was gone. Flowers dried up and were carried away by the winds. The sage brush curled up its little gray leaves, closed its pores and settled down to a life and death struggle with the wind and weather. Cattle lingered by the springs at noontide and bands of wild horses made long excursions to the back side of the desert in search for food. Wild life gathered in the shadow of the great rocks and buttes and behind coulee walls to escape the heat of the sun and the sweep of the hot winds.

Then it rained one Sunday morning on my last day in the desert. How good the earth smelled when the first drops touched the toasted soil! and how the sage unfurled its curled leaves and from its open pores poured forth an aroma like a benediction to its maker.

The casual stranger who ventures within its gates, during the rainless period, sees only vast stretches of waste and barrenness whose solitude fairly shrieks against such intrusion. To him it seems unfriendly and foreboding and well it may, for the bleaching bones of those who perished beside its trails bear ample testimony to its harsher moods. But it isn't always thus. Its bedraggled and forlorn appearance needs some defense at the forum of inexperienced opinion, that sees nothing but waste and emptiness in those wide expanses. To its friends and acquaintances, however, it is kind—how it coaxes and lures me to stay! Its quietness brings rest to jaded spirits that smother and suffocate in the jostling crowds where human unkindness lurks and lives. Its wide stretching spaces make room for the soul's expansion and amid its solitude great thoughts are born. Did not Jesus retire to these wilds to prepare His soul for the crisis of the temptation, and was not John the Baptist a child of the desert, a brother to the hot winds, to cloudless days and starry nights? Such was the region to which Elijah fled in the days of his trouble with Jezebel, and here is where Amos gathered the thunder for the message which he hurled so effectively at Israel in the markets of Samaria. Abraham gazed into the desert night out of Babylonia and Syria. Isaac and Jacob pastured their herds on the scanty grasses of the Mesopotamian and Palestinian plains. Moses grazed his flocks on the desert

of Midian. Great names and great souls these are—they lived in the plains under barren skies, these men whose names are secure in the gallery of the immortals.

And what records the desert has made in history. Recent excavations in Babylonia and Assyria, watered only by the courses of the Euphrates and the Tigris, astound the modern world with the grandeur and excellence of their culture, their literature and science and art. Research among the ancient ash heaps and dumping grounds of Egypt reveals a civilization that was hoary with age when first the dawn of history broke. What wonders the ancient Incas wrought on the barren hillsides and plain of Peru and the mound builders and their predecessors in New Mexico and our own Southwest! Therefore, speak softly when you talk disparagingly of these seemingly worthless wastes, for the voices that cry from these ancient mounds will confuse you and nations will rise from the dust into which they have fallen, to witness against your testimony. Thebes and Memphis, and Damascus and Nineveh, and all the towns of ancient lore will not keep silent in the face of erroneous representation.

Here in these unwatered areas is found much of the world's choicest treasure. Her hills are filled with silver and gold and all the treasures of the mine. In her bosom are rivers of oil, and her soil, when touched by



IN OCTOBER

The pumpkins all are ripening in the sunshine

Of the life-filled air October always brings;

And underneath the vines where they are hanging,

The cheery little cricket chirps and sings.

A haze upon the hills and in the valley,

A glory o'er the landscape far and near,
The beauty of creation seems to rally

In loveliest robes to greet the dying year.

A tang of frost salutes us in the morning;

White-vested, where the dewdrops used to cling.

The valley grass takes on its fall adorning,

Low bending for its winter burying.

In zigzag lines across the trackless ocean

The birds have sought a nesting-place afar
From northwind's bluster and from storm's commotion,

Where mildly beams above the summer star.

Our dreams are now of fireside brightly glowing—

Of cheer and comfort that around it clings,
Until the warm breeze from the Southland blowing

Shall bring to us once more the rush of wings.
—Anon.

friendly rivers and streams, directed by the mind of those who love and understand its whims and whiles and changing moods, springs forth into life and blossoms as the rose.

And then what noble use the writers of Scripture have made of its forms and features. When looking about for adequate figure to describe the hope of Israel, Isaiah drew on the desert for some of his choicest types and allusions.

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.—Isaiah 32:2.

For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.—Isaiah 53:2.

The book of Joel, with its drouth and insect plague, with its lowing flocks and starving herds presents a scene that was laid on the fringe of the desert. From Genesis to Revelation all writers, poets, priests, and prophets have found in its climatology, its earth forms, its life, its wild moods, its idiosyncrasies, illustrations that were adequate for their need. The Scripture teems with these figures and allusions.

But the desert has not outlived its usefulness. These are days when people are tremendously hard on each other and the jaded spirits of humankind need rest. They seek it at the watering places and other resorts where the crowds collect; where sin broods over the multitude and evil thoughts are born—in these nests of vice and pleasure. Or they seek it on the highways where danger lurks, where the fumes of gasoline drown the fragrance of the soil and blooming flowers, and the noise of passersby obscures the song of the bird and the rustling of the leaves. The stress and strain of our daily life requires rest. Human greed and unkindness and selfishness, that too often pollute the atmosphere of the ordinary life, make necessary retirement to quiet retreats which the All-wise Maker so abundantly provided in the wide reaches of the desert and plains and in the hills of God. Here the soul may rest, and the mind is never wearied with the care and distractions of modern life. People may look for this lordly heritage where they will, but some of us, whose feeling is so beautifully expressed in the following lines, seek for it in the quiet places of the earth.

Here's where I love
The blue sky above
And the wide open space,
The mounting plain,
The guiding rein,
And the wind in my face.

To ride and rest
On the hill's high crest,
Under the open sky,
And to sleep without fear,
When the stars are near
And God close by.

Keep silent, and open wide your soul! It's raining in the desert today.

Goshen, Ind.

"Too many have gone off the character standard."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXIX

SCOTTDAL, PA., OCTOBER, 1937

No. 10

SOLD AT PAR

By Elban J. Hume

BUT ARE YOU sure that the time has come to let Jerry Simpson go? He knows the production end of the canning business better than any other plant manager in our Illinois chain."

As he spoke, President Job Noble of the Midwestern Canneries, Consolidated, directed his words toward the vice-president sitting at the other end of the long oak table, but he glanced uneasily into the faces of his directors, shifted to the other side of his swivel chair, and nervously hooked his long right shin over his bony left knee.

"Jerry has the experience," the president continued. "He has the confidence of the growers, while the workers in the cannery respect him for his fairness and love him for his interest in them and their families."

He spoke in the tone of one who is certain that he is right, but equally certain that his wisdom may be overruled. His manner suggested a small boy whistling in the dark to dissipate imaginary fears.

"But what is Jerry's experience against the superior technical knowledge of young Sylvester Appleby?"

This time it was the deep, resonant, consciously smooth and carefully controlled tone of George Dempsey, energetic vice-president of the board.

"Appleby learned the business under Jerry and knows as much as Jerry does. But in addition he has had a technical education that puts him in a class far above Jerry. He really has been acting manager ever since he returned from the technical school. Won't it add to the prestige of Midwestern Canneries, Consolidated, to have a manager who is a graduate from North-Central Technical University?"

In this open clash of opinions most of the directors hesitated to express themselves.

"But wasn't Jerry promised the job permanently when we coaxed him away from Canadian Canneries, Limited, persuaded him to bring his family here, and helped to finance the building of his house over in Edgewood?" queried Ben Randolph, oldest and most conservative member of the board, struggling to keep his temper.

"He was." President Noble nodded his head with finality and kept slapping his thigh with the ruler in his hand. "Both in our correspondence and in a personal conference he was promised that his connection with the organization was to be permanent, or rather it

was to continue as long as his services were satisfactory."

"Well, isn't a contract a contract any more, no matter whether it is verbal or written? Since when does Midwestern Canneries, Consolidated, void a contract?" Ben Randolph's querulous old voice almost cracked.

"To be sure it is not the intention to dismiss Jerry Simpson, simply to shift him in the organization for the sake of greater efficiency and to promote the broader interests of the company," offered Dempsey. "Surely a verbal agreement made a dozen years ago should not be allowed to interfere with the growth and prestige of Midwestern."

"And more growth and prestige means more business and more dividends," added Frank Pennypacker, shrewd, calculating, secretary-treasurer, strictly honest according to standards of business ethics but inclined to be guided by prospects of profit rather than by considerations of human sympathy.

"I tell you it isn't right," blurted out old Ben, rapidly losing his temper at what he considered the lack of idealism of the younger men.

Disregarding Ben Randolph's outburst Dempsey continued, on the encouragement contained in Pennypacker's comment: "Then don't you think Mr. Appleby should be promoted to production manager and Mr. Simpson given a subordinate position in the interests of efficiency and progress? It is sure to increase the reputation of the company to

elect a young well-known technical expert as production manager."

He spoke with calm assurance and looked over the assembled directors as though the matter were already settled and as though anyone who should oppose himself were a mere pettifogging interferer with the advancement of the company's best interests.

Shocked at the affront to Randolph, the board sat tense and silent. Randolph was the first to let his feelings find words.

"Technical expert! Humph! I am not so sure about the technical efficiency of young Appleby. He seems to me to be an obstinate youngster who is headed for a fall. Four years ago when we asked Simpson to select a promising young man to prepare for the position of sales manager, he recommended Appleby. But from the day that the company's plans were revealed to Appleby, he has suffered from a plain case of swell head. And from that time forward he has had his eye on Jerry's job."

"It was natural for him to foresee that Jerry would need a successor," ventured the cool, smooth voice of the vice-president.

"And you encouraged him in it!" retorted Randolph. "We don't need a successor for Jerry. What we do need is a sales manager. That was our weak spot four years ago, and it is our weak spot now. Jerry saw that Appleby would make a great sales manager, and it was that position that Jerry recommended him for."

"But Mr. Appleby was attracted to the production end because it promised a more settled home life and other advantages," suggested the vice-president in oily tones.

"Yes, and was that a good reason?" Randolph's face was becoming flushed and the words came wildly. "A good reason why he should return evil for good? Jerry recommended him for promotion. Appleby rewarded Jerry by trying ever since to steal his job!"

Dempsey looked reproachfully at President Job Noble for allowing the meeting to lose its decorum.

"It seems to me we should be able to discuss matters of business before the board without feeling," he commented, never once losing the quiet evenness of his voice. But his wrinkled forehead drew his eyebrows upward bringing into prominence his large glittering dark brown eyes. His heavy lower jaw settled forward and outward and as he turned his head from one director to another the heavy roll on the back of his neck seemed to hang still farther out over his collar.

"If we wish to consider Appleby for Jerry's successor we might defer action to next month's meeting," suggested Noble hoping to postpone an unpleasant decision and one



that was very unpopular with the majority of the directors.

"An immediate decision is highly important," urged Dempsey, evidently sensing the situation but determined to secure the appointment of Appleby. "The new crop is almost ready for the mower. The hullers need to be put into condition and the new production manager should be consulted in filling the more responsible positions."

Ben Randolph gave a half-audible snort of disapproval, turned sideways in his chair, crossed his legs, rested his elbow on the back of his chair and his head on his hand, his customary pose when he felt himself defeated.

Taking Randolph's attitude as his cue, Dempsey renewed his barrage on the weakening defenders of Jerry Simpson. Several of the directors did not find it easy to oppose the wishes of the vice-president who owned a bare hundred shares less than President Job Noble himself. At last when Dempsey had beaten down all vocal dissent and the only opposition to his plan was that written on the face of Ben Randolph and a few others, the vice-president made, and Pennypacker seconded, a motion to elect Sylvester Appleby to the position of production manager in the Galesburg plant and district.

President Noble put the question briskly to conceal his reluctance. Less than half of the directors voted in the affirmative, but Dempsey running his glittering eye over the group knew that his measure had carried. When the negative vote was called for, Ben Randolph, swinging his foot and staring at the floor, raised his hand. But he could feel without looking up that his was the only dissenting vote. He was not surprised when the president announced that the vote had carried.

Before the directors had time to recover from surprise at their own unpremeditated decision, the vice-president sprang into action with characteristic energy.

"If there is nothing else of importance to come before the board, would it not be well to call a meeting of the executive committee, summon Mr. Appleby in and notify him of his appointment?" he suggested brusquely.

Eyebrows lifted and quick glances passed between several directors in surprised disapproval of the summary manner in which the vice-president assumed the prerogatives of the president.

"I should think common decency would demand that we notify Jerry Simpson that he is fired before we call young Appleby to tell him that he is elected to Jerry's job," interjected Ben Randolph doggedly.

"Old Jerry has not actually been dismissed as I see it," responded Dempsey in the tone he had learned to assume in meeting open opposition. "When he began his service here, the plant was just beginning operations. He was not employed under the name of production manager although he did the work now generally expected of that official. In naming Mr. Appleby production manager we are really creating a new office. Jerry will, of course, continue his connection with the company as Mr. Appleby's assistant."

Ben Randolph snorted in disgust and muttered a few half intelligible sentences. Those nearest him could distinguish such expres-

sions as, "base ingratitude," "returning evil for good," "silly," "another evidence of Dempsey's poor judgment," "piece of downright dishonesty."

Without heeding Randolph's disaffection Dempsey cast a wide-open eye over the group of directors and waited a perceptible instant as if out of deference to their wishes. But before anyone could collect himself sufficiently to frame a sentence, he addressed the president.

"Since Mr. Appleby has been elected and the coming season is so near at hand, should he not be notified at once?"

Job Noble sat looking down, tapping his knee with the ruler. When he raised his head to cast an uneasy glance over the directors, his gaze rested on the downcast features of Ben Randolph. Dempsey spoke again as the president seemed about to open his lips.

"The majority seems to agree that Mr. Appleby should be notified at once. Should we not ask Pennypacker to call the new manager in to receive notice of his election?"

President Job Noble inclined his head ever so slightly. Dempsey nodded to Pennypacker. The latter arose with alacrity, and passed quickly out of the room closing the door after him.

Those directors who were not members of the executive committee, accepting Demp-

THE TWO PRAYERS

**Last night my little boy confessed to me
Some childish wrong, and kneeling at my knee
He prayed with tear, "Dear God, make me
a man
Like daddy, wise and strong;
I'm sure you can."**

**Then while he slept, I knelt beside his bed,
Confessed my sins and prayed with low bowed
head:
"O God, make me a child like my child here—
Pure, guileless, trusting Thee with faith sincere."
—Andrew Gillies.**

sey's action as equivalent to adjournment, left their seats and moved toward the door, but Ben Randolph stopped squarely in front of President Noble's chair and shook a bony finger at him.

"In a way you are not to blame for what happened here today," he began, "but in a way you are. You are the elected president of this company, but you did not act as president today. You have no right to lay down the prerogatives of your office. *Midwestern Canneries* will pay for this day's work. Last year everyone was discouraged. The growers threatened to quite growing peas. You know how Jerry Simpson used his own car, bought his own gas, and drove for days until he persuaded the growers to sign their contracts. The only recognition he received, and the only reimbursement, was the secret approval of his own loyal heart. Today, Job Noble, you have paid him back for his unselfish efforts. You have paid him with evil for the good he did you. As sure as there is a God in heaven this day will come back to you. It may not be today nor tomorrow. But *Midwestern Canneries, Consolidated*, cannot expect to prosper by repaying good with evil.

I have always been proud of my connection with this corporation. Every stockholder, every director a Christian, but now—. Here is my resignation from this board. And if anyone wishes to buy four hundred shares of *Midwestern* he can have mine."

He would have gone on, but his voice broke and while he was making an effort to control himself, several others said, "Mine too."

Dempsey, for once, was silent. The president, visibly moved, raised his six feet two from his chair and placed a trembling hand on Randolph's shoulder.

He was about to speak when loud voices outside turned every eye toward the door. The janitor seemed to be remonstrating against intrusion. Angry voices demanded entrance into the directors' room. The noise subsided almost as quickly as it had arisen. Most of the directors had not moved. Dempsey had taken one or two steps toward the door when the janitor entered bearing an envelope which was evidently intended for the president. Dempsey received the letter from the janitor and looking at the superscription, handed it to Job Noble.

The president read: "To the President and Board of Directors of *Midwestern Canneries Consolidated*: We, the workers in the Galesburg plant protest against the order given this morning demoting five of the oldest department foremen and replacing them with graduates of North-Central Technical University. If this order is not withdrawn at once and the foremen reinstated, we will walk out. Signed —."

The president stopped, turned over several more sheets, and said, "Well, there are enough names here so that I judge every man, woman and child in the plant has signed it."

The directors looked at each other in amazement. The president turned to George Dempsey and finally every eye was riveted on the vice-president. Ben Randolph was the first to find his voice.

"That does not look like Jerry Simpson's work, but no one except Jerry had any authority to issue an order like that this morning."

He glared at Dempsey.

The latter finally ventured, "Perhaps it had become evident that certain changes were necessary and since the season is so near at hand it seemed wise to affect such changes at once."

Randolph spoke again. "It seems to me that the only way to save the situation is to fix responsibility for this insane order, punish the offender, and reinstate the shop foremen."

"But has it not always been the policy of this board to delegate details of plant management to the production manager? If we interfere with the performance of his duties, shall we not weaken his influence over the employees?" came in the mollifying tones of the vice-president.

"The responsibility for the issuance of this order should be fixed." It was President Job Noble speaking now. "And if wrong has been done, this board should take steps to correct it. Perhaps when Pennypacker returns with Sylvester Appleby"—

"Sylvester Appleby!" the words, but not

the tone shot through the door of the directors' room from the hall outside.

Angry voices arose. Then came the timid knock of the janitor. But before George Dempsey could cross the room to open it, the door flung open and three representatives of the Galesburg Pea-Grower's Association strode up to the president. Every director recognized the determined features of Tom Livengood, president of the pea grower's association.

"See herel!" he began, "what do you mean by this order to cut the peas next Monday? Half the peas in this township are still in bloom. The ripest could stand for another week and still make number ones. If we mow 'em now, they won't pay for hauling 'em to the huller. The only field that's half-way fit is"—

"Isn't this rather irregular?" The sturdy form of the vice-president was an image of calm, injured dignity. "Does your contract not stipulate that if the pea growers have any grievance they shall present it to the board of directors in writing?"

"That's for any ordinary grievance, but this order is an outrage! And we want to know right now whether the board is back of it! If you expect to force us to cut those peas on Monday, every acre in the Galesburg district will rot on the ground!"

"Not every acre." It was the voice of Vice-President George Dempsey again. "Sam Small says that his peas are ready to harvest."

"Yeah! That forty on the southeastern slope of Pea Ridge might do on Monday. It's a warm gravelly slope. Frost comes out early and Small usually gets his peas into the ground several weeks ahead of the rest of us."

"He says his peas will be overripe if he waits until the others are filled," commented Dempsey.

"And just because his forty will make number threes in two weeks, (you want to ruin the other twenty-five hundred acres in the township by cutting them before they are filled at all! Aw! What's the use?" Livengood's tone changed. "I didn't come here to argue! I came to tell you that, if the order stands, the Galesburg Pea Growers will let the 1937 crop rot in the field! What are you goin' to do about it?"

Ben Randolph rose. "Who gave this order?"

"The order was signed 'Sylvester Appleby, Production Manager,'"

Ben Randolph's long legs brought him several steps nearer Livengood and his neck stretched forward as he asked, "When was this order issued?"

Livengood turned to the members of his committee. "'Bout seven-thirty?"

They both nodded.

Ben Randolph pulled out his watch deliberately. "Hm-m! Just eleven o'clock now! That's odd! Appleby was elected production manager not over thirty minutes ago. Three hours before that he dismissed five factory foremen and ordered the 1937 pea crop cut on Monday!"

He raised his eyebrows until his forehead resembled a sheet of corrugated iron, fixed his steel gray eyes on Vice-president George Dempsey, drew down one corner of his mouth and drawled coldly, "How come?"

Dempsey did not betray by the flicker of an eyelash or the slightest change of color that he felt every eye in the room fixed upon him.

"Perhaps Mr. Appleby's superior technical knowledge of the canning industry admonished him that it would be wise"—he began.

"Yes, we have heard before of the near approach of the season and so on and so on," interrupted Ben Randolph. "But it seems to me that I can feel the near approach of the end of Sylvester Apple!"

A loud knock at the door was followed instantly by the entrance of Pennypacker and Appleby.

Pennypacker threw a startled glance at the excited group; then, assuming a jaunty air, he grinned broadly and said, "Gentlemen, I have the honor to present the new production manager, Sylvester Appleby."

President Job Noble responded without enthusiasm, "That will hardly be necessary now, I judge. Mr. Appleby, we shall be ready to excuse you as soon as you answer one question. By whose authority did you dismiss the five factory foremen this morning and promulgate the order that the 1937 pea crop was to be harvested next Monday?"

Appleby, nonplussed, was silent for a moment. His lower jaw dropped leaving his mouth slightly open. He glanced from the impassive features of Dempsey to the puzzled expression on Pennypacker's face and finally faltered, "Well, since the new crop is nearly ready for the mower and the hullers need to be got into shape and we need capable technical experts at the head of each department"—

Unable to restrain himself, Ben Randolph exclaimed, "Seems to me we have heard something like that several times this morning!"

At President Noble's reproachful glance Ben subsided.

The president continued, "Mr. Appleby, you are aware of course, who gives orders of that kind in this organization?"

"To be sure, sir. The production manager."

"And when were you notified of your appointment?"

"Why last evening, sir!" Appleby responded instantly.

And then sensing that all was not well, "That is, I was told that a few formalities would be necessary but that I might assume the duties of my office this morning."

"One more question, Appleby." The president's voice contained a quality that suggested sharp, shiny steel. "Who informed you of your appointment, Mr. Appleby?"

"Mr. Dempsey, sir. That is, he sent Mr. Pennypacker to tell me, sir."

"That will do, Mr. Appleby. There seems to be some mistake." He spoke deliberately and as he ran his eye over the assembled directors he added, "Midwestern Canneries, Consolidated, has decided to retain Mr. Jerry Simpson as production manager. And you, gentlemen," he turned to the representatives of the growers association in whose faces a slow light was dawning, "if you will retire to the lobby, the directors will at once consider your grievances."

The door had scarcely closed when Dempsey began, "Mr. President, I move that a committee be appointed to investigate"—

But Ben Randolph was also on his feet. "Mr. President."

President Noble recognized him with a nod. "Gentlemen." Randolph was cool now, too cool, thought Dempsey. "I think it is time to invoke Article III, Section 4 of the articles of incorporation: 'Any stockholder, director, or officer whose official or private acts are deemed inimical to the best interests of Midwestern Canneries, Consolidated, and are so held by a three-fourths vote of all the directors, shall suffer cancellation of his membership in the organization and sale of his stock at par value.' I therefore move that the acts of George Dempsey be so considered and his stock sold at once for cash at par value to directors of the corporation and such other persons as they may by three-fourths vote select."

Dempsey rose and fairly shouted, "This is an outrage. Midwestern is worth three times its par value. Jerry Simpson has been trying to purchase a few shares at seventy-eight dollars a share. And par is only twenty-five."

But before Randolph had concluded his motion, it was seconded by two-thirds of those present and in spite of Dempsey's protests it was carried unanimously, Pennypacker alone not voting.

The meeting adjourned quietly except for Dempsey's pleas for mercy and for reconsideration of the motion. Ben Randolph laid a firm hand on Dempsey's shoulder.

"Young man, I harbor no feeling of ill will toward you. Your talent and energy should make you a useful member of society. I hope that the proverb, 'Whoso returneth evil for good, evil shall not depart from his house,' may not long hold true in your case."

And then he added with a significant smile that held more good will than malice, "Jerry Simpson's stock in Midwestern won't cost him seventy-eight."

The murmur of approval that swept over the directors' room seemed to indicate that Jerry Simpson would be allowed to purchase at par value as many shares of Dempsey's stock as he wished.

WHITHER BOUND?

For many years past there has been a feeling of uncertainty as to the steadiness of the standards of the Y. M. C. A. Many sincere men and women have doubted that this well-known, and hitherto highly respected institution, was true to the ideals of its founder. From different parts of the world have come stories of an alarming nature, and the question has been asked time and again—Whither bound? Recent agitation in Toronto for the opening of the Y. M. C. A. tennis courts on Sundays has given rise to new waves of disappointment in the management of that organization, and to renewed conviction that all is not well.

When a professedly Christian organization gets into the vanguard of a move to break down the sanctity of the Lord's Day, Christians are justified in lifting their voices in protest against such actions. An organization that appeals to the Christian public for funds, ought to provide leadership by example to the youth of this and other lands. We are afraid that Christian standards have been compromised in an effort to attract the crowds to the Y. M. C. A.'s. Young men can never be made Christians by compromise and it is this lowering of the standards of Christian faith and practice that is responsible for the request for Sunday tennis.—Toronto Globe.

SPAIN CALLS FOR FOOD AND CLOTHING

By Levi C. Hartzler

The call of suffering Spanish peoples still comes to us. Many innocent victims of the terrible civil war are in need of food and clothing. Let us as a church do our part in helping them this coming winter.

The fall of Santander, the last Loyalist stronghold in northern Spain, brings under General Franco's domination the thirty-second of the forty-seven provincial capitals of Spain. What is left of the Loyalist army has retreated into Asturias where it will no doubt be ferreted out by General Franco's troops. Santander's capitulation frees most of Franco's northern forces for service on other fronts. The removal of the armies from the northern battlefields makes way for effective relief work among the refugees there.

On the Aragon front in the east, Franco's legions have attempted to push down through the province of Teruel, in order to cut off the Madrid-Valencia highway and isolate Madrid. A strong Loyalist force of men and planes is seeking to cut off the Rebel spearlike salient just south of Saragossa. Extreme heat has checked severe fighting so that the outcome on the eastern front is very doubtful at the present time. However, Franco has transferred a large part of his northern army to Saragossa in order to stop the Loyalist drive.

The present submarine warfare in the Mediterranean has been directed particularly against shipping destined for Loyalist Spain. A continuation of such warfare in co-operation with an effective sea blockade would place the Loyalist government in a very embarrassing position for want of arms and food. That government at the present time is overtaxed in its attempt to carry on the war, and also care for its refugees. Every family in Loyalist Spain is expected to care for at least one refugee according to a resolution passed by the Ministry of Health. This plan has not worked perfectly in all instances, because there are many large families which can only care for their own needs. Consequently, many of the more able families find themselves charged with two and three refugees. This is not an ideal situation and further food shortage will increase the present difficulties.

Although Franco controls the best food-producing provinces of Spain, the problem of distribution during war-time stress is very great because so much of the regular labor is utilized for military operations. According to figures of last June first the Nationalist government had 58,877 orphan and abandoned children on charity, while other organizations were caring for 30,735 more. As the war draws out the first enthusiasm for child care is dying out, smothered by the heavy burdens of the conflict. Many children are not being cared for because of lack of funds. Money is scarce in Nationalist Spain. Franco has printed his own currency and is forcing its value, necessarily keeping it within his own territorial boundaries.

The Spanish Loyalist government took over the gold in the Bank of Spain at the outbreak of the rebellion. It also controls the textile mills of Spain. Here again the burden of the war prevents normal operation, so that calls for clothing are coming for needy refugees in Loyalist territory.

Throughout the summer fighting in the north has devastated large areas of territory including numerous villages and towns. As winter approaches many women and children find themselves without homes, food, or sufficient clothing. Food shortages during the time of siege have left them physically weak. It is estimated that there are 500,000 of these refugees along the north coast.

The "Auxilio Social," a Nationalist child-feeding organization, is feeding some three thousand children in the province of Burgos. All the work is done by volunteers. All cases of children are investigated. There are hundreds of children in the province of Burgos that the "Auxilio Social" is unable to feed for

tained marks of age much beyond their years, the mute evidence of a terrible war. The same worker also tells of dining rooms that have been closed for lack of funds and supplies. Where now are the children they were feeding?

It is estimated that ten cents a day will feed one refugee child. Other relief organizations now on the field recommend the buying of food in Europe. American money will purchase more in Europe because of the present exchange values. Furthermore, money is more easily transferred than eatables.

There is a marked shortage of clothing in Nationalist Spain, hence the price is very high. This is due in part to the fact that all the fabrication of cloth is on the Loyalist side. Shoes are needed most of all for children under fifteen years. There is also urgent need for mattresses, beds, blankets, sanitary material, kitchen and dining room furniture.

The Nationalist government is very anxious to have its refugees properly cared for. Re-



Map of Spain Showing the Main Divisions and Most Important Cities

lack of funds, and even in the capital city itself many needy children are not being cared for. According to a survey made several months ago there are 9000 children in the province of Valladolid who are in need. A large number of them are fatherless as a result of the war. Burgos and Valladolid are only two of the thirty-two provinces under the control of the Nationalists.

A relief worker in Nationalist Spain tells about opening dining rooms for children. At first the hungry children were unmanageable, eating many times their allotted rations. Continued feeding allowed them gradually to gain weight, become normally behaved, normally hungry, and with normal coloring in their cheeks. However, many of their faces re-

quests have been sent to the Friends representative in Burgos asking for help. Count Vallellano, President of the Nationalist Red Cross, has expressed sincere gratitude for what little is being done by nonpartisan relief organizations.

In Loyalist territory 99 per cent of the 1,500,000 refugees have no direct means of support. The other one per cent is being cared for by a half dozen relief organizations now working in the country. In most cases the government is able to provide some kind of shelter for its refugees, but does not have the funds or supplies to properly feed and clothe them. Children's colonies that have been established by relief agencies are quite effective. The few children cared for in these

colonies seem happy and contented,—but what of the thousands who are homeless and friendless? Relief workers tell us that children in the refugee centers have nothing at all to do. Many of them beg to be taken to children's colonies, or anywhere.

A large number of schoolteachers are giving their time to children's work. A visitor to a children's colony where a Madrid teacher had charge testified of her, "She loves them (the children) and doesn't care how many hours a day she has to be on the job, for they are her children." What an opportunity for service such a colony would afford consecrated Christian workers supported by consecrated Christians' dollars!

The most urgent needs in Loyalist Spain are for milk, soap, cocoa, sugar, canned meat, beans, dried peas, flour, and clothing. All of these can be supplied if funds are available for that purpose.

A clothing shipment is being prepared at the present time by our sewing circles, and is to be ready by October 15. Any of the following three points will be glad to receive your shipment:

A. W. Denlinger, Lancaster, Pa., R. No. 4, or Mellinger's Meetinghouse.

Mrs. J. B. Moyer, 1225 S. Prairie Ave., Elkhart, Ind.

John L. Horst, Scottdale, Pa.

This shipment will be sent whether or not our own workers go to Spain.

Recent issues of the Gospel Herald have been carrying a special notice by the Relief Committee on the back page asking for funds and clothing for relief work in Spain. The suggestion is made that special offerings be held in each congregation in behalf of this work. As these offerings are taken let us think of the bountiful harvest God has given us this year. Someone has suggested that this harvest has been given us so we can help those who are in need. How true!

The prophet Isaiah in his fifty-eighth chapter cries against Israel's false service to God. "Behold, ye fast for strife and debate, and to smite with the fist of wickedness . . ." (v. 4). God does not want that kind of fasting. He desires sincere, honest service—service that speaks for itself, not service that must be camouflaged by empty forms.

What is the fast that God has chosen? what the service he desires?

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to DEAL THY BREAD TO THE HUNGRY, and that thou bring the poor that are cast out to thy house? when THOU SEEST THE NAKED, THAT THOU COVER HIM; and that thou hide not thyself from thine own flesh" (vv. 6, 7)?

Perhaps we should first of all check our lives in the light of the above scripture, but in the meantime, the hungry of Spain are holding out their hands to us. The naked in Spain are longing to be clothed. In our modern world we can reach Spain as quickly as Dan could reach Beersheba in Isaiah's time. The Spaniard is our neighbor,—just a few days' journey across the great water.

And if we do keep the fast of service God would have us keep, what then?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if THOU DRAW OUT THY SOUL TO THE HUNGRY, and SATISFY THE AFFLICTED SOUL; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (vv. 8-12).

There are many breaches to be repaired in Spain, not only physical, but spiritual. The Catholic Church has lost its hold on the Spanish people. It cannot regain its former

prestige, even if General Franco wins in the present conflict. Prominent Spanish Catholics have said since the outbreak of the rebellion, "Our church needed chastisement." Who will feed the hungry souls in Spain? Shall it be left to the Communist, Anarchist, or Fascist?

It is our sincere prayer that, if the Lord opens the way for relief work in Spain, He will also open the way for evangelistic effort. The promise in Isaiah fifty-eight is to those who minister to the physical needs of the unfortunate. However, the command of the Lord Jesus re-echoes over Spain, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Let us not fail to recognize our Master's leading hand.

Tonight, kind reader, as you enter your closet to seek God's guidance in administering that material wealth He has entrusted to you, will you not ask Him about Spain? Ask Him what your share is in repairing the Spanish breaches. Then may it be said of you as it was of David, "He served his own generation by the will of God."

Chicago, Ill.

DEVELOPMENTS IN ZURICH AFTER THE ORGANIZATION OF THE FIRST MENNONITE CHURCH

II.

By John Horsch

These historical articles by Bro. Horsch are full of material that should be of great interest to us as a Mennonite people. We trust you are following these authoritative and well-written sketches from month to month.

Despite the persecution, consisting of cruel imprisonment and the exacting of heavy fines, the Swiss Brethren movement spread, particularly in the principality of Gröningen in the canton of Zurich. Again, the Council of Zurich sent a mandate to the authorities of Gröningen, decreeing that the death sentence must be pronounced and carried out over such prisoners as had been rebaptized, as well as over those who attended their meetings. This was indeed a strange demand in the face of the plain fact that even in Zurich the prisoners had heretofore always been finally released. There is clear evidence that the authorities of the principality of Gröningen had conscientious scruples against the execution of the Anabaptists. They persistently refused to stain their hands with the blood of the dissenters, as will be directly shown.

The Political Party Headed by Jacob Grebel

Zwingli and his associates in the work of the reformation of the church believed that the best interests of the church as well as of the state required the carrying out of their reform program, which included, as has been indicated, the establishment and maintenance of a state church comprising the whole population. Establishing such a church, in turn, necessitated the suppression of all dissent and in particular of the Swiss Brethren movement. However, as stated above, the Council of Zurich was not united in its attitude as concerned the persecution of the Anabaptists. As long as a strong minority of the Council, headed by Jacob Grebel, did all in their power

to protect the Anabaptists in their loyalty to their convictions, it proved to be impossible to carry out the program of the State church party. According to Zwingli's assertion, Jacob Grebel and others desired the toleration of both the Anabaptists and the Roman Catholics. They entertained the opinion that one of the churches of the city should be restored to the Roman Catholics. Zwingli was staunchly opposed to any such concession; nevertheless he demanded freedom for the preaching of the Gospel in the Roman Catholic cantons.

Jacob Grebel, needless to say, was not an Anabaptist. He was a member of the state church and did not oppose the Zwinglian creed, but he disapproved of Zwingli's interference in political matters and of using the civil government to establish his creed and suppress all dissent. He clearly believed that a church should not, through the state or otherwise, exercise jurisdiction over those who do not voluntarily unite with it. His proposed policy of general religious toleration (not indeed within the church but within the state), implying the abandonment of all persecution, was in direct opposition to the plans and policies of the state church party of which Zwingli was the head. Hence Jacob Grebel represented the great obstacle in the way of accomplishing what Zwingli conceived to be his life task. Grebel was the head of a political party opposing Zwingli's program of state churchism. He was the leader of the opponents of the intolerance of the state church. Jacob Grebel deserves mention a-

mong the champions of the principle of liberty of conscience.

The Character of Jacob Grebel

Jacob Grebel was one of the most prominent and influential councillors of Zurich. Both Zwingli and Bullinger stated that he was an influential, highly esteemed senator. No less than thirty-five times between 1521 and 1525 was Jacob Grebel sent as the official representative of the Council of Zurich to sessions of the **Tagsatzung**, the congress or central organization of the Swiss confederacy. In the first period of Zwingli's reformatory labors, before he decided upon the establishment of a state church in which the whole population was to be compelled to hold membership, and before Zwingli came forward with his ambitious political plans, Jacob Grebel was one of his most trusted friends and supporters. "Jacob Grebel," says a contemporary chronicler of Zurich, referring to that period, "aggressively assisted Zwingli in all his endeavors." In August, 1523, Zwingli spoke of him as a man who, on account of his integrity, had his full confidence. In a later period Jacob Grebel expressed the opinion that the reformer of the church should "teach the Gospel and refrain from meddling in politics."

Zwingli, in various letters to Vadian denounced Jacob Grebel and his "accomplices" as adversaries of the Reformation movement and secret agents of the Catholic Church. He finally perceived that unless he could check and overcome the movement headed by Jacob Grebel, the establishment and maintenance of an all-inclusive state church would prove an impossibility. And not only was it apparent that Zwingli's efforts in this direction would fail, but that he would lose his station as a political leader as well. The late Professor Rudolf Staehelin, one of the foremost Zwingli scholars, said in his biography of Zwingli that Zwingli considered the victory over Jacob Grebel as absolutely essential to his own existence in Zurich, and that he did not shrink from using any means that would secure for him this victory. Zwingli finally decided upon an extremely arbitrary course to make himself master of the situation.

Imprisonment and Death of Jacob Grebel

In October, 1526, Zwingli had Jacob Grebel and a few others of his party arrested and tried on the charge of having accepted monetary rewards ("pensions") from foreign potentates for favoring the voluntary enlistment of Swiss men in the armies of these potentates, the Swiss being considered the best fighters. Since the year 1503 receiving such "pensions" had been unlawful in Zurich. Nevertheless it was an open secret that many received them, not only previous to the year 1503 but in later years as well (for example in 1506 and 1509). Such pensions were in fact sometimes accepted by the Council as a body, and simply divided among the Councillors. For many years the law forbidding pensions was a dead letter. In 1522, however, a strict mandate was passed by the Council, demanding punishment for such transgression. Zwingli preached against taking pensions, though he had formerly (in 1519 and 1520) transgressed in this regard, receiving a pen-

sion from the pope who was at that time a civil ruler. In a later period (after 1529) Zwingli openly defended the acceptance of pensions to win the favor of certain foreign potentates.

Jacob Grebel did not deny that he had received pensions, but this had been more than five years before his arrest, namely about the same time when Zwingli was also accepting pensions (previous to the year 1522). Incredible as it may seem, Jacob Grebel was condemned to death on this charge. A venerable old man but well preserved, "with a large snowy beard and snowy hair," as a contemporary chronicler describes him, he was beheaded on October 30, 1526, at the fish market in Zurich.

Jacob Grebel was not condemned to death by the courts of Zurich but by a dictatorial commission, as Zwingli himself speaks of it, consisting of eleven men. For several days during the trial the gates of Zurich were closed to all, except such as had obtained special permission to enter or leave the city. So great was the tension in Zurich that Zwingli's friends in Strasburg feared for his life. The sentence of death was executed immediately after it had been pronounced. Bullinger says that Jacob Grebel himself until the very hour of his execution had no thought at all that such a sentence was a possibility. To the last moment Grebel protested his innocence of any transgression worthy of death.

Again, Bullinger states that Jacob Grebel's execution caused a great stir and many did not believe that the charge on which he was condemned was the real cause of his death. Bullinger says further: "It was the general opinion that, if he had not been put to death so suddenly, the sentence would not have been carried out." Precisely so, but were not his judges and antagonists aware of this? The last quoted expression of Bullinger means in plain fact that in the opinion of the people by and large Jacob Grebel had done nothing deserving the death penalty. This is likewise the view of various Protestant church historians. It may be observed in passing that Heinrich Bullinger, at the time of Jacob Grebel's death, was a young man of 22, living at Bremgarten, a considerable distance from Zurich. He was evidently unaware of the actual situation in Zurich.

The way and manner of the suppression of the political antistate church party in Zurich by Zwingli brought protests from his friends elsewhere. He defended himself in letters to his friends in Basel and Strasburg stating that the cause of the Reformation was at stake and a course such as he had chosen was necessary. Zwingli conceded that he had been the principal accuser of Grebel and had urged the need of severity, since, he says, "These men were to be feared more than the open enemies," that is, those who publicly opposed his teaching. Although it was bought too dearly, Zwingli's victory over his political opponents was complete. His opponents on the political field were completely cowed. Nothing stood now in the way of the severest persecution of the Anabaptists.

The Martyrdom of Felix Manz

When, a few weeks after Jacob Grebel's execution, Felix Manz and George Blaurock

fell again into the hands of the authorities of Zurich, Zwingli wrote to Oecolampad in Basel: "I believe the sword will be put to their necks." He was right. Felix Manz was executed by drowning on January 5, 1527. The death sentence pronounced over him is an interesting document, giving various reasons for this cruel action. It is stated that he had assisted in causing dissent from the state church creed. He and others have undertaken to bring together through Anabaptism such as were minded to accept Christ and were willing to give heed to His Word and to walk according to it, and leave the others undisturbed in respect to their faith. The thought is that he believed that people of various religious creeds could live under one civil government and should be tolerated by the authorities. Felix Manz was sentenced to be "handed over to the executioner who shall bind his hands, set him in a boat (on Lake Limmat), take him to the lower cabin, tie his hands with his knees between the arms, thrust in a stick between his arms and knees and, thus bound, throw him into the water and let him die and perish."

Heinrich Bullinger, in his **History of the Reformation**, describes Manz' heroic death. He was led down by the executioner from Wellenberg prison to the lake, accompanied by two preachers of the state church who admonished him to recant and save his life. His mother and brother were also present and encouraged him to constancy and steadfastness to the end. He praised God for the grace to give his life for the truth. When he had been tied and was about to be thrust from the boat he sang with a loud voice, "Into thy hands, Father, I commit my spirit," and forthwith was held under the water by the executioner and drowned. According to the chronicler Wyss his martyrdom took place at three o'clock in the afternoon.

Bullinger states that the constancy of Felix Manz impressed many people. The plain fact is that Manz' execution caused a great sensation. Felix Manz was the first martyr executed by Protestants. The leading reformers, including Zwingli, had in the first years of their labors defended the principle of liberty of conscience and had severely censured the Romish tyranny and persecution. Zwingli saw himself compelled to defend this radical departure from his former reformation program; he was in fact called upon to do so. Wolfgang Capito, the Zwinglian reformer of Strasburg, wrote to Zwingli: "It is reported here that Felix Manz of your city has suffered death and died gloriously." He adds that the Zwinglian cause had greatly suffered on this account. And again, a few days later, Capito wrote: "I greatly desire to obtain information about the unhappy Felix Manz, whether he suffered punishment on account of transgression or because of obstinacy as regards his religious views, and also about the firmness which he manifested in meeting his death."

The **Ausbund** contains an important hymn (No. 6), of twenty-four stanzas by Felix Manz. A translation of this hymn (not in verse) is found in the **Martyrs' Mirror** after the account of his martyrdom (English Edition page 400).

George Blaurock's Martyrdom

George Blaurock escaped the fate of Felix Manz at this time because he was not a native of the canton Zurich. The sentence which was pronounced over Blaurock in Zurich demanded that "the executioner shall tie his hands together and strip him of his clothing down to the waist, and then lead him out of the city, striking him with rods until the blood flows as he passes along the street from the fish market to the Niederdorf gate." This sentence was carried out on the day of Manz' martyrdom. Zwingli, in his last book against the Brethren mentions that Blaurock was beaten so severely that he was brought "near death's door." We find Blaurock somewhat later in the Swiss cantons of Bern and Appenzell. From May of the year 1529 forward he labored in the Tyrol. On August 14 of the same year he was apprehended at Guffidaun near Clausen in the Tyrol, and after the most cruel tortures was burned alive at the stake on September 6, of the same year.

Among those who witnessed Blaurock's death and heard his testimony for evangelical truth was Peter Walpot, then a boy of eight years, who from 1565 to 1578 was head pastor of the Hutterian Brethren in Moravia. In one of his hymns Blaurock says, "Blessed are they who in all tribulation will cling to Christ to the end," and he adds:

"As He Himself our sufferings bore,
When hanging on the accursed tree,
So there is suffering still in store,
O pious heart, for you and me."

New Measures Against the Anabaptists

The governments of the Swiss cantons, both Catholic and Protestant, were determined to take the severest measures of persecution against the Anabaptists. In the summer of 1527 Zwingli wrote letters to prominent persons in the Protestant cantons and states, urging them to give this matter more earnest attention. On August 2, 1527, the Council of Zurich, undoubtedly upon Zwingli's suggestion, invited the governments of Bern, Basel, Schaffhausen, Coire, Appenzell, and St. Gall (all the Protestant cantons in Switzerland) to send their delegates to a congress to be held August 11 in Zurich for the purpose of considering what was to be done to uproot Anabaptism. In the letter sent to these governments the Council stated that in the territory of Zurich even the severest measures had failed to check the Anabaptist movement, and that they had received information of continuous spread of Anabaptism in other states. The Zurich Council also addressed the magistrates of the cities of Ulm and Augsburg in South Germany in a similar way.

The proposed congress was held on the date mentioned. The governments of Zurich, Bern, and St. Gall agreed upon a concordat concerning the suppression of Anabaptism. A mandate was consequently published specifying the measures to be taken to this end. In this mandate Anabaptism is spoken of as a "vice," "an un-Christian, malicious, offensive, and seditious weed" which must be destroyed. Anabaptist leaders and ministers and all Anabaptists who once had promised to obey the religious orders of the government should be put to death without further effort to win them for the state church creed. All other dissenters should be admonished to recant. If

they refused, they should also suffer the death penalty. Every citizen was placed under duty to report to the authorities all persons who were under suspicion of being Anabaptists.

The Attitude of the Judges of Grüningen

As indicated above, in the principality of Grüningen, in the Canton Zurich, where the Brethren were numerous, the judges persistently refused to condemn any one to death for his faith. They took such an attitude notwithstanding the most urgent orders to the contrary from the Zurich Council. The judges of Grüningen appealed to a particular prerogative granted this principality by the House of Hapsburg which gave them the right of pardoning criminals (and heretics) that were adjudged guilty of death.

Two ministers of the Brethren, Jacob Falk and Heinrich Reimann, were kept imprisoned in Grüningen for a long period in spite of insistent demands by the Council of Zurich for their execution according to the mandates. The judges of Grüningen tried to compromise by sentencing them to imprisonment for life, but the Zurich Council insisted on execution by drowning. The Council of Zurich finally consented to the proposal of the Grüningen authorities to submit the difference of opinion to the Council of Bern for arbitration. The latter rendered a decision in favor of Zurich, but even then the authorities of Grüningen refused to consent to the execution of the two men. They delivered them to the authorities of Zurich.

Various Mennonite Martyrs at Zurich

Jacob Falk and Heinrich Reimann remained steadfast to the end. They were put to death by drowning in the Limmat River on September 5, 1528. In the archives of Zurich there is kept a brief account of a hearing given Jacob Falk. He refused to give the names of those he had baptized. "He would not be the cause of the persecution and death of his brethren," he said. To the question who had encouraged him to constancy, he replied: "No one has encouraged and comforted me except the Son of God who has redeemed me and will not forsake me."

Many other imprisoned members of the Swiss Brethren Church in the principality of Grüningen were delivered up to the Council of Zurich in September, 1528. Some of them had been imprisoned for a year and fifteen weeks. Among them were Heinrich Karpfis and Hans Hotz who later, in 1538, was one of the principal spokesmen of the Brethren in the great disputation held at Bern. All of the prisoners confessed that they had encouraged and exhorted each other, sick or well, in the dungeon at Grüningen, to steadfastness. One of them had lain half a year in the dungeon, and was sick and swollen from his feet to his neck, so that he had to be carried; yet he preferred to die with his companions in the dungeon rather than to be taken to a less rigorous prison to die. In Zurich they all were placed in separate prisons.

Toward the end of the year 1529 Hans Müller of Medicon in the Aar Valley was imprisoned at Zurich. "I ask you," he wrote to the Council of Zurich, "that you would not burden my conscience, since faith is a free gift of God; I implore you, ye servants of God, to grant me liberty for my faith."

Conrad Winkler, another minister of the Brethren, was executed by drowning in Zurich, on January 20, 1530. In his death sentence it is stated that he was "for a long time a prominent leader" of this sect. He had successfully labored in many places, particularly in the canton of Basel where in June, 1528, he was apprehended and sentenced to stand in the pillory and then to be beaten with rods while being led by the executioner through the streets of the city. This sentence was carried out. He was sentenced to death in Zurich because "contrary to rigorous mandates he had baptized so many persons that he did not know their number." Just before he was thrust into the water he sang with a clear voice one or two verses of a psalm. Two Brethren, Heinrich Karpfis and Hans Herzog, were executed in Zurich on March 23, 1532.

Zwingli's struggle with the Anabaptists was far more intense than his conflict with the Roman Church. To all appearance the party which demanded toleration for the Anabaptists would have won in the struggle for liberty of conscience, had not the execution of Jacob Grebel been carried out with such extraordinary swiftness. The story of this struggle affords a striking proof of the disastrous consequences of a union between church and state. The Anabaptist movement, by the way, showed greater inherent strength in other parts of Switzerland, in particular in the canton Bern, than in Zurich.

Scottdale, Pa.

A GRAND OLD HERO

Would you like to know a grand old hero? Then read this story of Chrysostom before the Roman emperor, who had threatened him with banishment if he still remained a Christian.

"Thou canst not, for the world is my Father's house; thou canst not banish me," Chrysostom replied.

"But I will slay thee," said the emperor.

"Nay, thou canst not," said the brave Christian, for my life is hid with Christ in God."

"I will take away thy treasures," threatened the emperor.

"Nay, but thou canst not; for, in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there," was the reply.

"But I will drive thee away from man, and thou shalt have no friends left," continued the Roman.

"Nay, and that thou canst not," once more the noble Christian answered, "for I have a friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."

Was he not a grand Christian hero?—
Sunday-School Advocate.

"We are so busy digging in the dirt for dollars that we do not look at the Sun of Righteousness until He puts us on our back, where we can only look in one direction, upward. Only through suffering does God seem able to break the bands of selfishness which bind us to this world, and reveal to us Jesus."

Editorials

Jottings

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." These are the plain words of Jesus. They show that it is utterly impossible to serve the world and God at the same time. Many are trying to do it, but it simply cannot be done. People who love the world are hating Christ, whether they know or realize it or not, and similarly people who hold to the things of the world, the flesh, and the devil, are despising the Lord Jesus Christ who gave His life to save them from those very things. A terrible indictment, you say. But it comes from the lips of our Lord Himself and therefore admits of no qualifications.

* * * * *

Power. It was the editor's privilege recently to visit Boulder Dam, one of the largest hydroelectric projects ever constructed by man. As one listens to the facts and figures given by the official guide one cannot comprehend many of the superlative terms in which he speaks. Such vast amounts of power will be generated, when all the machinery is installed, that the mind of the ordinary person must simply accept the statement by faith, for his mind cannot grasp the enormity of it. But huge as are the power possibilities of Boulder Dam, from the human standpoint, they are as nothing compared to the power of God. The psalmist has well said, "God hath spoken once; twice have I heard this, that power belongeth unto God" (Psa. 62:11). Even the natural power comes from Him who is the Creator and Sustainer of the universe. But the greatest power of God given to man is the spiritual power that comes to believers through the indwelling of the Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Here we have God's power upon us to witness. And then Paul says, "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10). Here we have power to resist the enemy. Continuing on we have the words of Peter: "Who are kept by the power of God" (I Peter 1:5), which show God's power to keep. What wonders God works by His unlimited power through those who believe and trust Him!

* * * * *

Conservatism.—This is a word that is much in disfavor today, whether in political, economic, or religious circles. The left-winger, the liberal-minded, the breaker of past traditions and standards, is in the forefront, shaping the policies of the nation, of the economic structure, of the religious world in general. Because of this modern trend there exists great need of a strong conservative group to stand for the old standards of honesty, industry, thrift, and sane thinking. The world needs the conservative church perhaps more than ever in this modern day of liberal thinking and blasting away of the tried and true foundations of the Christian faith. May the Mennonite Church never lose her dearly bought and Bible-based conservatism.

"Our Position on Peace, War and Military Service"

One of the important actions taken at our recent General Conference was the adoption of a paper entitled, "A Statement of Our Position on Peace, War, and Military Service," which was drawn up by the Peace Problems Committee. It will appear in printed form in due time, and all our people should secure copies of it as soon as they are available. It is a strong document and reaffirms the historic position of the Mennonite Church in its opposition to military service in all its forms.

This statement is especially needed at this time when the international situation as regards to war is becoming more and more complicated. The struggle in Spain and

the Mediterranean, with all its possibilities for embroiling other nations, is drawing out to weary lengths. The Chinese-Japanese fighting of an undeclared war likewise continues with untold gruesomeness and may at any time set off the powder keg that will start another world-wide conflagration.

"Prepare for war in time of peace," is a slogan which some nations use as their motto. However questionable it may be as a national standard, it is sound advice when it comes to those who stand upon the principles of the New Testament in their attitude toward war. Now is the time to indoctrinate our people in the Bible teaching of nonresistance and to give to the world our reasons for nonparticipation in strife, violence, and war. This is what the statement referred to aims to do, and we trust it will be blessed of God to the accomplishment of this purpose.

Commission for Christian Education and Young People's Work

This is the title of a new organization which was created at the Mennonite General Conference held at Turner, Oregon, in August. It is designed to take the place of the General Sunday School Committee, the Young People's Topics Committee, and the Young People's Problems Committee. Six members were elected by General Conference, three are to be appointed by the three general church boards—Education, Publication, and Mission—and three are to be chosen by the Commission itself. This group of twelve brethren is to take care of the work formerly sponsored and directed by the three committees mentioned above. It is the hope of those who proposed the new arrangement that this new organization will be better able to co-ordinate the work of the various agencies which are used by our congregations to teach and train the young people as well as older ones. Thus a better correlated and more efficient and comprehensive program of Christian education can be carried on throughout the church, we have every reason to believe.

It will take some time for the new commission to become fully organized and ready to function. In the meantime all the existing organizations will continue to carry on their work as heretofore. We ask an interest in your prayers that the Lord may direct the activities of this new organization to His honor and glory and to the advancement of the work of the church.

Studies in I John

During the five Sundays in October our Young People's Meetings will be taken up with the study of this first general epistle of the apostle whom Jesus loved. We have every reason to believe that it will be a time of rich instruction of this portion of God's Word.

The epistolary writings are seldom used to any great extent in the Sunday-school lessons, although two sections from this book are included in our lessons for the present quarter. The Young People's Meeting studies will give us a fine opportunity to become better acquainted with this great and rich portion of the inspired Word. We trust that able and qualified teachers will be appointed to hold before our various congregations the rich treasures of this part of the Bible and that every member of our Young People's Meetings will make it a theme for prayerful private study. If both of these things are done we are sure the Young People's Meetings for October will be a time of blessing for the people of our church.

I John is a true general epistle, for it contains no greetings, farewells, or personal allusions. The Christians are addressed as "little children" and "beloved," in keeping with the spirit of the aged and loving apostle. It is sometimes called the "Epistle of Certainties," a fitting name for the book in which the word "know" or its equivalent occurs forty times. Two appropriate themes are given to it by Bible students: "Fellowship with God;" and "God is Life, Light, Righteousness, and Love." May the truths of the book become real to all who study it at this time.

CHRISTIAN MONITOR PULPIT

FAITH

By John H. Gochnaur

TEXT: Have faith in God.—Mark 11:22.

We find this terse admonition in a very interesting background. In that last week of our Lord's earth life, having begun with the triumphal entry into Jerusalem, He quickly met the united forces of scribe and Pharisee, of jealousy and hate as they tried to break His influence and challenge His authority. On the return on the morrow from Bethany, Jesus sought and found no fruit on the fig tree and pronounced a curse upon it. On the morning after, Peter with astonishment called attention to it saying, "Master, behold, the fig tree which thou cursedst is withered away." "And Jesus answering saith unto them, Have faith in God." He then named two conditions for answered prayer, viz., that we believe and that we forgive.

Faith—What it is; how to receive it; what it does. We shall group our thoughts around these three ideas.

What is Faith?

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith is real and becomes stronger by time and test. It is not credulity, which rests on slight evidence and is soon exchanged for something else that is different. Some one has aptly said, "Faith begins when doubt is satisfied." "Faith in God," rests upon knowledge and experience. Our knowledge of God and His character comes to us largely through His Word. Can we accept the testimony of the Scriptures? Aye, verily, "God is faithful" (I Cor. 1:9) when He says that "All scripture is given by inspiration of God, and is profitable . . ." (II Tim. 3:16), or "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21), and well indeed can He challenge the world, both friend and foe, to "Search the Scriptures" (John 5:39).

What do we find when we weigh the evidences? A wealth of evidence that will make "both the ears of every one that heareth it tingle" (I Sam. 3:11) and make the heart of the inquirer to glow. When Scripture speaks on science its utterances are beyond a peradventure. Notice that when Moses was moved by the Holy Ghost in Genesis 1 to give us a description of the creation of the world that every statement and successive step is in perfect harmony with the best known facts of science today in spite of the fact that "Moses was learned in all the wisdom of the Egyptians" (Acts 7:22), and undoubtedly had many absurd ideas and notions concerning the origin of things in common with all world philosophies.

When the Scriptures speak of the earth it

is a globe (Isa. 40:22) suspended in space (Job 26:7) and turning on its axis. Job 38:14. Astronomers have been perplexed to reconcile all available data in respect to star aspects until they allowed for the long day of Joshua 10:13.

When the Scriptures speak of ancient persons and peoples and powers, we find such definite detail and elaborate description that it was considered incredible until the spade and pickax of the archaeologist in Egypt, Babylon, and Assyria brought forth evidence to corroborate the historic truths which they give.

* * * *

The Scriptures are unique in their prophetic utterances. Nowhere else do we find anything approaching the challenging prophecies of the Scriptures. Pertaining to Christ, from the first intimation that He shall be the "seed of the woman" (Gen. 3:15) to the statement concerning the "sun of righteousness arising with healing in his wings" (Mal. 4:2), we have every phase of His life portrayed to us in language that cannot be mistaken, and the prophecies all converge in the man of Galilee and no other. Every city and nation that has been prophesied against has passed into oblivion. Daniel has given us such a detailed description of the rise and fall of world empires and especially in chapter eleven does he mention plots and counterplots and intrigues and betrayals in such manner that critics have declared it cannot be prophecy but history written after the events had taken place. Ah, yes indeed, but it can be proved that the book of Daniel was written before the events, and that it is indeed **history prewritten**. We can now study the predictions of our Lord Himself concerning the desolations of Jerusalem as given in Matthew 24, Mark 13, and Luke 21.

We are greatly indebted to the work of Flavius Josephus, a Jewish historian who lived in the first century A. D., and who was an eyewitness to many of the terrible scenes he describes in connection with the siege of Jerusalem in A. D. 70. We shall mention only a few. "These be the days of vengeance" (Luke 21:22). We may remember the cry, "His blood be on us and on our children," and our historian records that 130,000 perished, many by crucifixion, and that 97,000 were sold into slavery. So dire was the suffering that mothers ate their own children. The Lord said, speaking of the temple that "there shall not be left here one stone upon another that shall not be thrown down." In order to recover the gold that had run down from the burning temple, the soldiers actually "ploughed up the foundations."

Another condition mentioned is that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," and for many centuries the most determined efforts of the combined power of Rome and the wealth and zeal of the Jews have failed to break this prediction.

We have already largely answered our second question,

"How to Receive It?"

"Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). When questions arise and doubts trouble, turn indeed and "search the Scriptures" and weigh the evidence and "have faith in God." Prophecy fulfilled is the one token of God's signature and seal to the Holy Scriptures that cannot be successfully assailed.

What It Does

Faith is essential to serve God in an acceptable way. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Oh, what an imposing recital of heroes of faith with their triumphs we have in this eleventh chapter of Hebrews! But this "Roll of Honor" can be almost indefinitely extended.

Faith will transform lives. Look at Peter, the impulsive, uncouth, profane, and ignorant fisherman of Galilee. Transformed by the magic of faith he preached conviction to the murderers of our Lord at Pentecost, pronounced judgment upon Ananias and Sapphira, healed the sick and lame, and even his shadow as he passed by, falling upon the sick, had healing virtue. In answer to his prayer, Dorcas was restored to life and usefulness. Not only have his messages been preserved to us by others, but he has also given us several epistles that are rich in revealed truth. Saul of Tarsus, a hard, cold, and bigoted Pharisee, who despised and persecuted others, we see transformed by the vision and call on the Damascus road, to have faith in God and become indeed a "chosen vessel" to give the Gospel a world-wide and all-time interpretation.

From that day to this there have been countless thousands of whom the world was not worthy, proving continually the truth of Matt. 17:20, "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible to you," and "This is the victory that overcometh the world, even our faith" (I John 5:4). Faith links man with the Infinite, and nothing is impossible. God through faithful men and women conquered pagan Europe, and when the formal and corrupt system of Rome threatened to extinguish the true Gospel light and take away His precious Word from men, it was faith in God that moved Martin Luther to give the Word to the Ger-

(Continued on page 302)

Christian Life

CHRISTIAN ASSURANCE

I. Assurance Involves a Definite Knowledge of Our Acceptance with God

By John R. Mumaw

This is the first of a series of articles by Bro. Mumaw on this important subject. When once the believer receives the "full assurance of faith" (Heb. 10:22) he is on the way to a joyous life of victory and service. We trust these articles will help many readers to this end.

INTRODUCTION

When God meets a penitent sinner He is there with promises of assurance that submission to His plan of salvation will be rewarded with happy experiences. To the weary and heavy laden He promises **rest**. To the wicked and unrighteous He offers **mercy** and **pardon**. The one who repents and is baptized is assured of the **remission of sins**.

The penitent believer is given assurance of additional advantages if he will appropriate the blessings our Father has provided for His own children. He assures us that we shall have a **peace** that passes understanding. He promises a **joy** that is unspeakably real in Christian experience. He tells us He will be **with us** even unto the end of the world. He offers us free **access** to His throne of grace and invites us to come boldly with our petitions for divine blessings.

Assurance of salvation must be preceded by certain steps which lead into the kingdom of God. One must meet all the conditions necessary to experience the regenerating work of the Holy Spirit. We are regenerated on the grounds of Christ's atonement and of our yielding to the power and authority of God. We are adopted into the family of God on the grounds of Christ's meritorious mediation and our acceptance of the Gospel. We have assurance of sonship on the grounds of our knowledge of being accepted in the Beloved and of the personal witness of Christian experience within.

Regeneration pertains to our **change of nature** as it is wrought by the power of the Holy Ghost on the basis of our belief in God, of our receiving Jesus Christ as Saviour and Lord and of our acceptance of His Word as the rule for practical living. **Adoption** pertains to our **change of position** or relation with God as effected by the work of the Spirit on the basis of our appropriation of the atonement of Christ through which we find reconciliation with God and the privileges of sonship in the family of God. **Assurance** pertains to our **knowledge** of these facts relating to the position we have attained in Christ as promised by the Father to all who will receive His Son and accept His Word. That knowledge includes the fact of our forgiveness of sins, our reconciliation with God, and our sonship in His family. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that **believing** ye might have life through his name" (John 20:31).

For the purposes of this message I propose

to discuss the subject under five separate headings: (1) Assurance involves a definite knowledge of our acceptance with God; (2) Assurance includes a clear understanding of our relationship with God; (3) Assurance implies the blessed hope of future and eternal glory; (4) Tests to confirm Assurance; and (5) Conditions of Assurance. In each of these points it will be seen that we are dealing with a present reality which is vital to the Christian's personal happiness and service to God. It will be observed that it is largely a matter of knowing the facts and the nature of our salvation as God has revealed them to us. "These things have I written unto you that believe on the name of the Son of God; that ye may **know** that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

I. ASSURANCE INVOLVES A DEFINITE KNOWLEDGE OF OUR ACCEPTANCE WITH GOD

1. We are accepted of God in Christ.

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us **accepted** in the beloved.—Eph. 1:5, 6.

The eternal and blessed relationship between the Father and His Son is such that

DYING INTO LIFE

Galatians 2:19, 20

Oh, gladsome change! Oh, rich exchange!
What wealthy loss is this!
I lose my worthless all, to gain
Eternal life and bliss.
I give up naught when all is gone,
I get all God can give;
For I in Christ am made complete,
And He in me doth live.

For death in Him is saving death
And freedom from the past;
And life in Him is saving life,
True liberty at last:
For He and I are join'd in one,
I live, and yet not I;
I lose myself and sins, but gain
Himself, the Lord Most High.

To cease from self—its useless toil,
Its futile struggling o'er:
To rest in Christ—through Him to gain
The victory more and more:
To bury self in His dark tomb,
And worship it no more:
To make my heart His sacred throne,
And Him alone adore.

—G. H. Lang.

Jesus responded to the will of God without question. Knowing the desire of the Father to save the world, Christ offered Himself as a sacrifice to make atonement for sin. His becoming a sin offering fully satisfied the justice of God; hence complete reconciliation was effected. It is so far-reaching that all who accept the Saviour and find this new life in Christ Jesus, share in that relationship which He has with the Father. Do you confess your need of atonement? Do you believe that One has made atonement for all? Do you have faith in that atonement? Your submissive trusting in the merits of Christ's atonement makes you accepted with God.

2. You are made nigh to God by the blood of Christ.

Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but **now** in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Eph. 2:12, 13.

Our salvation is infinitely more than a cold and formal reception of a great Sovereign. God invites us into His very presence. He wants us to be near Him. Having been identified with Christ Jesus, we are living in a precious nearness to God. We are brought within the range of His saving power and His divine blessings. Are you identified with Christ? Have you accepted and adopted the covenant of promise? Are you in Christ Jesus? If so, His blood has therefore brought you into favor and fellowship with God.

3. God has forgiven you all your trespasses.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.—Col. 2:13.

Our knowledge of forgiveness of sins is based upon fact as revealed in the promises of God. To all who will seek Him and call upon Him, forsaking their ways and evil thoughts, He has promised forgiveness. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). Referring to the passage in Colossians, you will observe that the sinner's state is one of spiritual death. The Christian has been made alive. "You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). With this new life God has given us the forgiveness of sins. If you have been born again through the acceptance of Jesus Christ as your Saviour and Lord your sins are all forgiven.

4. He that believeth on the Son is not condemned.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—John 3:17, 18.

This passage contains a statement of our position before God which we receive through properly believing on His Son. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not

come into condemnation; but is passed from death unto life" (John 5:24). This passage emphasizes two conditions upon which we receive eternal life. He that heareth the sayings of Christ in loyal obedience and trustfully believes in God shall not come into judgment. On the contrary, however, "he that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). The positive statement of this verse would emphasize the need of accepting the Word of God as a rule for life as much as accepting Jesus Christ as a substitute in atonement for our penalty for sin. It is clear, however, that one who meets these conditions is neither under the condemnation with the world, nor shall come into judgment if he abides in the Word.

5. There is no condemnation to them who are in Christ Jesus.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.—Rom. 8:1.

Noah and his family were in the great ark at the time of the flood, and because of their position in the ark they were safe from the judgment of God. The children of Israel on the night of their departure from Egypt were safe from the plague of the destroying angel in their blood-sprinkled houses. Rahab was safe from the destruction of the Israelites because she was abiding in a house which had a scarlet thread hanging from its window. So the Christian who is in Christ Jesus is free from condemnation. He has no occasion to be uneasy about his past sins, for they have been atoned for. One who is in Christ Jesus, having his heart sprinkled with the blood of Jesus Christ, and who does not walk after the flesh feels no sense of condemnation because he knows that God has accepted our Saviour's sacrifice for sins.

6. Being justified we have peace with God.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Knowing that God is satisfied with the sin offering which was sacrificed on Calvary we are at ease and have a peace which passeth all understanding. God's wrath against us has been removed, for we have come from a state of condemnation into a justified position. God's justice has been satisfied in the substitutionary death of Christ. When we exercise faith in Christ as our Saviour it results in the removal of the curse of the Mosaic law and of the wrath of God. God therefore reckons us acquitted—righteous. Knowing that in your case this transaction has been completed you have peace with Him.

7. We have been translated into the kingdom of Christ.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—Col. 1:12, 13.

God in His infinite love and in the sacrifice of His Son has made us fit to share in the divine inheritance. We were once children of

disobedience walking according to the fashion of this world and in submission to the power of Satan. But through our acceptance of Jesus Christ and in our coming to God we were delivered from a life of sin and evil and have been transferred to another kingdom.

We have been translated into the kingdom of Christ who paid the ransom price for our redemption and through whose resurrection victorious living in that kingdom has been made possible.

Harrisonburg, Va.

OUR YOUNG PEOPLE

By Bessie M. Good

When we look at the youth of our church we see great possibilities, and on the other hand we are often made sad to see the lawlessness and disobedience of so many.

Many, I fear, are thinking that they will be stronger, purer, wiser, more kindly, more courageous in years to come. Young friend, you cannot dream yourself into character. God cannot put a premium upon wickedness and bestow on the willful and impenitent the same favor He gives to the humble and obedient. To do this would be to deny Himself.

Our lives are like the growing series of waves that follow the throwing of a stone into still water, but first the stone must make the center. Let that center be Christ. Every man is tenfold a man if he is Christ's man. One never loses anything, but rather gains everything, when his life is submitted to the Son of God. Young people often fail to realize this. They plan their lives along lines that reach out in one direction after money, in another direction after fame, in another direction after pleasure, and in another direction after social graces and influence. Such lives have no continuity, no balance or harmony or force or growth. They have no fixed center from which to grow.

Religion gets nowhere if it stops short of Jesus Christ. What Christ requires of us is not some modification of our old life of sin and selfishness and doubt, but that we walk with Him in entire newness of life. Rom. 12:2, "Be ye transformed by the renewing of your mind." If we would be transformed into beauty and power by this renewing of our mind, we must drive from it the least admixture of evil passions, all worldliness and selfishness and whatever is inharmonious with heaven. Hatred of evil and love of good and justice must become habitual with us.

We are the light of Christ shining out among people. We are the letter of Christ sent forth among all men. We are the portrait of Christ that men may see how He looks. We are all this exactly in proportion as we have Christ's Spirit in our hearts and do Christ's will in our lives. What a responsibility this places on every Christian. Every Christian is an ambassador of the King of kings, bearing His authority. While on earth our Lord did a host of things in His human body, and now that He has ascended He must use us as His messengers and every errand is a bit of training in His school. How sad it must make Jesus Christ when He has an errand for us to do and we carelessly refuse; or, we may be growing cold or have lost our first love. When Christians leave their first love for Christ it is because they are not enough with Christ. They do not work enough for Christ. They forget His benefits. They do not praise Him to others. Their mind does not dwell on His beauties and glo-

ries. Whatever stands between us and God stands there as an idol, receiving the honor and service that belongs to God.

The world is full of corrosive influences, agencies that cut, and eat, and tear down. Our souls are easily attacked. It is hard to maintain our integrity and purity, and why so? We haven't counted the cost! Think of the long cost of any wrong, any sin. How it drags on over the years, a steady weakness, a steady sorrow and shame! If only before a sin is committed we would sit down and count the cost. If only we would train ourselves to look ahead in our lives and make sure of a happy future. There is only one way to do it, and that is to live for and with Jesus Christ.

Millersville, Pa.

SUPREME COURT UNPOPULARITY

The Supreme Court, like a baseball umpire, has never been popular. It is never cheered. Brains, dignity, respectability and integrity are so taken for granted that when that distinguished body performs a public service no one moves a vote of thanks. Despite the fact that it has incurred the illwill of every administration since the February day in 1801 when it took up its abode here in the Federal city with Chief Justice John Jay presiding, the popular belief persists that like the Pope it is infallible. Vast multitudes reverently regard it as the American Mt. Sinai. The exceptions are found among the political partisans and individuals whose ambitions have been cramped by the Court's decrees. Critics and adversaries from among all political faiths have assailed it. Once the British burned it out of house and home. From its first lowly quarters in the Capitol basement it has risen in splendor until when the late Huey Long first had the new marble Grecian temple pointed out by a bystander with the information that it cost \$9,000,000 the Senator exclaimed, "Whew! A million dollars for each justice."

Perhaps the black-robed solons have never been so unhappy as since they have been ensconced in this ghostly-white palace of justice, and perhaps the white-robed chairs were never so uncomfortable as when on February fifth these nine men between weighing argument glanced through the President's invitation either to receive into the fellowship six associates, or if over seventy to slide off the bench and enjoy a serene old age. Even the assurance of a President that this would meet his "heartly approval" must have sounded none too comforting.—Jacob Simpson Payton, in *Advocates*.

Joy is the natural outflow of a good conscience.—M.

OPEN SECRETS

By Edna R. Brown

How prone we are to hide our faults and expose our virtues! The instinct to hide when we have sinned dates back to Adam and Eve in the Garden of Eden, and the human family has followed in their footsteps ever since. When we know that we have broken a "Thou shalt not" commandment or failed to carry out a "Thou shalt" one, we sense our need of a covering and attempt to make one, even if it, too, be as inadequate as fig leaves. We want to hide our sin—and from whom? From God and from our fellow men.

The deeper the sin, the more concerned we are about keeping it a secret. This is particularly true in communities and countries in which law is rigidly enforced, and repression and punishment are almost sure to follow. A criminal sensing the danger of being caught and punished is careful to cover up his crime in the minutest detail, and to make every effort to keep his identity a secret. He dreads being discovered. This same principle—that of cherishing sins as a secret—applies not only to the hardened criminal, but to the "respectable" citizen as well.

It would seem that the great majority of folk go stupidly stumbling along, perhaps even patting themselves on the back for "getting by" with some secret faults, and failing or refusing to take into consideration that there are no such things as secrets. "Be sure your sin will find you out" (Numbers 32:23). It is true that we may keep a fact from becoming known to our families, friends, and fellow men during a limited length of time—possibly even a whole lifetime—but when the Day of Judgment comes, everyone's diary will be read. Everything will be revealed "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Romans 2:16). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad" (Mark 4:22). Truly in that day every secret shall be revealed, and everyone will know everyone else's secrets. What a day of surprises and bitter regret that will be!

Though we cringe from the thought of having people find out our secret sins, we, nevertheless, disregard the fact that there is One who sees and hears everything and knows the "thoughts and intents" of our hearts even now. Whatever the nature of our secrets may be, we might well ask, "Shall not God search this out? for he knoweth the secrets of the heart" (Psalm 44:21). God Himself says: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jeremiah 23:23, 24).

Yet there are some who try to deceive themselves into thinking that they can "get by" without God knowing of their sin. Even "the children of Israel did secretly those things that were not right against the Lord their God" (II Kings 17:9). There are always some wicked ones who say in their hearts "God

hath forgotten: he hideth his face; he will never see it" (Psalm 10:11). "Yet they say, the Lord shall not see, neither shall the God of Jacob regard it;"—but—"He that planteth the ear, shall he not hear? he that formed the eye, shall he not see?" (Psalm 94:7, 9). "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Hebrew 4:13). "If we have forgotten the name of our God, or stretched out our hands to a strange god" (no matter what that god may be) it shall be revealed.

In due time everyone must and will recognize that "there is a God in heaven that revealeth secrets." We will have to say to him: "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Psalm 90:8). And what sin can escape notice in that penetrating light? Far better is it to realize and acknowledge this while God's mercy is still extended to us.

All secrets, however, are not sinful ones. God has sanctioned and encouraged the rightful use of secrets. Being the holder of all secrets, "the secret things belong" unto him, the Lord our God; "but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deuteronomy 29:29). That is, God has revealed unto mankind all the secrets of His great goodness that are necessary for man to know in order to fit into His divine plan. In a greater measure He reveals Himself to His own children, those who have been born again. "The secret of the Lord is with them that fear him; and he will shew them his covenant" (Psalm 25:14). God grants the true Christian the comfort of secrecy, especially during trials. "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me" (Psalm 27:5). Little wonder that the unsaved "can't understand" the invisible comfort that sustains the child of God!

There are times when secrecy (of virtues) is most effectual in the Christian's life and is commanded by God. Surely he has commanded secret prayer, fasting and giving of alms. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). And so with fasting and giving: "And thy Father which seeth in secret himself shall reward thee openly." Spectacular devotion or service, or anything done to attract the attention and praise of man, originates from a heart of pride, and begets more pride. The redeemed soul—the consecrated life—is humble and does not covet self-glory, hence he will not flaunt his virtues. On the other hand, he, in careful watchfulness and sincere humility, will cry to God, "Cleanse thou me from secret faults" (Psalm 19:12). He will live so that the observant unsaved will need to admit, as the king did to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets" (Daniel 2:47). He will constantly heed the admoni-

tion: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light" (Ephesians 5:11, 12, 13).

There is one thing that the saved person cannot keep secret, and that is the fact that Christ through His blood has created in him a clean heart. The true Christian cannot and will not hide this fact. He will want the world to know of the wonderful saving power of Christ. He cannot hide or cover the light that has been placed in him, for if it is hidden, it cannot remain. "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light" (Luke 11:33).

Saved or sinner, God knows the things you would call your secrets, and some day He will reveal them to everybody. Will you be sad or glad? punished or rewarded?—The Watchword.

FAITH

(Continued from page 299)

man-speaking world and a little later, at the cost of their lives, Wickliffe and Tyndale gave the Word to the English world, and the great work continues at stupendous cost to "give every man the Word in his own tongue." The Word is available now in part or in the whole in more than nine hundred languages.

Again we see in the troublous times in Reformation days those men of God, who by faith saw clearly the doctrines and principles upon which the true church ought to be built. We think of the names of Conrad Grebel, Felix Mantz, and George Blaurock in Switzerland and Obbe and Dirk Philips and Menno Simons in the Netherlands, as well as others, who not only saw, but by faith in God built an enduring structure, the nonresistant and nonconforming church groups of today. O brethren and sisters, may we too, by faith in God accept the sacred charge and rest not until every land and every people shall know the Lord that saves. And "when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away" (I Peter 5:4).

Manheim, Pa.

PRAYER

Let me ask how you accompany the minister when he prays. If you can, you ought to follow every word in thought under your breath. It is not difficult if you try; it becomes a habit like everything else. If you cannot do that, then let your whole heart go with the sense of what the minister says. If not, at least add an "Amen" in your heart when the prayer comes near you. How differently a minister prays when he feels that the whole heart of the congregation is going forth with him as one man!—Robert W. Barbour.

Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy.—Alexander McClaren.

MISSIONS

WHERE COWS ARE GODS

By J. D. Graber

Two years rigorous imprisonment—this was the sentence.

Killing a cow—this had been the crime. But it was not so simple as it sounds. Wazir, in defiance of the law and with undisguised purpose of outraging the Hindu horror for cow-killing, had butchered a cow and had distributed the beef among his Mohammedan friends. In India, where religious passions are always smouldering and where communal feeling is delicately poised, cow-killing can become dangerous business. Word of a Mohammedan cow sacrifice has been the spark that has touched off many serious communal riots attended by much loss of life and destruction of property. Consequently the law in India forbids the killing of a cow, and the law is rigidly enforced.

License for operating a beef shop can of course be obtained from government but only if the beef-eating European, Anglo Indian, and Mohammedan populations are sufficient to warrant it, and then the butcher is furthermore hedged about by many requirements and prohibitions. In Raipur, for instance, a town of 35,000 inhabitants, the District and Divisional headquarters, with a considerable official British population, the beef vendor is required to do the actual killing of his cattle late at night or early in the morning, only on the premises of his shop, which is located on a deserted bypath away from the bustee in a lonely spot between the town proper and the civil lines. There is no other market where beef is available for more than 200 miles to the south and east.

Sometimes a Hindu of good caste surreptitiously sells an old cow to this butcher, but they are always old. (Once a complaint about unspeakably tough steak brought the excuse that he is not permitted to kill a cow less than seven years of age.) A heavy fine plus a dinner to representatives from every family in the entire local caste organization is the price he pays for reinstatement into full caste fellowship.

Selling an ox to a big game hunter to be tied out for a tiger kill raises a fine point of theology. Usually no objection is made, for if the tiger should kill the animal the man who tied him out could not be held responsible. But on one occasion a farmer refused to sell his ox for this purpose. The forest guard, whose business it was to make all arrangements for the hunting party, was not stumped. "Listen," he said, "Do you not know that our scriptures say that anyone falling in battle will be highly rewarded by the gods? If your ox should give his life in battle with a tiger he would fall heir to this promise. Thus by selling

him to the Sahib you are not merely getting good money for a worthless animal but are sending him straight to heaven besides." The farmer was convinced and the ox was led out to battle.

But why does the Hindu worship the cow? This is a foolish question. The village Hindu never asks, "Why?" The cow has been venerated for countless generations, and an illiterate Hindu could not think of questioning the acts of his revered ancestors. But not only do the illiterate hold to cow worship. There is no greater champion of cow veneration in India today than Mr. Gandhi himself. Cow worship, he says, is perhaps the greatest teaching Hinduism has to give to the modern world. Hindu scholars assure us that non-killing of cows was at first not a religious tenet but was enjoined on the people for economic reasons. Famines were frequent and if cattle should be slaughtered during these times of stress there would be no oxen for pulling the plows in post-famine agricultural reconstruction. And then gradually the Hindu doctrine of reverence for all life placed the cow on a pedestal until she became the **sanctum sanctorium** of all living creatures.

The cow asylum is a natural outgrowth of this belief. A local temple, dedicated to the cat, maintains a large herd of more than a hundred cattle in all stages of decrepitude. I once stopped to chat with a Brahmin, the owner of a small jungle village. "Do you go in for the cultivation of lac?" I asked. This was an untactful question.

"Do you not know, sir?" he asked, "that in the production of lac countless billions of insects are killed, and that because of this I could never engage in this nefarious occupation?" Adjoining his very house was a cow asylum, which was the positive expression for his belief in the sacredness of all life, particularly the cow. I had a look at these objects of benevolence. All were old and decrepit—

some could not walk or even stand. They had been hauled in from surrounding villages and dumped off at the asylum. There is no need to be so sentimental as to believe that they were unloaded gently. Rice straw and water is the diet on which they subsisted.

After natural death does overtake these animals you may suppose they are given a decent burial in keeping with the reverence with which they are held while alive. But no such consistency holds. The dealer in hides and bones comes in and removes the carcass to some small distance from the establishment. He takes off the hide and the next day he gathers up the bones, for in the meantime the vultures and jackals have licked them clean.

I know of an instance where a Christian leper settlement housing five hundred of these dread sufferers is located on one side of a River. Directly on the other side of the River is one of these Hindu institutions where, at the time of my visit, there were an odd dozen of superannuated and crippled cows. Each institution was the outward expression of a fundamental belief of the religion it represented.

Funds for the maintenance of the "Old Cows' Homes" are often contributed to by wealthy Hindus but much of the money is also raised by popular subscription. At fairs and at the entrance to temples boys may be seen with a cash box hung from the neck. On the box in bold letters may be written the legend **Gau Raksha** (cow protection), but so many are illiterate that the boy will continue a "line" about the duty and attendant merits of cow protection to the accompaniment of rattling coppers that the pious push through the coin slit in the top of the box.

But in spite of all this religious regard for the cow there is a woeful lack of sentimental regard. Killing a cow outright is a well-nigh unpardonable sin, but starving a calf to death by degrees, or brutally beating an ox so that he succumbs from his injuries are acts that bear no relation to **Gau Raksha**.

Within the precincts of the leper settlement of which I was in charge a village cow dropped from sheer senility and was unable to get up. The cowherd was not sentimental, and as there happened to be no cow asylum near by, she was simply left lying in the field. I saw her the first day but paid little attention, for a dying cow is after all a common sight in these parts. The next day I discovered that she was still alive, but by this time the vultures had eaten out her eyes. My sense of humaneness cried out within me, but there was that irrevocable specter of law and religion, and I dared not do what I knew was my duty. The third day she still lived on but by this time the vultures had not only eaten the flesh deep out of her eyesockets but had torn great patches of skin and flesh off her back. I could endure this no longer; my conscience smote me. I waited until high noon and in the heat of tropical midday, when only the brave venture out, I took my .22 rifle, concealed it in an umbrella, and, after making sure



Even Though Cattle Are Regarded as Gods They Are Used to Perform Menial Service

that no one was in sight, casually walked by the unfortunate animal and dropped a bullet into one of those terrible eyesockets. There were no more movements and I returned to the bungalow satisfied that one cow's suffering was ended and also satisfied that a .22 bullet in an eyesocket left no telltale marks on the skull which might expose to public judgment my act of mercy. I have since told this incident to orthodox Hindus, as a hypothetical case, however, not daring to disclose the fact that I was the mercy killer, and invariably they have said that according to Hindu law the cow should not have been shot.

In this same leper settlement we maintained a herd of our own. One spring four of our oxen reached the age when they should be "broken in." Because of a shortage of farm help we decided to turn them over to a neighboring village owner for training at the beginning of the rice planting season. About six weeks later the animals were duly returned to us with the assurance that they had now learned to work, as the yoke welts and prod marks eloquently indicated. But one **badmash** had given them a lot of trouble; he was stubborn. But they had broken him, the farm servant assured me, and indeed he was broken—in body and in spirit. Three-fourths of his tail had been twisted off; great chunks of skin and flesh had been whipped right out of his back and thighs and I noted that already maggots were moving about in the depths of those festering sores. One horn had been knocked off and hung at a crazy angle across a blood-shot left eye. Had my mercy killing of the previous season become known in this village I would no doubt have been forced to leave that part of India, yet such inhuman brutality is an everyday occurrence and no one considers it unusual or wrong.

But not only is the cow holy; all bovine products come in the same category. The Holy Eucharist of Hinduism, if there be such, consists in partaking of the five products of the cow—milk, curds, clarified butter, urine, and dung. There is no concoction known to the pious Hindu that compares with this in holy efficacy.

Everyone swears by what he considers holy. That is why the President of the United States is required to lay his hand on the Bible as he takes the oath of office. The Hindu in the village picks up a handful of cow dung and as he holds it aloft swears by that holy substance. Another form of the cow-oath consists in grasping the tail of a cow. In our local Tahsil court the usual forms for swearing in the witnesses are employed, but if a Hindu prefers to use the Hindu oath the court accepts the alternate form. A cow is forthwith brought into court and while grasping her tail the witness undertakes to tell all the truth and nothing but the truth.

A dying man knows no more potent talisman than a cow's tail. If he can manage to pass through death's portals holding to that ropelike appendage he is certain that all will be well on the other side. Paradoxical as it may seem, some of these practices are found among well-educated Hindus where we would least expect them. One of our local

court pleaders was taken seriously ill and, after some days, called the mission doctor. The case was diagnosed typhoid in a very advanced stage. The patient was given medicines, and the members of the household were impressed with the necessity of keeping the patient quiet and undisturbed. That same afternoon the doctor was called again; the patient had gotten much worse. When the doctor reached the house he found the sickroom crowded with people—family members, neighbors, relatives, priests, children—and noise and confusion everywhere. But just outside the door on the verandah was tied the family cow so that her tail might be placed in the lawyer's hand the moment death seemed at hand. The cow was taken inside late that evening and the old mother was satisfied that her son, although he had wandered somewhat from orthodoxy during his legal education and practice, at least died in perfectly orthodox fashion.

But the uses of the cow and her products are not all religious. There is no substance of such varied and universal use in all India as cow dung. Countless millions of village and city homes have "cowgoleum" as the only covering over mother earth. This is renewed every day or two and consists of cow dung mixed with water and smeared on the floor. This hardens into a tough crust and forms a more serviceable floor covering than you

might suppose. Threshing floors, courtyards, school floors, temple floors and temple approaches,—all are treated by this same process. And cow dung has many other uses; with it baskets are made grain-tight; it is a universal salve and poultice for everything from toothache to ingrown toenails; it has scores of ceremonial uses; and in many sections of the plains country is almost the only fuel available for all cooking purposes. Mixed with grass, straw, or sticks it is patted into round cakes, sun-dried, and afterwards stored away as fuel.

Bovine reverence in the midst of western civilization often has a strange appearance. The Calcutta "Statesman" a few years ago published a picture of a large herd of cattle in the process of crossing Chowringhee, the Michigan Boulevard of Calcutta, on their way to the park for grazing, while street cars, double-decker buses, and all motor traffic was held at a standstill. On this same street it is not unusual to see one of the sacred bulls from a nearby temple lying squarely across the sidewalks in the midst of the busiest shopping district contentedly chewing his cud while the crowds on the sidewalks get around him as best they can—and no one raises an objection. Many are even seen to do obeisance as they crowd by. Truly in India cows are gods.

Dhamtari, C. P., India.

MISSION WORK IN THE EASTERN MOUNTAIN REGIONS

II. The Worker

By Mary Wenger Kratz

1. **His Qualifications.**—The first requirement always for any Christian worker in any field is a real experience of salvation in his own heart and life. He must have the witness, the power, and the guidance of the Holy Spirit. He should have sufficient knowledge of the Word to speak to the unsaved, to comfort the sick, sorrowing, and distressed saint, and to teach the Word to all coming under his supervision. He must know how to prevail in prayer, how to wait on the Lord, and how to rest in the Everlasting Arms. Always the eternal God is his refuge and "underneath are the everlasting arms" (Deut. 33:27).

In general, people reared in the country are better adapted to mountain work, except in cases of rare individuals who fit in anywhere. Through their knowledge of agriculture and farm life, workers from the country have a common topic of approach to the mountain farmers. Country life is usually not of such fast living and has simpler ways, more similar to mountain living than city life would be.

Then there must be well-developed adjustment ability in the worker. Whether single or married, if he or she is stationed somewhere, the worker practically always lives with others in the mission home family, thus requiring the ability to live smoothly with other people. Generally this means learning to do without many modern conveniences in the home. In the community as well are new methods, expressions, and ways of doing to become accustomed to, without the worker's getting ruffled. For instance, a funeral hour

may be changed a number of times so that (especially when telephones are out of order) a funeral may be missed entirely, or a large group may sit in the church house a few hours waiting for the coming of the funeral procession which has been delayed by the nonarrival of a relative or because of an incomplete grave.

Such characteristics as congeniality and impartiality, a humble spirit, and self-control, coupled with heavenly wisdom (tact, if you please) endear the worker to his mountain friends. There's surely nothing wrong in asking the Lord for winning ways and words that we might not offend others, only as His truth offends. A worker dare not pet a family or two to the neglect of others, or his influence for good is lost to the group and a spirit of jealousy is aroused. That attitude of a superior reaching down to lift up an inferior is quickly sensed by all of us and is very obnoxious and undesirable in mission work. "Why she's just one of us" is a tribute paid to one of our mountain mission girls—showing how putting oneself on a common level with the people is appreciated. Then there must be heaven-directed self-control—control of temper, control of tongue, control of curiosity, control of tendencies to a critical attitude, control of face and body.

Any mission worker these days must certainly be patient and courageous. "Be thou strong and very courageous," was surely meant for our time as well as Joshua's. It takes patience when long hard effort seems

fruitless. Possibly some young souls have been carefully taught, watched, and prayed over, only to see the devil snatch them away during the social age; perhaps some faithful adult Christian upon whom we depended implicitly has given away to the tempter in an hour of weakness—these are disappointments and discouragements that take us to the Throne to find strength and grace to meet them in the proper way.

Every Christian worker, whether in the mountains or elsewhere, should be in full accord and obedient to the rulings of the church conference over the district in which he works. If he is not he has no business in that field, for, above all things, obedience to God's Word and God-instituted authority must be upheld if the Church is to grow in God's way.

If your health is poor, don't come to the mountains as a worker. Good doctors and hospitals are often thirty to one hundred miles away, over some poor roads and some good. An attack of appendicitis, for instance, makes a real situation when roads are blocked with snow or filled with deep mudholes. In the winter, especially, we often rely alone on the Great Healer and administer what medicines are on hand. Our long, cold winters, if severe, seem like an endurance test, while our summers, as a rule, are pleasantly cool.

Someone contemplating work in the mountains might ask, "What sort of and how much education do I need?" If school positions are available preparation for teaching provides a means of self-support. Nurse's and doctor's training may do the same. Otherwise the answer depends largely on you. A college education should enable you to speak more discreetly and inoffensively, and to solve problems and meet situations more tactfully and completely, but—a college graduate may be a sad misfit while a worker with only a common school education may be able to win and hold the confidence of the people. If you are snappy, selfish, self-important, inconsiderate of others' feelings, or incapable of entering sympathetically into others' problems and interests, your college education will make little difference in a place where education is not very highly prized.

A new worker with a turn-the-world-upside-down idea of changing conditions soon finds himself at an end. In places there are lawless and immoral conditions that need correction but no such hasty methods will accomplish the desired change. It takes patient toil and teaching.

Finally, our ideal mountain mission worker must be a personal worker burdened for souls. He must love the unlovely as well as the lovely with a consuming desire to lead souls to God. He must be willing to have his time and rest trespassed upon at any time and his day's program often changed several times a day. No sacrifice is too great if souls are really desiring salvation or help in their Christian lives.

2. **Duties.**—In our mission field we find many and varied duties requiring the services of ministers and lay members, the married and single, the young and the older. We need the vigor and zeal of youth coupled with the experience and judgment of age. Aside from official duties and preaching, ministers and lay members have much the same work.

On Sundays all workers, if well and able, are at work in Sunday schools both forenoon and afternoon. The pastor generally has at least two if not three preaching appointments each Sunday. Recently Bro. Hiram Weaver of Job, W. Va., got in a fourth, the extra appointment being a funeral. The lay worker often conducts a prayer meeting, young people's meeting, or singing on Sunday nights when there is no preaching appointment.

In case of sickness in the community our nurses or other workers may be called upon to assist. Many a trip has been made by our brethren to haul the sick to a competent doctor or hospital, and possibly some days or weeks later to get the patient again from the hospital. In their hour of need the people turn to those whom they can trust. Then too not everyone has cars that will serve for transporting sick people.

When death enters homes a special opportunity for service is presented. A sympathetic worker with a heart of love can do more than we can express by his or her presence, words, and help in the home in such

SOW THY SEED

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed—
Broadcast it o'er the land.

Thou know'st not which shall thrive—
The late or early sown;
Grace keeps the precious germ alive,
When and wherever strown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain:
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garnerers in the sky.

—Montgomery.

a crisis. At times a body is to be prepared for burial, a shroud to be made, or a coffin; sometimes children need to be fitted out with sewing circle clothing to attend the funeral; possibly it is necessary to make a trip to the nearest telegraph office to send telegrams to relatives. No matter who it is, the workers always try to offer their services if needed and to take advantage of each opportunity to help in the name of Christ.

In our acquaintance with the West Virginia field of about fifteen years many more single sisters have been used in the Roaring-Job-Whitmer field than single brethren as stationed workers. The two single brethren taught school and helped with the work. Of the thirty or more single sisters, some were schoolteachers, while the remainder were nurses and helpers from mission home bases, their services ranging in time from a few months to about ten years. The present arrangement of the Mission Board places two sisters at Roaring, two at Job, and one at Whitmer with the mission families at each place. These sisters have manifold duties: visiting the sick, the aged, the members, and

the unsaved; making coverings, bonnets, uniform dresses upon request, especially for new members or busy mothers, other clothing at times also; helping the matron of the mission home in giving out of sewing circle clothing, folding Sunday-school papers and tracts for distribution, answering and entertaining callers, helping in teaching a weekly sewing class, taking in and giving out books from the circulating library, and otherwise assisting in the daily tasks of the home and mission; teaching Sunday school and summer Bible school with other teachers who come in, acting as chorister, if qualified, at all public meetings, serving at intervals on young people's Bible meeting programs; in short, filling a very important place in our mountain mission work.

About eleven different married couples have labored in this same field during the same length of time, maintaining mission homes and superintending the work. Some of these were self-supporting while the others were supported by the Mission Board of the Middle District of the Valley of Virginia.

3. **Support.**—As far as we have information the only supported workers in the eastern mountain regions are the Job and Roaring mission families and the five mission girls of this field. Look at the many supported city and foreign workers, and then do you wonder that we do not have more mountain workers located far back in the mountains where the need often is the greatest.

It is a very fine thing for mission couples to be self-supporting where that is possible and practical, when they can still carry on the Lord's work, though in not nearly so efficient a manner as if supported, but—remunerative positions cannot always be found. Because of this fact couples that would have entered the mountain field did not come and others may have left the field.

When schoolteaching positions were given out by community boards our Mennonite young people had little difficulty in securing schools, but now the county system and politics have changed all this. (This may not be true in all mountain sections—I am speaking just now for the immediate locality in which we live. In fact, in the Valley of Virginia, and probably in other states, I think the county superintendent is glad to have our Mennonite teachers take the mountain schools bordering the Valley.) At one time, the year 1929-30, there were seven Mennonite teachers from the outside, and possibly one or two native Mennonite teachers, holding teaching positions in the Roaring-Job-Whitmer district; now there are none from the outside. The oversupply of teachers during the depression may have helped to bring this condition about. The desirable positions were given to teachers voting for those in authority in the school system. New Mennonite teachers could get no positions at all, and the two still in the teaching system of the county were assigned schools quite a distance from home. The past two years none but native Mennonites have held teaching positions, these being in the Roaring district.

Someone might suggest chicken raising for a living. The distance from good market, high cost of feed, no electricity, and cold win-

(Continued on page 309)

Educational

TEN YEARS AGO IN TRANS-JORDAN

By Anis Charles Haddad

In this 1937 world of ours when the rule is hustle and hustle again, and where life is dully efficient and sickeningly elaborate, time has come to gallop! A year is less than no time ahead, but ten years ago has become almost medieval. And as a result we live feverishly in the present and to many, memories are actually boring.

Today when we want to go to Trans-Jordan, there is a bus service. We can always get a seat in a cart to go to the capital of Trans-Jordan. Down the Jericho road it is asphalt all the way, and we are in Amman in a calm and sure three hours' drive. Once there, there is a real hotel and real comfort and, in fact, the journey slips by on oiled wheels: and the end is just a normal end—a bath, many-coursed dinner, and a good bedroom!

And as I reflect, then I remember what I have almost forgotten though it is only a matter of a short ten years.

It was in 1927 when I first went to Amman. The journey from Jerusalem took me seven rackety hours in a communal Model T Ford, in which I had hired, for three dollars, a very hard seat alongside the driver. But we got there and I was duly dumped at the hotel where the extremely plucky proprietor showed me into "the bedroom" reserved for "males." It was very clean—beds and all—but it was full of beds—four of them! There were three already occupied: One by a German commercial traveler who was selling "safety blades" (one wonders to whom), another by a merchant from Damascus who was "up in town" on business (what business I do not know), the third by an Englishman who was seeing the world on "ten dollars" and a tooth brush!

We all dined together in the hall—a jolly good and rather exciting meal. Then I approached the proprietor, who by this time was "my father" and asked him to help me with my plans for the morrow which were that I should visit the ruins of Jarash, the ancient Gerasa, by car. Was there a car? Of course, there was. As soon as dinner was over he would get its owner and we could fix up everything.

The owner of the car was a superb child of nature and when he heard the English man talk "Arabic" he crowed. He was about twenty-five years old, with a great mop of hair, a huge grin, a pair of dashing yellow boots, and a four-seater car of monumental

appearance and great age. He assured me that it went like the "wind" and was a dream of comfort, that he would call for me at nine o'clock next morning, and that the day would be happy; that indeed he was a "grand driver" and I a "great gentleman." All went swimmingly until we came to brass tacks. How much would it cost? Well I had next to no money, and he had next to no shame. So we started poles apart, but it led to a marvellous haggle, and in the end a marvellous bargain. I was a visitor with no "luggage." I only needed a seat and I had no money to pay for more. What should we do?

Then I had a great brain wave. "Listen," I said, "I will take the seat beside you, and I will pay you six dollars, for the trip to and from Gerasa. That leaves three seats at the back. I will give them to you. You can pick up passengers all along the road. You will make lots of money. Is it not a good idea?"

Ahmad, for that was his name, looked a bit dazed. Then he smiled. Then he grinned. And then, and then only, I put out my hand

end, and at last off we went. For me the drive was agony: for Ahmad would drive with one hand, talking to his client in the back seat; and how they laughed. He explained our bargain, slapped me on the back to demonstrate his appreciation, spat copiously out of the window and roared with laughter. When we reached the first village, we all got out to tell the entire village how Ahmad had become a speculator in motor transport. More slaps on the back and more roars of laughter!

We were by this time miles out in the highlands with great wild views ahead of us, and in Ahmad's eyes a glint of greed for more paying passengers for the back seat. Over every rise, he scanned the horizon for a possible passenger, and in due course he spied a victim. It was a tall heavily-dressed shepherd striding along with the long swinging stride of the desert, and wearing round his neck a very lively lamb, much as the "Victorian Maidens" used to wear furs in the naughty nineties.

The shepherd was not at all anxious to pay any money—I do not think he had any money. But to me the idea of motoring in the company of a lamb was irresistible. The shepherd wanted to go to a village four miles on, so I told Ahmad I would pay the fare—five cents a mile for the shepherd, and an all in rate five cents for the lamb, making a total of twenty cents. Both Ahmad and the shepherd laughed till they almost cried. The only

objector was the lamb which behaved extremely bad. However, we got to the village. Here we had more coffee and more laughs and more slaps on the back, and then on again into the north.

Almost at once we struck lucky. But this time negotiations were complicated by the eternal problem of "woman." It was a wild-looking Bedouin. Walking two paces behind him was his patterning wife with her black shirt trailing the dust and on her head a loosely packed sack of hay. They were bound for Irbid, and would willingly pay for a lift to Gerasa which would

save them the expense of a night on the road. These negotiations were carried out behind the car, out of my sight but very much in my hearing. For the haggle of the price was conducted with wide open lungs by both parties. Ahmad started ridiculously at one dollar for the two. The man offered fifteen cents, and eventually they shook on thirty-five cents, with the uncomplimentary stipulation that I must not look at the "lady" once she was in the back seat, or else the deal would be off. So to Gerasa I glued my eyes on the road, while Ahmad, with many a wink described to me the "wonders" that I was missing!

This story concerns community motoring and has nothing to do with the antiquities of Gerasa. So I must pass over the next four



The Colonnaded Paved Roman Street of Gerasa Must Have Offered a Grand Spectacle in Its Palmy Days

and we shook on it and the bargain was sealed. "Nine o'clock to-morrow," I said; and Ahmad nodded his shock of hair, and disappeared into the night.

Next morning there he was at nine o'clock with the monumental car. I slipped into the seat beside him. Off we roared and I settled back extremely content. But overnight Ahmad had developed a rather pungent business sense and we actually did not leave Amman till ten o'clock. During that agonizing hour, we toured the town—so to speak—shouting the back seat. Ahmad had something to sell, and he was going to sell it. As a matter of fact, he only got one passenger and him only for about fifteen miles along our road to Gerasa. But after a colossal haggle, he took his seat at thirty-five cents, which pleased Ahmad no

hours which I spent with the Circassian watchman, moving from theater to theater, strolling down the great central avenue between its towering columns, and resting from my labors in the superb Temple of the Sun.

At four o'clock I was ready to be off. Outside the police post I found Ahmad waiting for me. I actually found him by his noise. For of course he was haggling. Three enormous men contributed equally to the uproar. "Amman" screamed Ahmad: "fifty cents each and not a cent less." "Thirty cents" screamed the fares: "forty cents" screamed Ahmad. "Thirty-five cents" came the reply. Then silence as I arrived and climbed into the front seat. Ahmad shrugged his shoulders heavily, waved his arms and spat. He then climbed in beside me and got the engine moving. He then cast a withering glance at his opponents. "Forty cents" he said with a snarl. The three clambered into the back seat with loud grunts, and once installed, Ahmad moved off. Whereupon the three in unison grunted "thirty-five cents." Ahmad applied the brakes with a shout and pulled up sharp.

"Out you all get" he thundered. "Or pay me forty cents each." The three attempted to bluster whereupon Ahmad got the engine going again and started backing towards the

police station. As we backed the three passengers went noisily into conference. Just as we were pulling up opposite the chief of the police, they capitulated. Ahmad descended from his seat and put out his hand. "One dollar and twenty cents" he said tersely! But once the money was cashed, all was peace in the car, until topping a rise Ahmad spied in the extreme distance another car also making for Amman. He gave a loud noise with his teeth and with a determined grin put his foot hard on the gas. The next half hour was purgatory for me. Up the hills we roared. Down the hills we zoomed. Round the corners we swerved and skidded until I was giddy. About half way through this torment, one of the three passengers in the back seat was suddenly heavily sick over the side. But did that deter Ahmad? Not a bit of it! On we drove speedily and at last on the outside of a particularly vicious bend we overtook the rival. Ahmad gave a loud whoop and shook me warmly by the hand.

An hour later we were in Amman and outside the hotel over relays of coffee we did the accounts of the day. The day had been blessed for him. I was a great "gentleman": and he a "great driver."

Jerusalem, Palestine.

THE BIBLE IN CLASSICAL LITERATURE

V. The Bible in Browning

By John H. Koppenhaver

"No modern poet has manifested such intimate acquaintance with the Bible as Robert Browning," says Mrs. Machen, the author of "The Bible in Browning." She states further "His writings are thoroughly interpreted by its spirit, and in many of his poems a Scripture quotation or allusion may be found on almost every page. Certain Biblical phrases he employs so often that he may be said to have adopted them into his own vocabulary."

"Browning is peculiar in his tendency to cling often to certain Scriptural phrases which appeal to his musical sensibility. Thus Hezekiah's words of reverence—'I will go softly all my years'—are quoted four times in 'The Ring and the Book,' once in this modified form—

"And he'll go duly docile all his days."

Frequently Browning crowds his lines with Scriptural thought as in this passage from "By the Fireside"—

"Think, when our one soul understands
The great Word which makes all things new,
When earth breaks up and heaven expands,
How will the change strike me and you,
In the house not made with hands?"

At times he does not hesitate to paraphrase the Scripture, proving how adaptable even the prose of the Bible is to the uses of the poet. Read, for example, Exodus 24:9-11, and then read Browning in "One Word More"—

"Proves she as the paved work of a sapphire
Seen by Moses when he climbed the mountain?

Moses, Aaron, Nadab and Abihu
Climbed and saw the very God, the Highest,

Stand upon the paved work of a sapphire.
Like the bodied heaven in his clearness
Shone the stone, the sapphire of that paved
work,
When they ate and drank and saw God also!"

The poet might almost be accused of Biblical plagiarism!

Browning is quite as apt as any other poet in turning remote Biblical incidents to his use, as in this—

"no Rahab-thread,
For blushing token of the spy's success."

But he delights especially in his lines to linger with Scriptural thought, and to draw out at some length his use of the sacred language, as in this—

"When he trod,
Very man and very God,
This earth in weakness, shame and pain,
Dying the death whose signs remain
Up yonder on the accursed tree,—
Shall come again, no more to be
Of captivity the thrall,
But the one God, All in all,
King of kings, Lord of lords,
As His servant John received the words,
'I died and live forevermore!'"

"The Ring and the Book," with its more than five hundred distinct allusions, is probably the most Biblical poem in our language. Twenty-eight books of the Old Testament and twenty-five of the New Testament contribute to it. One who does not know his Bible must flounder in distress in reading this famous poem. It is almost an exercise in Bible study. What, for instance, can one do with lines such as these unless he knows well his Old Testament narrative?

"And he went up
And lay upon the corpse, dead on the couch,
And put his mouth upon its mouth, his eyes
Upon its eyes, his hands upon its hands,
And stretched him on the flesh; the flesh
waxed warm:

And he returned, walked to and fro the house,
And went up, stretched him on the flesh again,
And the eyes opened."

Here the poet has missed no detail of the Biblical account except that "the child sneezed seven times." There are many slight references which the poet makes in passing which must prove very trying to one unfamiliar with Biblical incident, as in this instance—

"So a fool
Once touched the ark—poor Uzzah that I
am!"

No English poet has drunk more deeply at the fountain of the Word, and none has profited more by what he has obtained there. If it be true that God "has a few of us whom He whispers in the ear," Browning is certainly one of the few, and his being so is due in part to the fact that he held always deep converse with the Word of God. It does not much concern us to know what was his individual creed—there is one thing to which his poems bear enduring witness, the permanent and inexpressible value of the Bible to the souls of men. No man of Browning's depth of reason and culture could have allowed himself to lean so heavily upon the Bible if he had not believed in its mission and message. To him it was the Book of Life, and knowing it as he did, he could not do otherwise than write its lessons out for men in scores and hundreds of lines. He has in truth so interwoven the thought and language of Scripture in his poems, that much of it could be recovered from his pages if the original were lost."

Philadelphia, Pa.

"A SERPENT AMONG THE BOOKS"

One day a gentleman in India went into his library and took down a book from the shelf. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body; and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books nowadays; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, the skill with which the characters are sculptured or grouped, by the gorgeousness of the word-painting, and hardly feel the pin prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed, "Poisoned by serpents, among the books!"

Let us watch against the serpents, and read only that which is healthful, instructive, and profitable.—Selected.

"A man sees his own faults in another."

THE STORY OF PRINTING

IV. The Printing Press

By Ellrose D. Zook

Historical

Ink and paper had been in existence some time before the invention of movable type. Shortly following the invention of movable type came the invention of a simple and crudely built printing press. Then followed a series of inventions which led from the simple hand-operated press to the modern high-speed rotary presses. Production was increased manifold; quality was improved; multicolor work was made possible; and mechanical efficiency was greatly increased.

The printing press transfers by pressure, letters, characters, or designs upon paper or other impressible surfaces, usually by means of an ink or oily pigment. The modern press may be divided into three general parts: the automatic feeder, which may feed either from the cut sheet or the roll; the printing mechanism, which consists of the type or plates and a cylinder; and the inking mechanism consisting of an ink fountain, several series of rollers, and an ink bed. Presses vary in their mechanism according as to the method employed in printing. The three general methods used today are known as follows: Letterpress printing, or printing from surfaces in relief; lithography and offset printing, or surface printing; and intaglio printing, or printing from characters engraved below the surface in copper or steel plates. Each one of these methods require their own particular press and will be discussed separately.

The first printing presses, all of which used the letterpress method, were crude and simple and were operated entirely by hand power. The press consisted merely of an upright frame constructed of wood. The power exerted to print the plate or type on paper was by a movable handle placed in a screw. This screw was then tightened up to secure the necessary amount of impression and then was loosed again after the impression was made. The type was placed on a flat bed of wood or stone and was kept stationary. The platen was that part which pressed the paper against the type by the power exerted by the screw. The type was inked by means of inkballs of wool covered with leather. Although today this way of printing a book would seem like a laborious and endless task, yet then it was considered a great invention and greatly facilitated the production of literature.

In many large museums can be found one or more of these old-fashioned printing presses. In the Franklin Institute, Philadelphia, stands a press of this type which was used by the Brethren at Ephrata to print the 1748-49 German **Martyrs' Mirror**. One can here see the screw-type of platen operated by hand power. The bed containing the type could be moved out and inked. When one considers that the **Martyrs' Mirror** contained almost 1500 pages and that 1300 copies were printed, the magnitude of the job becomes more real. Notice what the Ephrata Chronicle says about it: "The printing of the Book of Martyrs was taken in hand, to which important work

fifteen brethren were detailed, nine of whom had their work assigned in the printing department, namely, one, corrector who was at the same time translator, four compositors and four pressmen; the other six being sent to the paper mill. Three years were spent on this book, though not continuously. The book was printed in large folio form and contained sixteen reams of paper." It might be interesting to note that the **Martyrs' Mirror** is now again in the process of being printed but in English.

Many inventions followed the original crude press. Gutenberg invented the movable bed by which the type could be pulled out, inked and the paper placed in position and then pushed back into the press for the impression. In 1625 William Blaeu invented an attachment for moving the bed back and forth by means of a handle or spring. In 1800 Earl Stanhope improved the press by making it of iron instead of wood and invented a leverage system greatly facilitating the pulling of an impression. In 1790 William Nicholson, an Englishman proposed the idea of printing from type placed either on a bed or on a cylinder; the former method being based on the reciprocating principle, and the latter on the rotary principle. The ink was to be applied by rollers made of wool and covered with leather. The first cylinder press was not constructed until 1812 when Friedrich Konig, a German, made the first one. The type was placed on a large bed, the impression being given by a large cylinder. Although his inking mechanism did not prove satisfactory, nevertheless the ideas proposed by Nicholson were practical and are used today almost exclusively.

Letterpress Printing

Letterpress printing, as explained above, is that method by which letters or characters are transferred from raised surfaces. A good example of this method is the rubber stamp. The letters stand in relief, and when they are inked and pressed upon a sheet of paper, the outline of the character is transferred. This method is the simplest and most used. More printed matter is produced by this method than by all the other methods combined. The printing which you are now reading was produced in this way. All kinds of magazine, book, and small job work can be done by this

method. Matter can be printed in several colors or simply in one color. Although the method is simple, yet massive presses are used in publishing and newspaper offices for producing their own particular kind of work.

A number of presses have been made which use the letterpress principle. The simplest and most familiar press is known as the platen or job press, which may be run by a foot treadle or by power. It is used for printing small jobbing work. Inking is done automatically by rollers running over a revolving disc, and the stock may be fed by hand or automatically. The cylinder press is much larger. The blank sheet is printed from the cylinder's impression upon a moving bed of type. It prints but one side of the sheet at one operation, and the cylinder must make two revolutions at the printing of each sheet. A multicolor press is used to reproduce several colors at one operation. A perfecting press prints on both sides of the sheet and usually delivers the sheet folded. The duplex press is a two cylinder machine printing either from a roll or sheet and printing both sides at the same time.

Special presses are made for printing such matter as railway tickets and coupons and most all other kinds of tickets and coupons, paper and cloth bags, labels of every description, gummed sealing tape, recording meter paper and cash register forms, lunch and hotel checks, milk bottle caps, waybills, index cards, merchandise, patched and eyeletted tags, folding boxes, etc. Modern rotary presses are used where large production and speed are a necessity. They may be made to print in from one to six colors, any multiple of four pages up to 128 pages at one operation. The paper is usually fed from a roll. It is used in booklet, pamphlet, periodical, magazine, and newspaper work. The sheets may come out flat, folded, folded and stapled or pasted; or folded, assembled, and bound together complete with covers.

Lithography or Offset Printing

The word lithography literally means "writing on stone." In this type of printing the work is printed from a flat surface and not from relief or engraved surfaces. It is sometimes known as surface printing. In 1796 a man by the name of Senfelder discovered near his home in Bavaria a limestone formation which possessed an equal affinity for both grease and water. It is said that he wrote some memoranda on a convenient stone with crayon, and the idea then occurred to him to endeavor to obtain an impression on paper by covering the letters with printing ink. It worked, and Senfelder, anxious to find some cheap method of printing, soon perfected the process to where it became available for commercial purposes.

Although lithographic printing has been practically displaced by offset printing, some work is still being done by this method. Offset printing grew out of the lithographic process. The basic principle in both processes is the same, namely, that grease or oil, and water will not mix. In lithography the lines of the subject to be printed are drawn upon the stone with a greasy ink, and during the process of printing the remaining surface of the stone is kept dampened. As the ink



A PRAYER



By Elenore Estelle Glassburn

That students
Down across the years
And this year too,
May ne'er forget
God's truth and loveliness,
Exemplified in great
And noble lives
Of saintly teachers,
Men and women—
They who would freely give
Their very lives for them—
This is my prayer.

Freeport, Kans.

roller, carrying the same greasy ink used in making the design, passes over the surface of the stone, the ink adheres to the lines in the design but is rejected by the dampened surface. The paper is then placed upon the stone, and when pressure is applied, the design is imprinted upon the sheet. The plate or stone must be redampened and reinked for each impression.

Lithographic printing is well-adapted to and used extensively for bank and office stationery, such as letterheads, checks, drafts, stock-and-bond certificates, insurance policies, diplomas and other forms to be well printed. A special press is needed to print from these stones. It compares somewhat to a flat bed cylinder press and is about the same size. The inking rollers, however, instead of being made of composition are made of leather or rubber. The damping rollers are covered with flannel. Color work can be done by the lithographic process, each color, however, requiring a separate stone or plate. In the finest art work some twenty or thirty plates may be used for the different colors and shades.

Although the lithographic stone is the best substance known for lithographic printing, yet aluminum and zinc plates are being used instead. They eliminate the danger of breakage, are easier handled and stored. The original cost is much less. Metal plates are good for long runs and can be curved and used on a rotary press.

Offset printing is based on the same fundamental principle as that of lithography. It derives its name from the fact that the printed impression is made from a curved metal plate first upon a revolving cylinder covered with a rubber blanket, which in turn "offsets" it on paper. Offset printing is now used extensively in the production of art subjects, magazine covers, calendar backs, display and street car cards, posters in one or more colors for billboards and other large display work.

Lithographic printing and offset printing may be identified by the clean sharp fine lines which are in soft even colors. There is no trace of indentation of the printed design on the reverse side of the printed sheet such as can be detected in letterpress printing. An example of offset printing, with which we are all familiar, is the Sunday School Lesson Picture Cards we receive every Sunday in Sunday school.

Copper Plate Printing

Copper plate engraving or printing is known as intaglio printing, or printing from depressed or engraved surfaces. All designs are cut or engraved into copper or steel plates. No other process of printing equals this type of work for quality and refinement. It is used principally for wedding invitations, announcements, visiting cards, birth and death announcements, business announcements, holiday greetings, and sometimes in commercial and business stationery.

In copper plate engraving a sheet of copper about $\frac{1}{16}$ inch thick is highly polished on the side to be engraved. It is slightly larger than the sheet to be printed from it. The text is carefully engraved by the hand of a skilled workman. Steel plates may be used as well as copper plates.

The process of printing the plate on paper is exactly opposite that of the letterpress printing. The plate is attached to the bed of the press. It is then covered with ink from a roller, taking care that all the finely engraved lines are filled with ink. The plate is then wiped clean with a piece of cheese cloth and polished with whiting until the entire surface is perfectly smooth and clean, the ink remaining only in the grooves of the engraved lines. The sheet to receive the impression is then placed on the plate and the impression is made, the sheet picking up the ink in the lines. Each impression requires a reinking and repolishing of the plate. Special presses are required to do this type of printing. Engraved work can be distinguished from offset or letterpress by rubbing the fingers over the letters and noticing the slightly raised surfaces. This test, however, may not always be accurate as there are compounds on the market which can be used on letterpress printing to make it appear as being engraved. A more certain test of engraved printing can be learned by examining the opposite side of the printed piece. One can readily see that when great pressure is exerted upon a piece of paper that the paper will to some extent sink into the engraved lines of the copper plate. This slight depression on the opposite side of the sheet is an indication of true engraving.

Nothing has been said about the types of paper to be used in each of the three processes of printing. In letterpress printing almost any type of paper can be used, provided the right kind of ink and plates are used for the paper. In the process of offset printing, because of the soft rubber blanket, it is possible to print practically all kinds of paper and cardboard. In copper plate engraving white or faintly bluish white are considered proper colors. Pasted wedding bristol in either plate or kid finish is usually used. A soft spongy paper and hard smooth surfaces will not print well by this method.

In each one of the three general methods of printing—letterpress, lithography and offset, and copper plate—only a general outline of the work has been given. Each serve their purpose from the standpoint of economy, quality, quantity, and adaptability.

Scottdale, Pa.

MISSION WORK IN THE MOUNTAINS

(Continued from page 305)

ters stand in the way. "Beekeeping," suggests another. The mountain territory, in this section, at least, seems to be overworked with bees already. Farming is difficult on steep hillsides or on small patches of river bottom in the valleys. Grazing, the paying industry of big landowners in mountain regions, takes quite an outlay of money, more than most young couples or mission boards have to invest. Occasionally lumber companies give employment to mission workers, as was the case here at Whitmer years ago before the mill was taken out.

The two self-supporting brethren we know of in the eastern mountain districts are selling household products, at least as a partial means of meeting family expense. Here again, poor roads, much car expense, and lim-

ited means of many people cut down chances for profit. However, this business gives contact with people over a large territory and brings them within reach of the Gospel in written and spoken form.

Finally we must not forget the generous gifts, money and otherwise, that have come to all our stationed workers at times, easing the problem of support and affording much encouragement to the recipients. Only God may know of the gifts—He who pours rewarding blessings from out the windows of heaven (Malachi 3:10)—but all the greater will be His blessings upon the givers.

Whitmer, W. Va.

DIVORCE

Judge Frank P. Patterson of Pittsburgh interrupted the proceedings of a divorce case this week to deliver a very timely lecture on the abuse of the divorce laws in Pennsylvania. His words are worthy of our consideration. He says:

"Our courts have given such broad application to the terms 'cruel and barbarous treatment' and 'indignities to the person' that if a man criticizes his wife's bridge game, or vice versa, it becomes grounds for divorce. It is intolerable to think of a respondent strolling about the courthouse corridors, as they often do, grinning while the libellant is testifying to procure a divorce upon which they have agreed."

The judge further excoriated the practice of clandestine marriages. There is a world of common sense in his words following:

"Young women should sedulously avoid the seducer who seeks a clandestine marriage. My experience in the divorce court shows nearly one hundred per cent such weddings end disastrously from one day to a month afterwards. Result—a pretty well wrecked life for a girl, and often the care of a child whose father is as unnatural as he is irresponsible. The wedding day," continued the judge, "and its accompanying religious and social observances is the greatest day in a girl's life. She ought not to be robbed of it. The man who suggests such robbery has neither love nor respect for her."

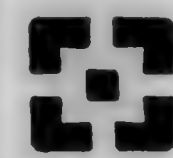
Referring to the excuses given in divorce cases, the judge said, "It appears as if they were looking for an excuse to separate instead of endeavoring to keep their marriage vows."

We commend Judge Patterson for his sober analysis of the divorce situation. If all the preachers of the country had the courage and the conviction to express similar sentiments from their pulpits it is quite probable that America would not have to bear the unsavory record of being the most divorced nation in the world. When practically one marriage out of every five finds its climax in the divorce courts, it is time for judges or someone to cry out against the evil.—Pentecostal Holiness Advocate.

Abraham Lincoln: "I decided a long time ago that it was less difficult to believe that the Bible was what it claimed to be than to disbelieve it. This great Book of God is the best gift which God has ever given to man."



BIBLE STUDY



TABERNACLE STUDIES

LXVII. The Tabernacle and the Temple of Solomon Compared—II Chronicles 2 to 7

By the Bible Study Editor

After the settlement of the land of Israel by the tribes, the Tabernacle continued to be the place of worship and the seat of worship. Not for many years after the land had been in possession of Israel was there a location in which the Lord could place His name and where the people could congregate for worship as the Lord had planned for them.

Shiloh became the location of the Tabernacle and was the place of residence for the last of the priestly judges of Israel. Eli, the high priest and judge resided there. Shiloh was not of the cities of refuge, nor was it one of the cities apportioned to the priests. Its importance consisted only of its being the location of the Tabernacle.

It is evident that Shiloh became the center of worship, for many of the people resorted there for special worship and for special feasts, as was the case with Elkanah and his family. I Sam. 1. It was there that Hannah offered her petition to the Lord and received the promise of a son. The description of the incident tells of pillars in a temple. There were also pillars in the Tabernacle, and there is no certainty that another structure had been provided for the furnishings of the Tabernacle in the interval between the entering of the land and the building of the Temple by Solomon. David remarked that the Lord dwelt in a tent while he himself dwelt in a house of cedar. II Sam. 7:2. It is evident that he referred to the ark of the covenant which he had brought from the house of Obed-edom and had placed in the city of David.

For twenty years the ark of the Lord rested in the house of Abinadab in Kirjath-jearim, while Samuel inquired of the Lord and worshiped with sacrifices and judged the people at Bethel, Gilgal, and Mizpeh. I Sam. 7:16. It appears that the worship of the Lord was not then directly associated with the Tabernacle and the ark of the covenant.

There was not a complete neglect of the ark of the covenant, for a priest had been sanctified to keep it, Eleazar, the son of Abinadab. However, the Lord did not forsake His people while the ark and the Tabernacle were thus separated. In fact, our Lord gave the truth of the worship of God when He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Thus Samuel worshiped Him in the several places of his sacrifices, and the Lord honored those petitions with His presence and blessing.

The second place of the ark of the covenant was in the house of Obed-edom where David

had it placed when Uzzah was smitten for touching it when David attempted to bring it to Jerusalem on the new cart. But neither the house of Abinadab nor of Obed-edom could have been called a temple, or the house of the Lord. The Tabernacle was not complete without its ark, nor was the ark complete without its Tabernacle.

David's Temple

It was approximately seven years after David had brought the ark to Jerusalem and set it in a tabernacle which he had spread for it (II Sam. 6:17), that David considered the matter of building a house for the Lord. He had built for himself a house of cedar and the Lord had blessed him with peace in all of his borders. His purpose had been declared to the prophet Nathan to whom the Lord revealed His purpose regarding David's affairs in his kingdom.

Because David was a man of blood (I Chron. 22:8; 28:3) he was not permitted to build the house of the Lord. Even after the promise that God had made to him to establish his house and maintain his name because of his desire to build a house for the Lord, David continued his warfare and conquest of the nations about him. It was after that covenant made with God that David committed the sin concerning the wife of Uriah whom he had sent with the army to defeat the Ammonites. War and bloodshed followed him in his latter days, even the death of Absalom. But, while carrying on these conquests with all the nations about him, he cherished the covenant of the Lord to build a house. The spoils of the Syrians and of all the nations of his conquests he dedicated unto the Lord. II Sam. 8:7-13. But the location of the house was not decided upon until at an extremity of his experience he was directed by the angel of the Lord to go up to the threshing floor of Ornan and build there an altar to stay the plague which God had sent upon the people because of David's sin of numbering His people Israel. I Chron. 21:18-27; 22:1.

The consecration of this altar by fire which God sent down from heaven in answer to David's plea for mercy was the deciding factor in the choice of this place. It was made while the Tabernacle which Moses had made and the altar of burnt offering were at Gibeon. I Chron. 21:29.

The Beginning of the Temple—I Chronicles 22

David began the preparations for the construction of the Lord's house by the assem-

bling of the strangers in the land to serve in the work. He was old and feeble before the time of the anointing of Solomon, but he was not without his keen executive powers which had brought him success in many adventures and trial during his past years. He did not consider Solomon equal to the great task of preparing a house for the Lord that would honor His great name among the nations of the earth. Moreover the Lord was with David in this great project, even so much so that He gave to David the plan which Solomon afterwards executed. See I Chron. 28:19, "The Lord made me to understand in writing by his hand upon me, even all the works of this pattern."

The preparations which David made for the house were not idle speculations. The quantities of materials were not assembled without some calculations as to the amounts and of the kinds of material to be used. There was design and purpose and plan for all of the work of God's house even before the construction of it was begun under the hand of Solomon. Masons were set at preparing stones, iron was assembled for nails for the doors and whatever other joinings were required for timbers. Brass was assembled without weight. Cedars were brought and purchased from the people of Tyre and Sidon. But there was calculation in all of these provisions. As was the case in the construction of the Tabernacle, there was a design to be followed, but the people were asked to bring of their freewill offerings. The offerings were more abundant than the needs. The Temple of the Lord required a specific amount of material, but David provided the offerings more abundantly than the need. The temple was not so much a tax upon the treasures of Israel as it was a contribution from the treasures of David which were furnished by the spoils of the enemies. Egyptian spoils furnished a large contribution to the construction of the Tabernacle.

The charge to Solomon regarding the structure and the construction of the house of the Lord was given to Solomon in the presence of the princes of Israel, the captains of the armies, the stewards of the treasury, the king's sons and the officers and valiant men whom David called to Jerusalem. It was a solemn charge and, after the general declaration of Solomon's duty to build the house, a very personal charge was given to Solomon in the presence of all of these people. "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: it thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the Lord hath chosen thee to

build an house for the sanctuary: be strong, and do it" (I Chron. 28:9, 10).

Moses descended from the mountain of the Lord with no greater commission than that which David had received from the Lord. He proceeded with no greater conviction concerning the importance of his task and gave his directions to those in charge of the construction of the Tabernacle with no clearer vision as to the plan and purpose of his Tabernacle than did David in proceeding with the construction of the house of the Lord.

The Pattern

The pattern of the house of the Lord differed considerably from the simple structure of the Tabernacle. Only three divisions of the Tabernacle were necessary: the outer court, surrounded by the linen curtains; the tent of the Tabernacle, which was divided into two apartments, the holy place and the most holy place. These were covered with the three curtains and were divided by the inner veil. But the Temple was divided into a number of compartments used for the worship of the Lord by His people.

1. The porch.
2. The houses.
3. The treasuries.
4. The upper chambers.
5. The inner parlors.
6. The place of the mercy seat.

The whole structure was so built as to provide courts around the house of the Lord, treasuries for the use of the house of the Lord, and for those things which were dedicated to the Lord for special service. The rooms provided accommodations for the priests who remained in the house of the Lord for service, according to the courses of the priests which had been arranged by David. All these matters were given to David by the Spirit.

The crowning act of David's reign was that of giving to Solomon the design of the Temple of the Lord and the charge of building it. The prayer of David for his son Solomon that God might enable him to finish this great task and serve the Lord faithfully in it all thus ended the reign of David and inaugurated the reign of Solomon.

Building the Temple—II Chronicles 3

The place of building of the Temple was that which was indicated by David, on Mount Moriah, on the threshing floor of Ornan the Jebusite. This is the sacred spot of the world—sacred to the Christian because it is the site of the "Father's House" which was so precious to our Lord. It is sacred to the Jew because it is the place of worship chosen by God for a permanent habitation for His people. It is sacred to the Mohammedans because they by tradition claim it as the site where Abraham offered up his son Ishmael on Mount Moriah. It is sacred because there God had chosen to place His name in testimony to His people and to His covenants which shall abide forever.

The dimensions for the Temple proper, the place for the holy and most holy apartments were given by David as twenty cubits in width and sixty cubits in length. These dimensions are double those that were given for the Tabernacle in the wilderness. In a general way the cubit is considered to have been eighteen

inches. The long cubit was about twenty-two inches. The dimensions of the Temple proper would have been thirty by ninety feet.

In the Tabernacle the height of the boards surrounding the Tabernacle proper was ten cubits. To maintain the proportion in the Temple the wall of the holy and most holy place would have been twenty cubits, or thirty feet in height. This department in the Tabernacle was covered with pure gold. It was similarly covered with pure gold within, in the Temple.

The beauty of these departments may not be appreciated by the description given because of our indefinite understanding of it, but the ceilings, walls, and overhead coverings were all decorated with gold, with carvings and ornamentations of gold and precious stones to the extent of exceeding beauty and richness. The gold for each special purpose had been apportioned by David.

The cherubim of the most holy place have always been a source of interest and admiration. According to some authorities they were placed upon chariots, or movable foundations. Standing side by side with wings outstretched they reached across the most holy place, and under their uplifted wings stood the mercy seat which had been designed by the Lord in the wilderness. The cherubim in the most holy place was an added feature in the house of the Lord. The walls of the Tabernacle were covered by the curtains of blue and purple and scarlet and fine twined linen on which were woven the figures of cherubim. But in Solomon's temple the cherubim were made of gold and stood before the mercy seat.

The veil which hung between the holy and most holy places was made according to the specification given to Moses. The dimension was necessarily larger; but on it the figures of cherubim were embroidered as in the former veil. This middle veil was that which was rent when Christ died on the cross. The holy place was enclosed by a door or doors.

Let us notice the general furnishings of the court, corresponding to the court of the Tabernacle, the place of the altar of burnt offering. The dimensions of the former altar were five cubits square, and three cubits in height. That of Solomon was twenty cubits in length and breadth and ten cubits in height. The brazen altar would thus have been as wide as the holy place—thirty feet, and fifteen feet in height. But upon this great altar many more sacrifices were to be offered than were brought to the Lord in the wilderness.

In the court also there stood the brazen laver, of which no dimensions were given. Instead of the laver Solomon moulded a great brazen sea. The under part of it was ornamented with a design of oxen and the upper edge of it carried a design of lilies. It stood upon twelve oxen. No dimensions are given except the thickness of it. For purification purposes ten lavers were built and made movable in order to enable the priests to wash the burnt offerings. The priests themselves washed their hands and feet at the brazen laver.

In the holy place there was also a change in the furnishings. Instead of one golden candlestick there were ten, five on either side of the holy place. Likewise ten golden tables for shewbread, five on either side. There

was but one golden altar in the holy place, called the oracle, which stood before the veil, on which the daily incense was offered.

Many bowls of gold and silver and of brass, with such instruments of service as were required in the offering of sacrifices, were also made and were preserved in the treasury of the Temple. It was these vessels that the king of Babylon carried away and from which he drank at his idolatrous feasts.

There were towering pillars made before the house of the Lord. The great porch was erected at the approach to the Lord's house. Around the court of the Tabernacle and of the brazen altar was built the court of the priests. This corresponded to the encampment of the priests and Levites around the court of the Tabernacle. Beyond this court Solomon built the great court for the Israelites, and the position of the people in worship agreed with the encampment of the twelve tribes around the Tabernacle in the wilderness. The court of the Gentiles lay without the limits of the Israelites' court.

The internal departments of the Temple were of gold. The ornamentations of the altar courts and those of the priests were of brass. The general significance of the structure was unchanged from the design given to Moses on Mount Sinai.

In the ministry of the Temple there was no digression from the law that God had given to Israel, in the wilderness. The kinds of offerings and the manner of offering was identical with the early sacrifices under the law. It was when the purified priests had made their sacrifices that the Lord honored the new structure with His presence by filling the Temple with a cloud. According to the record of II Chron. 5, the priests and Levites brought the ark and the Tabernacle with its furnishings up to the Temple ere the offerings were made. The house of God in the wilderness was located in the new house which He had chosen and designed for Himself.

The dedication of the Temple was similar to that of the dedication of the Tabernacle. The sacrifices were all prepared as directed by Solomon according to the Law. The great multitude waited before the Lord. Solomon ascended the great pulpit of brass which he had made for the occasion and offered his prayer unto Jehovah, the God of his father and of the fathers. He invoked the blessing of God upon the faithfulness of his people and the judgment of God upon their unfaithfulness. He closed his prayer thus: "Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in thy goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant" (II Chron. 6:41, 42).

Thus closed the prayer of Solomon, but it was honored by the fire of God descending from heaven upon the altar and consuming the great burnt offering that had been prepared. God accepted the new abode and the people who worshiped at the newly consecrated altar.

No new fires came from heaven upon the sacrifices which followed in the years of its ministry. So also the fire of the first Pente-

(Continued on page 320)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE CHRISTIAN IN GOD'S KEEPING Psalm 121; Book of Jude

Lesson for October 10, 1937

Golden Text.—Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

Psalm 121. Job 34:29. Only that which God permits can happen; and when God decrees that no one shall harm you all the forces of men and demons are helpless to do you injury. And whatever He permits to happen to you will be for your ultimate good. The writer of Psalm 121 is speaking both for himself as an individual and for Israel as a nation. His first and final resolve is always to look to the Creator and Sustainer of all things for help. Col. 1:16, 17. All things that pertain to life and godliness, including all help worthy of the name, comes from God. The world is willing to give you all the help you could desire on the downward road to ruin, but only through God comes the help to overcome the downward urge of our carnal nature, aided and abetted by the evil about us; and to rise heavenward.

"There is an eye that never sleeps, when fades the light of day;
There is an arm that never fails when human strength gives way."

When Jacob left his father's house the Lord promised never to leave him nor to forsake him. And God kept His word. Hundreds of years later David cast himself into the arms of the same Lord and said, "Therefore I shall not fear what man shall do unto me." God is no respecter of persons and will do the same for us.

He preserveth the body from disease and injury; He preserveth the soul from destruction; He preserveth His saints from all evil; but withholds no good from them that walk uprightly. Appearances may indicate otherwise as when Jacob cried out, "All these things are against me," but the fact remains that if God is for us what availeth it to others to be against us. He giveth to His beloved sleep and keeps them safe while in their slumbers; He giveth them strength to rise in the morning to go forth to labor and to battle and brings them safe home at night. And when the last evening comes we can hear His, "Welcome Home."

Jude. Jude was a brother of our Lord's. He does not boast of that physical relationship, but calls himself the servant (slave) of Jesus Christ. The smaller a man is the more he has to depend upon acquaintance with the great or near great to receive recognition for himself; the greater he is the less will he use

the prerogatives of office or rank to gain a hearing. Boasting does not make the small great, the weak strong, nor the foolish wise; and they are most fully kept by the Lord who have least confidence in themselves.

Not all people who unite with the church are kept. The individual has a part in that keeping. The angels of heaven did not all keep heaven, those who kept their first estate did so, the rest lost it for hell; not all that started from Egypt for the promised land gained it. Only those who kept the faith reached the goal; the rest came short of it through their unbelief. Even prophet and priest were destroyed when they allowed lust of gold and lust of station to control their lives. To be kept we must contend earnestly for the faith and by the power of God bring every thing and every thought into subjection to Jesus Christ. Then we are safe.

Here are some of the danger signals by which we can know that we are drifting away from the keeping of the Lord: (1) We despise authority, (2) we speak evil of those over us in the Lord, (3) we begin to indulge in the lusts of the flesh, (4) we lose the conscience that is sensitive of wrong, (5) we become murmurers and complainers instead of praisers, (6) with great swelling words we begin to prate about our superior knowledge of things spiritual, (7) and last, we separate ourselves from the body of God's people and go our own determined way. If you would be safe, stop at the first danger signal, and retrace your steps.

Verses 20-25. To be kept (1) we must continue to build ourselves up in the faith. See II Pet. 1. (2) Our life must be one of prayer in the Holy Ghost. (3) We must keep ourselves in His love. (4) We must look for His mercy. (5) We must commit ourselves unreservedly into His keeping. God is able to keep you, He is able to perfect that which He has begun in you, and He is able finally to present you faultless to the Father. Don't hinder Him but help Him in this work of your transformation, and yours will be exceeding joy at last. Glory to His name.

CHRISTIAN SPEECH AND CONDUCT

James 3

Lesson for October 17, 1937

Golden Text.—Let no corrupt communication proceed out of your mouth.—Eph. 4:29.

Most people would far rather tell other people how to live than to practice it themselves, but the potency of teaching lies not so much in the words as in the life of the teacher. If faith without works is dead, teaching without works is no less so.

Verse 2. Of all that have ever trod the earth only our Saviour has been free from error in speech and deed. Besides, all have stumbled or offended in many things. These errors are continually recounted and cast back at the teachers who commit them by critical hearers. The vice of the average hearer is to single out the faults of the teacher in word and deed and to forget the good things that he gives. Thus the teacher is doubly judged—both by God and man.

To control the tongue is the most difficult task that any man can undertake. Can you do it? Then you are the perfect man, and I want to meet you.

Verses 3-5. Dead flies cause the ointment of the apothecary to stink; straws tell which way the wind blows; small helms direct the course of big ships; even so the little things of life, our words and deeds, have an effect upon life out of all proportion to their size. And the tongue is Man's Master Mischief-Maker. A man's speech betrayeth him. Whenever a fool openeth his mouth he proclaims to the world that he is a fool. But the tongue does worse than betray its owner; it starts conflagrations that leave whole neighborhoods in ruin. Characters besmirched, reputations destroyed, lives blasted, homes wrecked, friends parted, suicide, and murder are its terrible aftermath. Only by thy unspoken word art thou the master; thy spoken word is master of thee.

Verse 6. Samson's foxes with burning fire-brands tied to their tails, never sped more swiftly through the cornfields of the Philistines than rolls the wheel of nature, aflame with malicious gossip, through Philistine communities of today. Did you know that evil speaking of whatever kind had its birth in hell and grows into dreadful giants in every community where ears are ready to listen and tongues to repeat its sordid tales?

Verses 7, 8. When I was a boy one of my teachers told the class that the hyena was untamable. I wondered at the time for I had read James 3:7. I have found since that our dear teacher was wrong; the hyena can be and has been tamed. But I have not been able to find a reason why anyone should desire to tame such a beast. But the other part of these verses is also true; the tongue is untamable. To keep it under control God must keep the door of your lips, and you must hold it in with the bit and bridle of a determined will and a sanctified heart. It cannot be tamed, but it can be controlled. And if you get the idea that it has become tame and docile, you will probably be sadly disillusioned some day when it breaks forth in untamed savagery. Never trust an adder (Gen. 49:17; Psa. 140:3) nor the backbiting tongue.

Verses 9-12. Nature is consistent, but man is not. Michael, the angel, would not even

rail against the Devil; but Christians will rail against their brethren and not infrequently curse them. Upon bended knees we pray for peace, and then in our conversations we foment strife. These things ought not so to be.

Verses 13, 14. "Out of the abundance of the heart the mouth speaketh." A wise and understanding heart is revealed in a life of good works unaccompanied by verbal claims of superior goodness and wisdom. Goodness and wisdom do not go on dress parade. Jealousy and rivalry are efforts of the unworthy and the unfit to displace their superiors. And the means used are as base as the parties are contemptible.

Verses 15-18. There is a wisdom from the council chamber of demons working wherever there is jealousy and rivalry. Its fruits are confusion and every vile word and deed. But there is a wisdom that comes from the mind and heart of God. It is pure in thought, intent, method, and aim. It seeks not to besmirch, but to cleanse. It seeks peace and pursues it, and will go the second mile to gain it. God's gentleness makes His children great; man's gentleness toward his fallen brother will give him new hope and courage, and often enable him to attain to nobility of life. The difficult of approach build a shell of selfishness about themselves which will hinder them from mental and spiritual growth. It finally smothers every virtue.

We reap what we sow. He who steadfastly, from a sincere heart, sows in righteousness will reap in joy, and the end of that man is peace. Isa. 32:17.

CHRISTIAN RENEWAL.—John 10:7-16; Titus 3:1-11

Lesson for October 24, 1937

Golden Text.—For the grace of God that bringeth salvation hath appeared to all men.—Titus 2:11.

John 10:7-16. Life is a constant resistance to the forces of death. And the greater the powers of resistance the greater and more abundant will be the life. That which is called sin, and those things which border on the doubtful—all diminish and even destroy our resistance to death. Where sin reigns death reigns. In these verses Christ describes Himself in a sevenfold relationship to His sheep, by the appropriation of which they can escape death and enter into an overflowing life; and openly claims that whatever pretensions others may make that their leadership tends to paucity of life and ultimate death. God first gave life. When sin brought death, Christ by His death on Calvary brought life again to dead humanity, and by His Spirit renews it constantly in faithful believers. The food that He provides for His sheep gives an ever-increasing fullness to life. Thrice blessed are they who eat to the full of His provision and refuse to partake of any other. And this fullness is for the Now as well as for the Hereafter. Godliness has promise of the life that now is as well as the life to come. Under its blessings the powers of men do not atrophy but blossom, and, with natural and spiritual inhibitions overcome, bring forth abundant fruit. And these fruits (Gal. 5:22) bring us happiness and all that makes life desirable.

But be thou chary of accepting suggested remedies for human ills that do not have their root in Scriptural truth.

Titus 2:11. The grace of God, revealed in its fullness in the advent of our Lord and His work on earth didn't appear to the few for the few, but was to be proclaimed with mighty trumpets to all the world. Salvation is for all men, and it is our duty to tell the news to all.

Titus 3:1-11. It can hardly be said of the professing Christian that he is looking for that blessed hope unless he is zealous of good works. For the servant to eat and drink with the drunken is evidence that he is not expecting the imminent coming, and his doom will also be different from what he expects.

Verses 1-3. Obedience is the doing what we are commanded in the manner and at the time desired by the one in authority. Obedience is the first lesson of life to learn. It is the first lesson the child should learn in the home, the pupil in the school, the employee to the boss, the citizen to the state, and the church-member to the body. Individuals may prate about being above the law, but the servant of the Lord will not violate the spirit and letter of the law. The child of God should be ready and active in the good to the extent that he would not have time for the bad.

When you speak of the conduct of another it is generally true that you add over and above the facts in your statements when that conduct has not been all that could be desired; but when you speak of another's good deeds you generally subtract from the facts. Why? If people who talk would say as much less than they know as they usually say more than they know, a clam would have nothing on them for silence.

Many gentle sheep can lie down together in one sheepfold; but it is better to live alone in the corner of a housetop than with brawlers in a wide house.

Verses 4-7. Verse three tells us what we are by nature. Such works can not save us but they do destroy us. Even the best man in his natural estate can not do anything to earn salvation. It is not earned on merit, but received by mercy. What is grace? It is a compound of the kindness, love, and mercy of God. Some confuse how we get saved with what happens after we are saved. We are not saved by works, but works must accompany faith if the grace of God is to continue upon the individual. The soil that after careful cultivation brings forth nothing but briars and thorns is nigh unto cursing. Every branch IN ME that beareth not fruit He taketh away.

The steps towards union with Christ are here described as (1) washing of regeneration—washed from our sins in His own blood; (2) renewing of the Holy Ghost—impartation of the Spirit to the cleansed believer; and (3) justification by His grace.

Verses 8-11. The individual does not need to have his conscience salved about wrongdoing by telling him repeatedly that acts of sin will not affect his standing with the Lord. His deceitful heart will do enough of that without the aid of the preacher, but he needs to be told constantly that it is obligatory for him to maintain good works. Such teaching

and such conduct is profitable unto men.

Much of the religious discussions of today are unprofitable and vain. Teachers, understanding not whereof they speak, lead their hearers into a morass of speculation. As a result the church has bogged down and can make no progress. Had the teachers taught the Sermon on the Mount, the hearers would be building on the solid rock of faith and good works and be making progress.

THE MORAL ISSUE IN THE DRINK PROBLEM.—Romans 13:12-14; I Cor.

6:9-11; Galatians 5:16-24

Lesson for October 31, 1937

Golden Text.—Walk in the Spirit, and ye shall not fulfil the lust of the flesh.—Gal. 5:16.

Rom. 13:12-14. The dimness of divine revelation in Old Testament times was some excuse for the moral conduct of those times, but since the conclusion of the New Testament canon the full light now shineth. Christ has shown by example how a child of God is to live. It was when He lived among men that they which sat in darkness saw a great light. We must cease to do evil if we would learn to do well. We must cast off the works of darkness before we can put on the armor of light. That armor may give twofold service. It keeps darkness out of my life and it protects me from the powers of darkness. That armor is the Lord Jesus Christ Himself, in whom is no darkness at all. If you have cast off the works of darkness, you will no longer walk in the ways of darkness; if you have put on the Lord Jesus Christ you will walk in the light as He is in the light. Many things that you notice in the life of unbelievers is utterly unbecoming to a believer. Here are a few: revelling, drunkenness, chambering, wantonness, strife, envying, cursing, lying, stealing, etc. See Rom. 1:29-32. "If ye live after the flesh ye shall die."

I Cor. 6:9-11. This message was not written to unbelievers, but to church members who had received a false teaching that being saved by grace exempted them from the penalties of wrong living. Paul does not tell them that these sins are permissible to the Christian, that his misconduct may affect his rewards at the great day, but that they will go to heaven anyhow since they have believed on the Lord Jesus Christ. NO. He tells them plainly that they will miss not only the rewards of righteous living but heaven itself unless they cast off such evil conduct. Instead of passing over the sins of believers God judges us the harder since we have greater light. How can we that are dead to sin live any longer therein? After you are washed, you are no longer filthy; after you are sanctified your body is for the service of God, and after you are justified you shall no more do those things that bring condemnation upon men. To return to them will again make you filthy, unholy, and subject to judgment. Galatians 5:16-23. There is a law of the Spirit, and there is a law or principle of the flesh. The law of the Spirit frees us from the law of sin and death. The spiritual man is not out from under the moral law, but has come out from under the law of the flesh and has become its master instead. Only by this

means can he be obedient to the moral law of God.

The works of the flesh are manifest—that is, they are in evidence on every side. You do not need to engage in any of these things so that your children may learn what Paul is writing about. Your child will see thousands of examples of these things even though yours is one of the most sheltered of homes. Your problem is not to make your child understand what these sins are; your problem is to keep yourself and child from going in the evil ways. The very commonness of these sins makes us lose the consciousness of their awfulness. These sins can be classified as (1) sexual, (2) anti-God religion and superstition, (3) social antipathies and antagonisms, and (4) indulgence of appetite. And again Paul reiterates that the practice of these vices disqualifies us from being a part of the kingdom of God.

Verses 22-24. Deadly poisons grow on the tree of evil; they who partake thereof do it to their death. Luscious fruits grow on the tree of life; it furnishes sustenance for the abundant life the whole year through, and its leaves are for the healing of the nations. These fruits are (1) love, that quality of heart that alone makes it possible for people to live together in (2,3) joy and peace, things which all mankind are seeking but never finding until they forsake their wicked ways; (4,5) longsuffering and kindness are qualities needed much in a faulty and sensitive human family; (6,7) goodness and faithfulness,—how much we appreciate them in those about us! (8,9) meekness and self-control—how necessary those are! Their opposites—self-assertiveness with uncontrolled impulses make for confusion and strife. To crucify the evil tendencies and desires and to enthrone Christ as king of my life so that I will do only that which is always for the good of all is my duty. To yield to one sin may soon make me a slave of many.

CHRISTIAN CHARACTER AND PEACE.—Colossians 3:1-17

Lesson for November 7, 1937

Golden Text.—And let the peace of God rule in your hearts, to the which also ye are called in one body.—Col. 3:15.

Christ says, "He that seeketh findeth" and a modern philosophy of life makes the claim that you can have anything you want if you want it earnestly enough. Be the latter true or not, God says, "If ye seek me, ye shall find me if ye seek me with the whole heart." And it is evident that we could attain to many a glorious goal if the wish within us became an insatiable desire.

The call to the heights in this lesson is made to those who have risen from the spiritually dead to live a new life in Christ. You must be dead to something. If you are spiritually dead, then you are dead to Christ and all the noblest and best of life; if you are risen in Christ, then you are dead to all that is sinful and debasing. It is necessary to die to the lower in order that the life may be lived in the realm of the higher. But you generally live in the realm of things that you love. You will never strive for the higher unless you

have set your affections there. The goal of the Christian is to become like his blessed Lord. Three times does the Word tell us that we shall reach that goal at His appearing. Rom. 8:29; Phil. 3:21; I Jno. 3:2. But the one that looks for His appearing will endeavor to live like Him now.

Verses 5-9. Two things Paul recommends that we should do with sin in the flesh—mortify it, and put it off as one does a garment. In verse 5 Paul gives a deeper meaning to the word "idolatry" than just worshiping of idols. It here implies that though I may not be an ignorant heathen, I am still an idolater if I set my affections on anything less than Jesus Christ. I am to covet all that is attainable in Christ; not the things that the world can give.

We cannot walk in one realm and live in another. If we live in the Spirit we will also walk therein; if in the flesh, we will do likewise. Verses eight and nine give a catalogue of what some people are pleased to call the lesser sins, and they make some allowance for the individual who may do them. But if Paul were speaking of them in German he would say, "Raus mit." We should make no more allowance for them than for the others. Anger is an ordinary display of temper; wrath a more violent display; and malice is cold, implacable hate. These emotions usually manifest themselves in insolent, violent, and abusive language. And lying is so common a vice that to many people certain forms seem justifiable. "Raus mit."

Verses 10, 11. To the new man there is but one goal—to become like Christ. God does not have different standards for the different races and nations, nor are there many religious beliefs acceptable to Him. There is but one ideal life, that lived in imitation of the

Ideal, Christ. There is but one true religion, that wherein Christ is the All in all. On this platform of life and faith God wants all mankind to meet and worship.

Verses 12-14. The elect of God begins his garbing from within, he sees to it that the heart is clothed aright. These qualities are all heart qualities. Compassion, suffering with those in distress; kindness, that feeling that you would naturally have for your own kin. In Christ we are all brethren. Lowliness, a sense of unworthiness that makes you to rejoice if you receive nothing but the crumbs, though others feast upon royal dainties. Meekness, the opposite of combativeness, the spirit that would rather suffer wrong than do it. Longsuffering. Some people are as aggravating as a pebble in a shoe, or as a walnut under the saddle. How long can that fiery spirit of yours stand them? That will tell how much longsuffering you have. Forbearing and forgiving, the prefix has the sense of before. That is, you are in that state of heart that you will bear with and help the other even though the other may be utterly undeserving, even as Christ did to you. Love, the crowning emotion, is the only bond strong enough to hold all peoples together in one body.

Verse 15. And only through the bond of love can the middle wall of partition between peoples be removed and a common unity established, thus making true peace. May the rule of peace supplant the rule of the mailed fist. In the church it must, in the world it should.

Verses 16, 17. Christ is our Master. All that I do in word or deed I am to do only at His command. Then only do I do everything in His name. Give thanks, and again give thanks.

CHRISTIAN SPEECH AND CONDUCT

By Mae Wyse

This paper was read at the Ohio Sunday School Conference at the Midway Church near Columbiana, Ohio, August 5, 1937. It supplements the Sunday-school lesson for October 17.

It is only natural for human beings to desire high standards, but how miserably so many of us fail in speech! What is the cause? There are many causes, but they all center around a main one, that is, heart condition. If the heart is right, the speech will be likewise. The very center of our life is the heart. In Prov. 4:23 we have these words: "Keep thy heart with all diligence; for out of it are the issues of life." A beautiful character rises out of a beautiful heart. It blooms just like the flower, and people can easily scent its perfume. The source of the evil of the tongue is from the evil one at work in the heart.

To have proper fruit in our speech and conduct we must look at these sources from whence our heart is inspired to speak, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "Let your speech be always with grace, seasoned with salt" (Col. 4:6). Paul in writing to the Colossian Church further instructed them: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Also in his letter of encourage-

ment to the Ephesians we have these words, "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:3,4).

Here is a catalogue of things which do not belong to pure speech: idle words, bywords, slang phrases, vulgar language, profanity, gossiping, rehashing unedifying yarns, etc. Two things are essential to success in eliminating them from our speech. (1) We must have a **pure heart**, for Jesus said, "Out of the abundance of the heart the mouth speaketh." (2) We must make a **persistent, prayerful effort to overcome our former habits**. Let us keep our speech pure. Paul in writing to Timothy said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity" (I Tim. 4:12). Speech is the great characteristic that distinguishes us from animals, so let us make the most of it. Refrain from evil speaking. "Speak evil of no man" (Tit. 3:2). Peter in his first epistle, chapter 3, verse 10, says, "For he that will love life and

see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

Be not a talebearer, neither a hearer of talebearing. Talebearing is a deadly sin, spells ruin to any character, and means an end to all spirituality. It is one of the meanest of sins, for it acts in secret and does not give the other person a chance to defend himself. It shows no respect, and it attacks the best of men and women. It regards no man's reputation sacred, not even the minister of God's Gospel, of whom Scripture speaks in no mincing terms, that it is a double crime to speak evil. No wonder Dr. Talmage in speaking on talebearing and one who is quick to listen said that "both parties should be hung up, the one by the tongue and the other by the ear." Talebearing is a crime, not a weakness; it is a sin, not a fault.

Flattery is another evil of speech and is based on false principles and goes hand in hand with deceit. "A man that flattereth his neighbour spreadeth a net for his feet" (Prov. 29:5).

Faultfinding is another error. We cannot afford to employ our tongue in finding faults in others, for we rest assured that we have plenty of our own which we would not like to have people speak about.

Sarcasm is another misuse of the tongue. What an absurd thing it is to discuss sarcastically all the helpful deeds and good qualities of our neighbors! "Sarcasm," says one writer, "is the resource of a shallow and base mind." Along with sarcasm we find insults going hand in hand. Most people give insults for the sake of getting even. There is only one real way of getting even, and that is to forgive and forget.

Refrain from quarreling. Be not contentious, for as "wood to fire; so is a contentious man to kindle strife" (Prov. 26:21). Guard against fretting and grumbling, but rather be of a sunny, cheerful disposition for this is contagious. Wear a sunny smile. Change your frown and fretful looking face into one with a joyous smile. Cultivate the spirit of joy, gladness and happiness. Joy makes life worth while; it is the song of the heart, it makes the difficult easy, it lightens our burdens, and helps us smile at our own follies. How much pleasanter life would be to us if, during the trials and hardships which we must meet in this life, we could but smile and make the best of the situation, instead of grumbling and fretting about things, as we most generally do. Let us not forget this little statement in regard to grumbling, that there are two things about which we should never grumble, that which you "can help" and that which you "can't help." I'm sure that if we follow this little rule, life will not only be pleasanter to us but also to those about us.

Just as there are so many evil things from which we must refrain in our speech, so are there things that are needful and helpful in our conversation. Kind words, praise, sympathy, encouragement, truth, sound conversation, cheery greetings and friendly good-bys; words of appreciation and admiration—all go to make up the speech of a Christian. Let us strive to make the words of our mouth and the meditation of our heart to be acceptable in the sight of the Lord. Let us not be afraid to testify of the good others have done, for we

ourselves might some day appreciate such encouragement.

Speaking now of our conduct as Christians let us apply the Golden Rule to our lives. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. 7:12). Let us live out the Golden Rule. To do so we must refrain from unkind deeds. Cheating would be completely out of the question, as would also spiteful tricks and all revengeful acts. We would find that all would be done with orderliness, with patience, with simplicity. Thoughts would be for others, hands and feet would be willing to serve others. Day after day there would be a striving to help or to boost others along. Would it pay? It certainly would, for we have this promise that "Whatsoever a man soweth, that shall he also reap." And if we sow to the good just think what a bountiful harvest that would be! Let us not wait to begin acting in our endeavor to live out the Golden Rule. Now is the time to rid our hearts of selfishness and prepare to help our fellow men. Let us get ready to lend a helping hand in encouraging others, for some day we may need encouragement.

"A little boosting now and then,
Is relished by the most of men.
No matter what your job may be,
If cutting hay or serving tea.
A cheery word, a kindly smile,
A pleasant nod once in a while
May be the sanding of the track
For some poor friend who's slipping back.

"It isn't 'blarney', 'bunk', nor 'show'
To give a friend a glad 'Hello,'
And let him know you meant it, too,
For somehow it comes back to you
And makes for you a brighter day.
The moral is, again I say,
It's relished by the most of men,
A little boosting now and then."

How true this is! One cannot realize how much good can be done by just speaking a few kind words. We know not how deep they will go. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24).

Just as we must be careful, watchful, prayerful and pure in our speech so must we be in



THERE IS A PLACE

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight.
There is a place where thou canst say, "Arise,"
To dying captive, bound in chains of night.

There is a place where thou canst reach the store
Of hoarded gold, and free it for the Lord.
There is a place, here or on a distant shore,
Where thou canst send the worker and the Word.

There is a place where Heav'n's resistless power
Responsive moves to thine insistent plea.
There is a place, a solemn, holy hour,
Where God Himself descends and works for thee.

Where is that sacred place? Soul, dost thou ask where?
It is the secret place of prayer.

—Selected.

our actions or conduct. Let us remember that we live a twofold life—a life of purpose and intent and a life of action. We know that character is formed by the thoughts and intents of the heart, and that actions are the outflow of the thoughts of the heart. Unworthy action is the result of unworthy thought life. Let us watch against the "little foxes." Let us set a watch over our thoughts, our words and our conduct. Let our speech be always seasoned with salt that it may minister grace to those that hear. Our Captain wants us to stand as His witnesses, true, loyal, faithful, everywhere and at all times. Let us walk carefully. We will pass away, but our influence will go on forever. The record of our life we will some day meet just as we made it. Rev. 20:12.

I know, we as Christians must suffer many hardships and trials in our walk of life, but take courage. It takes courage to go against the current when it looks as if nearly every one were going the other way; but with the Lord as our Captain we can brave the tide and conquer. His grace is sufficient, and He is ready at all times to help if we will but appeal to Him. Only as He aids us will we be successful in living the overcoming life. Never mind the jeers and scoffs, but by an earnest, sincere and consistent life prove to the world that you are enjoying the best in life. And then you not only have the promise of the best in the life that now is, but also of that which is to come.

By all means, friends, surrender your all to God. Accept the standards of the Bible as yours and strive with all the help He gives you to maintain them in your daily life. Then your life shall be a blessing to all those with whom you come in contact. The Lord is counting on you. Will you fail Him?

Archbold, Ohio.

DO NOT TRUST IN FEELING

My friends, God is above feeling. Do you think you can control your feelings? I am sure if I could control my feelings I never would have any bad feelings, I would always have good feelings. But bear in mind Satan may change our feelings fifty times a day, but he cannot change the Word of God; and what we want is to build our hopes of heaven upon the Word of God. When a poor sinner is coming up out of the pit, and just ready to get his feet upon the Rock of Ages, the devil sticks out a plank of feeling, and says, "Get on that," and when he puts his feet on that, down he goes again. Take one of these texts—"Verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." That rock is higher than my feeling. And what we need is to get our feet upon the rock, and the Lord will put a new song in our mouths.

"His oath, His covenant, His blood,
Support me in the overwhelming flood,
When all around my soul gives way,
He then is all my hope and stay."

—D. L. Moody.

"Good judgment is a means to self-control."

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

We continue our study of the Epistle of I John. "**Fellowship**" has been seen to be the **KEY WORD**. We are taught throughout the epistle how that we may have **fellowship** with the saints whose fellowship is with the Father and with His Son, Jesus Christ. Because **God is light** we can have no fellowship with darkness, but we must also walk in the light. Because **God is righteous** those who would have fellowship must become righteous also. Because **God is love** those who have fellowship with Him must have love dwelling in them. Because **God is life** those who enter into fellowship with the Son of God have eternal life. Eternal life is the aim of God's manifestation of the Son of God. He was not satisfied to keep this life to Himself, but to bring it to the reach of sinful human beings who had gone astray and whom God would call unto Himself through the sacrifice of His only Son.

In order to reach the end for which God manifested His Son there must be a work wrought not only for us by the sacrifice of the Son, but in us through the grace and power of God. So in the study we shall see the importance of **light** to show us our sinfulness and of the **blood** of Jesus as a propitiation for sin, of **regeneration** to make us like God in our nature. On our part there must be **confession** of the truth and **obedience** to the Word. There must be **faith** in the Son of God. Regeneration will work in us the great virtues of purity and righteousness and love in all its various manifestations.

To be guarded against evil and against falsehood we shall need not only the teaching of the truth but the inward anointing and power by which we shall recognize the difference between truth and error and then overcome the evils that assail us in the flesh. All the provisions God has made for us lays upon us the responsibility of keeping ourselves from the designs of the Wicked one. May the light of His truth shine brightly through the study of this epistle and stir us up to live up to all of our privileges in Christ Jesus.

In the study of the Church we have the second phase of the subject before us in the first Sunday of November in which we see a loving household with many members having sweet fellowship together. This phase of the subject fits in well as a sequel to the study of the First Epistle of John.

STUDIES IN I JOHN.—Chapter 2

Topic for October 10

MOTTO

"Abide in Him."

MEDITATIONS ON THE CHAPTER

I. **Chapter 2.**—Fullness of joy (Chap. 1:4) and a life of victory over sin (2:1, 7, 8, 12, 13, 14, 21, 26) are some of the aims in view as the apostle writes to the brethren as well as the general aim expressed in I Jno. 5:13. The sinless life is the life that each believer should aim to live. But there is a possibility of failures occurring in the lives of believers. For this reason the plan of God for believers that do sin is revealed in the propitiatory work of Jesus Christ which avails for every sinning believer as well as for the sins of the whole world.

Beginning with verse four we shall find a number of statements by which the Christian may test his experience to know whether he is in the right relation toward Christ that he may possess eternal life. The first outstanding test is that of an obedient heart and life. Acquaintance with Jesus is not something to simply be professed alone, but is something that must be proved to ourselves as well as others by the way we fulfill his commandments from our hearts. The commandments of Jesus are not arbitrary statements because He is our Lord, but the requirement of life principles that are expressed in our life walk that are in likeness to the walk of Jesus in the world. One of these commandments is the keeping of the Word, which is an old commandment that has been heard from the beginning. Yet in this commandment is

something new because there has been a conversion that makes the keeping of the word a possibility. The proof of such a change from darkness to light is the love that goes out toward our brother. Without such a love we still abide in darkness. Love for the lustful world and its pleasures is an evidence that the love of God is not in us. Seductive men with false doctrines and evil lives against the truth of Jesus as the Christ will meet us and lead us astray, if possible, unless we are true to the anointing of the Holy Spirit that is given to every true believer, and we are faithful to the word which has been given to us for the salvation of our soul. The one who lives a righteous life has the evidence of the new birth.

II. **The Text of Chapter 2** has just been explained in the above.

III. **Suggestions for Junior Programs.**—The tests that the world observes in the outward life of the Christian, the children may also see and understand as belonging to the Christian. The outward conduct may sometimes be counterfeited so as to deceive the ones who are not discerning. But usually the false claim to be a Christian becomes exposed even before the unregenerate world. The high points of this chapter may be brought out before the children in the points suggested in the outline of suggestions for juniors: obedience, love, righteous living, and separation from the evil of the world.

To explain the anointing of the Spirit is not so easy to bring to the mind of those who do not have it. Some illustrations may serve to give an idea how we are taught when no man can teach us. Generally a taste for bitter things is repulsive. I might say, "This is bitter" and you might believe it, but you could never understand it till your taste of it had told

you. So with the knowledge of the difference between the things of God and the world. We know it if we have the Spirit in our lives that the things of God are sweet to the soul and the things of the world are bitter. But we cannot impart this knowledge so that one without the Spirit can understand and discern in their spirit that the Lord is sweet and the world is bitter. And the blind man who was healed could readily say, "One thing I know, that whereas I was blind now I see." May God so anoint us that the seductions of the anti-Christ can not deceive us.

OUTLINE STUDY

III. Meeting Failure.—2:1, 2.

1. We may have victory over sin.
2. Failure is possible.
3. There is an escape for us in our Advocate.

IV. Tests of Genuineness.—2:3-29.

1. Perfected love seen in obedience.—vv. 3-5.
 - a. Keeping His commandments.
 - b. False claims by the disobedient.
 - c. Love perfected in keeping the Word.
2. Christ's walk our standard.—v. 6.
3. Love the test in the old and the new.—vv. 7-11.
4. Stages of experience in believers.—vv. 12-14.
5. Love of the world opposite to the love of the Father.—vv. 15-17.
6. The spirit of Antichrist in the false.—vv. 18, 19.
7. By the unction the false is known.—vv. 20-28.
8. Knowing Christ's righteousness and living it proves regeneration.—v. 29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love."
2. How to Know a Christian.
 - a. By obedience to commands.
 - b. By love to his brother.
 - c. By no love for the things of the world.
 - d. By knowing the false.
 - e. By believing the true.
 - f. By doing the right.

For Seniors.

1. The Need of an Advocate and a Propitiation.
2. The Tests of Obedience.
3. The Tests of Love.
4. The Anointing to Discern the Antichrist.

PERSONAL THOUGHT

How important that we have the Spirit in us and that we on our part abide in Him according to the teaching of this anointing (vv. 27, 28).

SEED THOUGHTS

God is light (1:5), hence fellowship with God depends on our walking in the light. Again, God is righteous (2:29), hence fellowship with God depends on our doing righteousness. And finally, God is love, (4:7, 8), hence fellowship with God depends on our possessing and manifesting love.—Jas. M. Gray.

The Mediator of intercession, the Advocate for us, is the Mediator of redemption, the propitiation for our sins. It is His propitiation that He pleads, and we might be apt to suppose that His blood had lost its value and efficacy if no mention had been made of it in heaven since the time it was shed. But now we see that it is of esteem there, since it is continually represented in the intercession of the Great Advocate (the attorney general) for the Church of God. He ever lives to make intercession for those that come unto God by Him.—M. Henry.

STUDIES IN I JOHN.—Chapter 3

Topic for October 17

MOTTO

"We shall be like him."

MEDITATIONS ON THE CHAPTER

I. **Chapter 3.**—Birth is mentioned in chapter 2:29 for the first time in this epistle. Before this the thought of light, the indwelling Word of God and the love of God within were in prominence. In chapter 3, the birth of a man of God is the prominent thought in living a life of righteousness in harmony with a God of righteousness with whom we have fellowship. The sonship of the believer begins "now" in this world. But there is an expectation for the future which such a relation brings. The expectation is a motive for using every means for being pure as God is.

Willful acts of disobedience in doing contrary to the law of right is sin. Such acts are not in accord with a regenerated life. The regenerated life is given to works of righteousness. If the life is given to sin it is of the devil. Love toward a brother is an evidence of the divine nature being in us. Those who hate and do deeds of hatred are murderers in their nature and have no eternal life abiding in them. We can understand the love of God by what He has done for our salvation. We can express our love for the brethren by the way we give our own life for their welfare. When we withhold our pity from our brethren and fail to share of what we have in their time of distress, the evidence points to the fact that God's love is not dwelling in us. We can assure our hearts that we are of the truth by the facts concerning our life in deeds of righteousness and mercy. And when our hearts are assured of our right relation with God we have a confidence in approaching unto God. What we ask we receive of Him because we are obedient and seek to please Him in all things.

II. **The Text of Chapter 3** has been discussed in the above paragraph.

III. **Suggestions for Junior Programs.**—As in the preceding chapter so in this the way to know a Christian is to be continued by some new ways of expression. Purity, righteousness, love, as opposed to their opposites in a life of sin can be brought out to the understanding of the boys and girls. The new birth from God will express what kind of a nature the people of God will have. This can be illustrated from animal life by showing that when one is born with a certain nature that nature will come out. A dog has a dog-nature and a pig has the nature of a pig. A bird has a bird-nature while a fish has a fish-nature. So a sinner has the nature of the devil while a Christian has the nature of God. If the God-nature is not seen in any one by his deeds of purity and righteousness and love it is an evidence that he has never been born of God. If sin shows out in his life we know that sin is of the devil.

OUTLINE STUDY

IV. Tests of Genuineness—(continued).

9. Unknown to the world as Christ was.—3:1, 2.

10. Purifying himself as He is pure.—v. 3.
11. Sin is lawlessness.—v. 4.
12. The lawless know not the Redeemer but the regenerated do.—vv. 5-10.
13. Love to one another versus hatred.—vv. 10-15.
14. Genuine love proved.—vv. 16-18.
15. The confidence of a good conscience.—vv. 19-24.
 - a. In fulfilling the tests.
 - b. In receiving an answer to prayer.
 - c. In the gift of the Spirit.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Righteousness."
2. How to Know Christians.
 - a. By their desire to be pure.
 - b. By their seeking to do righteousness.
 - c. By their love for one another.
 - d. By their pity to the poor.
 - e. By their good conscience in prayer.

For Seniors.

1. The Position of Sons of God.
2. Hatred vs. Love.
3. Conditions for Answered Prayer.

PERSONAL THOUGHT

Whose likeness do we bear today in the character of our conduct? If we are not partakers of the divine nature now, how can we hope to be in the likeness of Christ at His appearing?

SEED THOUGHTS

Sons of God, beloved in Jesus!
Oh the wondrous word of grace;
In His Son the Father sees us,
And as sons He gives us place.

Blessed hope now brightly beaming,
On our God we soon shall gaze;
And in light celestial gleaming,
We shall see our Saviour's face.

By the power of grace transforming,
We shall then His image bear;
Christ His promised word performing,
We shall then His glory share.

—El Nathan.

STUDIES IN I JOHN.—Chapter 4

Topic for October 24

MOTTO

"If we love one another, God dwelleth in us."

MEDITATIONS ON THE CHAPTER

I. **Chapter 4.**—Another assurance is named in chapter 3 which had been hinted at in chapter 2. In chapter 2 it was called the **anointing**. Now it is called the **Spirit**. But lest there be a confusion of what is a true assurance the apostle gives an extended discussion as to how we may prove the true Spirit and the false. "Many false prophets have gone out into the world." And they evidently have been moved by a spirit that is not of God. The Spirit of God is known by its harmony of relation with Jesus as the Christ. If there is no confession of Jesus as the Christ there is the spirit of antichrist. The Spirit of God is greater than the spirit of the world. The antichrist spirit is heard by the world, while the Spirit of God is heard by the people of God.

Love also is a proof of the Spirit of God. Love comes from God, and when love is manifest in us it proves that we are born of God and know Him. When love is lacking, it proves that we do not know Him. God's love has been manifest in the sacrifice of His Son for us, and when God dwells in us we will

love one another as He loved us. Such an indwelling of God is evidenced by the Spirit which He has given by which He enables us to testify of the Son of God and to believe in His love and dwell in His love.

With a complete entrance into the love of Christ and filling of "all the fullness of God" the love of God is "perfected in us" and the fruit of such a condition brings fearlessness before the judgment day. But that love which is expressed toward God is at the same time expressed toward our fellow men. It is false to claim one without the other.

II. **The Text of Chapter 4** has been discussed above.

III. Suggestions for Junior Programs.

A spirit has a real mind and purpose. The Spirit of God is one of the ways God is manifest to men. We cannot see Him or feel Him with natural senses, but we can know Him by His working upon our human spirit. Many spirits are in the world. We cannot believe every moving and voice which expresses itself as the Spirit of God. We must prove the spirits by the unmistakable evidences. God has given us the proofs so that we need not be led astray by false spirits. Try to get the boys and girls to understand the points as given in the outline of assignments for juniors. The way that a spirit causes one to act will prove whether it is of God or not. If it acts right toward Jesus and what is taught of Him in the Bible; if it loves like God, if the true and godly people hear; if that spirit working in us produces a love for God and men that makes us confident before the judgment, then we know that we have the Spirit of God. But if the fruit of the spirit on a man's life is hateful, and does not honor Jesus Christ as the Son of God, then we know that it is from Satan.

OUTLINE STUDY

V. Testing the Spirit in Us.—4:1-21.

1. Difference between the Spirit of truth and error.—vv. 1-6.
2. Love is godlike and proves sonship.—vv. 7-12.
3. The Spirit of God in us evidences our dwelling in Him.—vv. 13-16.
4. Love is perfected in the believer.—vv. 17-18.
5. Love originates from Him to us.—v. 19.
6. Hatred an evidence of false profession.—v. 20.
7. Love to brother goes with love to God.—v. 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. Proofs of the Spirit of God.
 - a. One that confesses Jesus in the flesh.
 - b. One whom the worldly do not hear.
 - c. One that loves like God.
 - d. One that casts out our fear.

For Seniors.

1. The Proof of the Spirit from God.
2. Describe True Love.
3. Christian Confession.
4. Perfect Love.

PERSONAL THOUGHT

Are we willing to place the tests to the spirits that come in contact with us and that dwell in our hearts? If not we are in danger.

SEED THOUGHTS

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long has sin without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded bleeding heart.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme—and reign alone.

—Andrew Reed.

STUDIES IN I JOHN.—Chapter 5

Topic for October 31

MOTTO

"He that hath the Son hath life."

MEDITATIONS ON THE CHAPTER

I. **Chapter 5.**—Even the fact of the new birth needs to be tested. One of the foundational conditions for the new birth is believing that Jesus is the Christ. If we claim the new birth without this faith in Jesus, we are mistaken about the experience. We may also test out the genuineness of our love to God's children by our love to God in the keeping of His commandments. Sinners may like God's children because of their good deeds, when they will not accept their Saviour nor submit themselves to God. Their affection is only selfish, and their love is not genuine.

If we are born of God and possess the true Spirit of God there is such a power in our life that gives us victory over the world. The basis by which that power is ours is our faith which brings us to a new life and the enjoyment of its blessings and power. But faith as a quality may be exercised on anything, even the emptiness of vain doctrine. It is when faith is directed toward Jesus as the Son of God that real victory will come into our experience. There are witnesses given by the testimony of men. And there are witnesses given of God. The Holy Spirit bears witness to the fact of our standing with God when we truly believe on Jesus as the Son of God and meet all the conditions by that faith. If we have the Son of God as our Redeemer and have that attested by the new birth and the witness of the Holy Spirit, we know that we have eternal life. Our prayers are in confidence, and we exercise them in behalf of others. It is possible to pray for hopeless cases. We should discern them and not waste our words. God will keep His children from Satan's power if they keep themselves through the power which God has placed for their use.

II. **The Text** has been discussed in the preceding paragraph.

III. **Suggestions for Junior Programs.**—Eternal life is a life greatly desired. How to inherit it is often misunderstood by many people. Jesus taught different people how to obtain it. He told Nicodemus in John 3. He told the Samaritan woman in John 4. He told the rich young ruler in Mark 10. He taught many people at different times about things that concern their opportunity of receiving it. It is the great theme of all the preaching of Christ and the apostles and of every true preacher since. John in this fifth chapter is giving us some facts to help us to understand whether we have it and how we may be sure to receive it if we do not have it. We need to come to our heritage by the Jesus way. There is no other way. As Jesus tried to simplify the explanations so that the essential truth would enter each heart, so those in charge of the junior meetings will need to pray for guidance in presenting the way to the boys and girls that the truth may enter their hearts and effect a conversion.

Endeavor to use the suggestions for juniors and impart the teachings which the chapter contains that will adapt themselves to the junior needs.

OUTLINE STUDY

VI. A Summary of the Tests of Genuineness.—5:1-31.

1. Believing that Jesus is the Christ.—v. 1.
2. Loving God, His children, and keeping His commands.—vv. 2, 3.
3. Victory over the world. vv. 4, 5.
4. The character of Him whom we believe.—vv. 6-9.
5. A witness in the believer.—v. 10.
6. The effect of having the Son.—vv. 11, 12.
7. Why the epistle was written.—v. 13.
8. The prayer according to His will.—vv. 14-17.
9. The genuine Christian and what he knows.—vv. 18-20.
10. Keep yourselves from idols.—v. 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Life."
2. How We Receive Eternal Life.
 - a. By believing in Jesus.
 - b. By proving our faith by action.
3. Who Is Jesus Christ?
4. Praying for One Another.
5. The World Is Wicked.
6. God's Children Are Righteous.

For Seniors.

1. Proofs That We Have Eternal Life.

PERSONAL THOUGHT

Can we truly say that we know that we have eternal life because we have all the evidences present in our experience?

SEED THOUGHTS

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

Perfect submission, all is at rest,
I, in my Saviour am happy and blest,
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

—Fanny J. Crosby.

THE CHURCH—A LOVING HOUSEHOLD.—Heb. 3:1-6; Eph. 5:23-32

Topic for November 7

MOTTO

"The household of God."

MEDITATIONS ON THE TOPIC

I. **The Household of God.**—The Church occupies the place of a beloved wife or bride of Christ. Christ has given Himself for the Church. She has been wooed and won for Himself. She is to occupy the position as a bride in the great consummation. But even now she occupies the position of an espoused wife. As such she is loving and obedient to her Lord. She is faithful to Him in all things, not following other lovers, nor trifling with His love in any way.

It is a loving household. We may not carry the figure above in too great a detail because the Spirit only speaks of certain relationships to figure certain spiritual relationships in Christ. But the conditions of the loving household is ever present in the Church which is in right condition. There is sweet fellowship among all the members of the household. Not only are we true to the Head and faithful in all things, but we are also true to one another and we dwell together in "all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace." We have a common hope, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one

faith, one baptism, one God and Father of all, who is above all and through all and in you all." We share common experiences in our position in Christ. We are all heirs of the same inheritance which is reserved in heaven for us. We meet a common foe in this world against which we struggle. And we have the same mighty Saviour who battles for us and will lead all to victory who are united together in Him. We may feast together in our feasts of love and rejoice together in the joys which no man can take from us.

II. **The Text.**—Heb. 3:1-6.—Christ here is represented as the head of His house. As such He is the director and ruler. To Him belongs the honor due from loving inmates with Him in the family. To us belongs the obedience and the respect that those should have who are privileged to enjoy such a home.

Eph. 5:23-32.—Here the figure of the husband and wife are carried into a comparison of the relation of the Church to Jesus Christ. On His part love and salvation, on the part of the Church loving submission and faithful devotion.

III. **Suggestions for Junior Programs.**—A family of God is the assignment for juniors. The figure can be gathered from Eph. 3:15. The members of the family are both in heaven and on the earth at the present time. Jesus the head is in heaven. God the Father is also there. Some of the saints have gone to glory. Some of them are still upon earth. But there is a bond of love that unites both as one family. There are still some who have not entered into the family because they are still unconvinced. But there is a plan of God by which all who will can be adopted into this happy family and go on rejoicing with the whole family. How shall we become one of the children? What can the children enjoy together? What precious blessing does the Lord provide for His family? What hope has He set for their future? When is the family to be joined together in glory?

OUTLINE STUDY

I. Christ the Head of the House.

1. The elder brother as ruler.—Heb. 3:6.
2. The bridegroom of the bride.—Rev. 19:7, 8; II Cor. 11:2.
3. The head of the wife.—Eph. 5:23, 24.

II. Members of the Household.

1. The beloved wife.—Eph. 5:25.
2. Children.—Heb. 2:13.
3. Brethren.—Heb. 2:11, 12.
4. One Father.—Rom. 8:15.
5. Joint heirs with Christ.—Rom. 8:16, 17.
6. Friends.—Jno. 15:14, 15.
7. Honored and faithful servants.—Heb. 3:5.

III. Enjoyments.

1. Fellowship.—Psa. 133; Jno. 13:34; I Cor. 1:9.
2. Feasting.—I Cor. 5:8; 10:16, 17.
3. Rest.—Matt. 11:28-30.
4. Peace.—Eph. 4:1-3; Phil. 2:3.
5. Hope.—Rom. 12:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Church."
2. The Household of God.
 - a. A family including members in heaven and in earth.
 - b. Blessings in the family of God.
 - c. Who can be adopted?
 - d. How we have the right.
 - e. The hope for the future.

For Seniors.

1. Christ in the Family of God.
2. Our Position in the Household.
3. The Future of the Household.

PERSONAL THOUGHT

How shall God put us among the family? May we realize the sacredness of the heavenly family and be ready to let God fit us for our place in it.

(Continued on last page)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

YEAR 5698

According to Jewish faith, the world was created on the first day of the month of Tishri. On September 6 more than 16,000,000 Jews all over the world celebrated Rosh Hashonah—"birthday of the world"—as the first day of the year 5698.

Few new year's celebrations are more picturesque than those of Judaism. At sundown of the day preceding Rosh Hashonah the traditional shofar—ram's horn—was sounded in temples and synagogues everywhere to call man to his religious and social duties and to commemorate the re-entry of Israel's wanderers into Jerusalem after their exile in Egypt. Jews greeted each other with the wish, "May you be inscribed for a good year," according to the tradition that Jehovah (Yahweh) during the holy days at the beginning of each year inscribes His children's fate in a great ledger.

The days following Rosh Hashonah were given over to feasting and merrymaking during half of each day and to prayer and reflection during the other half. Tables in Jewish homes were loaded with fruit and honey as good omens for a prosperous new year.

All this was in preparation for the most solemn festival of Judaism—Yom Kippur, or the Day of Atonement. That occasion, falling this year on September 15, is dedicated to prayer for forgiveness of sins and to repentance. Orthodox Jews touch neither food nor drink during Yom Kippur.

Schooled in patient bearing of trouble by centuries of tribulations, Jewry looked forward to no bright hopes for 5698. America's 4,400,000 Jews heard their religious leaders deplore the proposed partition of Palestine by England and the continued persecution of their brethren in other lands. Despite this gloomy outlook, however, new year services in many places recalled the line of the Hebrew anthem Hatikvah: "For our hope is never lost."—Selected.

POLIO PEST—INFANTILE PARALYSIS

More than 1,000,000 children who ordinarily would have begun to pore over text books were still larking on vacation in the United States last week. In five large cities, the opening of school had been postponed. When 621 cases were reported in the nation during a single week, the U. S. Public Health Service finally admitted that the country had a "mild epidemic" of infantile paralysis on its hands. In stricken Chicago, children under 16—most susceptible to poliomyelitis—were not only kept out of school, but out of parks, public beaches, playgrounds, swimming pools and other places where they might congregate and contract the disease.

But the Health Service report did not seem too conservative. While cases were being reported more than twice as frequently as usual, the national rate was still only half of what it had been during the epidemic year of 1931. Chief interest of the layman in the polio pest last week, therefore, was not how widespread it was, but what new things doctors were doing about it.

Medical science discovered that it knew more, but not much more, about the disease than it did six years ago. It was old knowl-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

edge that the polio germ had not yet been discovered. It was old knowledge, too, that the germ seemed to be able to breed only on nervous tissues. From that, doctors have reasoned that the polio virus is breathed in through the nasal passages, where it enters the body through the ends of the nerves of smell, high up inside the nose.

Old, too, was the treatment most doctors were using last week. Chicago and other cities were offering \$10 each for blood contributions from persons who had recovered from infantile paralysis. Their blood was being used for a serum which could lessen the crippling effects of the disease if injected into a patient soon enough after he began to show the first symptoms: drowsiness, sore throat, stiffness in back or neck.

But in the Canadian province of Ontario, stricken with a polio pest twice as bad as Chicago's, doctors were trying a new, large-scale preventive. Brothers John and Paul Mauch, both doctors in the Hagmeier Clinic at Preston Springs, Ont., were giving special treatment to 5,000 children. Their technique was to spray the vulnerable nerve ends with a weak solution of zinc sulphate, thus sealing them against the invading germ. Discovered in the United States, the spray had been tried on monkeys with heartening but not altogether conclusive results. With its first wide test on humans still uncompleted last week, there was much hope for the effectiveness of the spray, but no concrete information. Dr. John Mauch, however, was willing to venture an opinion. He called the technique "the only thing yet found of value as a preventive," and recommended that it "be made a public health measure."—Pathfinder.

BRUTAL SPORT

One of the most alarming tendencies in the life of the world today is the "throwback" to primitive things. Again and again we have pointed out in these columns some of the grotesque features that are such a marked characteristic of these times. It looks as though primitive passions long thought to have been abolished from human life are again being manifested, which proves humanity is the same despite the veneer of civilization. One sees this in the brutality that is being let loose in all forms of sport, and particularly in wrestling. In the city of Toronto, and it is no exception to the rule obtaining in other cities of this continent, great crowds gather in the largest halls to watch a spectacle that, for sheer brutality, one would have to go back to gladiatorial days for an equal. Ten men were killed by this sport during the past year in the United States alone, and no one knows how many received permanent injuries. The people in attendance at these so-called "sporting events" are for the most part mad with the lust for human blood. They yell themselves hoarse for a "rough-house," and the rougher and more cruel it becomes the

better they like it. The whole thing is of the most sordid and sadistic nature so far as the audience is concerned. The wrestlers themselves have apparently only one object in view, and that is to give the people who have paid their money what they want.—Selected.

GREAT STONE FACE NEEDS LIFTING

The great stone face, immortalized by Nathaniel Hawthorne, needs to be lifted. "The Profile" of the "Old Man of the Mountain," located in the famous Franconia Notch of New Hampshire, is in grave danger of slipping into Profile Lake, which is more commonly known as "The Old Man's Washbowl." All New Hampshire is naturally worried, because this freak of nature "has constituted the most valuable single asset of New Hampshire's tourist industry." Consider how you would feel if your face started to fall into the washbowl some morning, especially if you made your living with it! This is not the first intimation of threatened disaster to "the old man." Once before his face had to be held on with "chains which anchored the main ledges of the mountain." Now the danger is more acute and extensive. The profile is eighty feet long, and rears 1,200 feet above the lake.—J. F. Seebach, in Lutheran.

RUSSIA OBSERVED BY A TRAVELER

Dr. Rudolph Malek, Pastor of the First Methodist Church, Aurora, Illinois, traveled ten thousand miles across Russia last year. He says: "The present Russian government killed millions, confiscated all private property, destroyed churches, killed peasants for worshiping God, and exiled people for trying to train their children in the truth about the Bible. They keep 160 million people in subjection and exploit their workers and peasants. I regard the Bolshevistic government as the most ruthless of dictatorships, and every Christian country should take the necessary steps to guard against their propaganda."

Dr. Malek continues: "I talked with an engineer who presents a typical new type Soviet worker. He is a graduate of an engineering school. He earns 400 rubles a month. He must pay 60 rubles for a shirt of simple, cheap material . . . 200 rubles for a pair of shoes. . . . If he should desire a new suit of a shoddy material, he must pay 400 rubles. There is no other country in the world where the workers are so exploited, kept in ignorance and deprived of all liberties as in Soviet Russia."

THE HAND OF PROVIDENCE AND THE JEW

The thirty-fifth annual council of "American Hebrew Congregations" made a surprising move when it recently reversed its attitude regarding Palestine. Repudiating, in a measure, the theory of "Americanizing" the Jew, this organization went on official record as declaring: "We see the hand of Providence in the opening of the gates of Palestine for the Jewish people at a time when a large portion of Jewry is so desperately in need of a friendly shelter and a home where a spiritual, cultural centre may be developed in accordance with Jewish ideals."

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HANGING ON TO SIN

A child was one day playing with a valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried to get it out, but all in vain. They were talking of breaking the vase when the father said, "Now my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment the little fellow said:

"Oh, no, I couldn't put my fingers out like that, for if I did I would drop my penny."

How like people today! They get into trouble, but unless they are willing to "for-sake" their sins God cannot help them.—New Century Leader.

The reason men do not believe what Christ has taught is, that they love error, they do evil, and His Truth on this account condemns them.

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YOUNG PEOPLE'S MEETING TOPICS

(Continued from page 318)

SEED THOUGHTS

One family—we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death.—

—Charles Wesley.

How pleasant, how divinely fair,
O Lord of hosts, Thy dwellings are!
With strong desire my spirit faints
To meet th' assembly of the saints.

Blest are the saints that sit on high,
Around Thy throne of majesty;
Thy brightest glories shine above,
And all their work is praise and love.

Blest are the souls that find a place
Within the temple of Thy grace:
Here they behold Thy gentle rays,
And seek Thy face and learn Thy ways.

—Isaac Watts.

TABERNACLE STUDIES

(Continued from page 318)

cost came upon the early sacrifices of faith which were presented to God by the great High Priest who had ascended into God's presence and interceded for them. Ever since those first offerings were accepted every sacrifice has the assurance of acceptance by faith without a new fire descending, for the altar of our acceptance has been dedicated in God's house once for all, and that altar is Christ. To come to God by Him means our acceptance, and the blessings of God come richly to all by faith.

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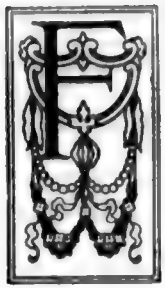
Mealtime at a Relief Center in Spain. At This Thanksgiving Season Let Us Remember the Needy in This Country That is Torn with Civil War. (See the Appeal on p. 326)

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THANKFUL FOR WHAT?

By Mary Miller



FOR two months Danna Lark had been bitterly sick of everything. She had come with inflated feelings to the hospital to take training. She would be so soothing a nurse, so gentle and so loving and irresistible, that they would watch for her shadow too as she glided gently down the hall.

Now here she was—after a year, with a group of sallow, flabby, bony, cranky, repulsive old and middle-aged invalids and a squalling baby. And Dick had dropped her without a bit of explanation and was taking her roommate instead. "Oh yeah!" she said as she read her invitation to the Thanksgiving party. "Oh yeah. Thankful? Thanksgiving?" She shuddered at the idea, and as she banged the door she said, "Oh yeah!" again, quite emphatically.

She lay down and gave herself over to her misery. Was she thankful for this stilted formal "ethics" they practiced around here? Was she thankful because she had to jump to her feet whenever a "superior" came toward her, or because she had to be careful to walk behind them and not in front of them? Was she thankful because she became so dead tired in body every day that she cared neither to read nor converse nor do anything to keep her heart and mind and soul alive within her? Or was she thankful for treacherous friends like Dick and Ruby, her roommate?

The phone rang. They were calling for her. "Would she," the supervisor was saying, "go with Dr. Roberts on an out-of-town case—a scarlet fever case—right now—in ten minutes?"

The sight of the open fields, the autumn woodlands, and the inviting road ahead did something to her. She wished she could get on old Bill again and go galloping madly through their big hilly pasture. Oh! but she was tired of being so prim and exact and fitting so carefully into a routine—without a loophole anywhere!

Away back in the timber Dr. Roberts was driving up a rough stony hillside. On top of the hill he stopped before a shabby, broken-down shack. "This is it," he said in answer to her surprised look.

"Do people live in—there?" she asked in an incredible tone.

There were no screen doors, the step was broken down, the windows, and even holes in the floor and in the wall, were stuffed with rags. On the only bed in the house lay a boy of ten, red and blotched and tossing with fever. Near him lay a baby that was crying, not loudly, but fitfully, piteously. About the bed stood a four-year-old daughter and another boy of nine.

"I'm so glad y'come," said the young untidy mother half hysterically. "Reynold's been so flighty and restless!"

"Mrs. Ayres, you'll have to get these other two children out of this room at once and keep them out," the doctor ordered in a stern but not unkindly tone. Lois Jean's eyes grew big with wonder. After her mother had taken them out into the other room and returned,

the little girl rushed back in, crying, "I've dot to have my baby tittens." Like a flash she was under the bed and then stuck her head back out to say, "Here, Mamma, take de old tat." And then one after another she brought out four baby kittens so young that their eyes were not yet open. Again Danna doubted her senses.

"Could we have hot water, Mrs. Ayres?" she asked in her professional tone, as she removed the motley collection of articles that had been slung on the bed.

"You kin, if I kin git the old stove to goin'. I've wanted Ted to he'p me fix it this long time and and he's always so busy!"

"And could we have fresh linen for the bed and a tub to put the soiled clothing in?" Danna Lark asked after the stove had "got to goin'."

Mrs. Ayres pretty face flushed. She was sorry, but she just didn't have another sheet. She always washed it and put it right back on.

"O Mamma," cried the two children in the next room, jumping up and down in glee. "Mr. and Mrs. Morris are coming. May we go meet them?"

Mrs. Ayres, too, ran to meet them. The five came walking out of the woods together. Mrs. Ayres was carrying two sheets that she handed to the nurse. "We can't stay long," Mrs. Morris was saying while she was being pulled by Lois Jean over into the corner to look at the "baby tittens." She helped Lois Jean prepare them a bed in a box which they could set outside the door. She washed dishes with Lois Jean and Robert and told them the doctor and the nurse were going to make Reynold and the baby well again and that they must work quietly and nicely and help Mamma all they could. Mr. Morris tried to repair the broken step and finally put a big rock in its stead.

"Mamma! Mamma!" came a weak voice



LATE NOVEMBER

A sweet peace hovers o'er the world,
The tender sky is veiled in mist;
Beyond the brown blur of the town
The hills are tinted amethyst.
The gay leaves vanished long ago,
The trees stand quiet, gaunt, and bare,
While woodland ways seem hushed in
praise,—
A brooding kindness fills the air.

November's spell is o'er the earth,
Thanksgiving cheer is in the land,
Reminding men to thank, again,
The Source of blessings, close at hand.
O, may this same, sweet, quiet peace,
This grateful spirit of today,
Its holy light fore'er keep bright,
And in our hearts live on, for aye.

—Benjamin Keech.

from the bed. "Can't Mr. and Mrs. Morris come in? I want 'em."

"If they have had scarlet fever they may come to the open doorway," the doctor remarked quietly.

As they stood together in the door Mrs. Ayres announced with the ring of confident happiness their presence always gave her, "Dr. Roberts, this is Mr. and Mrs. Morris, our pastor and his wife. They live in our community and love us and he'p us. They're different from us—but some day we'll be different too. We want to be—since we know them."

"We're so glad, Reynold," Mrs. Morris was saying, "that you're getting such good care. Your bed looks very nice. You'll soon be well now, and look what we brought you!" and she held up several large oranges.

"Can you sing about I need Jesus, Mr. Morris? I'd like to hear it," came the plaintive voice again.

Together Mr. and Mrs. Morris sang with their hearts glowing and radiating the overflowing love of the Christ they sang about. Their confident controlled tones were rich with a yearning to help—to lead these stricken, enslaved souls to the Source of help.

The doctor stopped his work and sat on the storebox that was meant for a chair. The nurse stood at the foot of the bed with her head bowed. During the second stanza as they sang:

"I need Jesus, I need a Friend like Him,
A Friend to guide when paths of life grow dim;"

Danna sank to her knees and buried her face in her arms.

At the close of the song, Mr. Morris said quietly, "Shall we pray?"

The children dropped to their knees beside Mrs. Morris and she slipped an arm about either of them. The minister prayed for the sick children that they might grow up to be chosen vessels. He prayed God's most gracious blessing upon the home, and last of all he prayed that God would bless wounded, broken spirits and somehow heal them.

Danna Lark arose with the others with an unwonted gladness shining through her tears. Outside the hut she impulsively put her arm about the minister's wife and exclaimed, "Oh, I'm so glad you came. Life seems so clean and inviting again!"

Mrs. Morris took her hand and held it fast. "Come out your off Sundays," she began impulsively, "come teach a Sunday-school class and stay with us and help us in the afternoon."

"Oh I'd love to!" Danna replied with shining eyes, "But now I must get back to my patients. There's so much I can do for them!" Hesston, Kans.

KEEP THE WORLD OUT

"Shut thy door" is part of Christ's instructions concerning private prayer. The world shut out, and the saint shut in, alone with God! The secret communion of the closet prayer is not for the curious eye and ear of the outside world. Therefore, this phase of prayer must be experimentally learned by each individual who would know the mysteries of intimate fellowship with God. When the door actually closes to the world, the windows open toward heaven.—The Gospel Message.

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CONSIDER THE LILIES

A Thanksgiving Story

By Arline Yoder



HELEN GILMORE was washing dishes in a crudely built sink in front of the kitchen window. From dishpan to rinsing pan went each separate piece of china or cooking utensil. Scarcely did she have her eyes on—and much less her mind—her menial task. The sun was smiling down from the blue of the summer heavens; cardinals too, with their little scarlet coats enriching the beauty of the green foliage of a nearby tree, were singing lustily; and just beyond, in the garden, flowers were nodding cheerily and carefree in the kind of breeze that only summer offers so freely. Helen's ears did not catch the beauty of the bird songs; she did not see the loveliness of the flowers; neither did she feel the cheer that all of God's creation wished to share with her. Her eyes were not looking even at the distant garden—but quite beyond that—with imagination into the future. And yet what she saw was only vague—the future was unknown. There suddenly came to her listening ears the voice of an eternal angel whispering comfort to her, "Yet behind that dim unknown, standeth God within the shadows, keeping watch above His own."

An almost peaceful feeling came over her. "Does God really see my suffering?" she wondered. Somehow the thought was so big and wonderful that she was astonished. "Just to repeat it—just to imagine it—how wonderful! It is a beautiful thought—a beautiful bit of poetry. But when one faces reality and can not really see God within the shadows or feel the touch of His protecting hand—the trials seem so real and the last but a mere fancy," she decided. Does not God know that in a few months Jeanette and Bobby and I will have to say goodbye to this little home that Jim—," she bit her lips, but she could not stay the tears that began to creep down her burning cheeks.

"Mummy, why is you crying? You don't laugh no more like you used to."

Helen hung the dishpan in its proper place and picked up little three-year-old Jeanette and held her closely. "Darling, Mummy is sorry. Let's go out in the garden and look at the pretty flowers."

Helen's heart was heavy, and it pained her to think that even her babes were sensing the fact that something was wrong. She wanted their childhood to be happy and carefree, with only the

sense of joy and pleasure, a beautiful world, a kind loving Father, a precious Christ, and beautiful angels to enhance their memories. She wanted nothing of the grotesque, the sad, or the dismal to shade the beauty of childhood dreams.

"Isn't this flower pretty, Mummy?" she queried as she touched a yellow daisy, almost caressingly.

"Yes, dear, do you know who made all these beautiful flowers? It was God—He put all their pretty colored dresses on them and made the little flowers so they can smile at us. And you are just like the little flowers—He made you too—so beautiful and innocent, and always happy. And I want you to always stay that way. When hardships come or when worries force themselves on you, remember the flowers. You run along now and talk to the flowers while Mummy sits on the bench to rest." Jeanette scampered off in high glee, and Helen proudly watched her.

"Will she always be so carefree?" She wondered. If she and Bobby, now taking his habitual afternoon nap, were to be taken from her, would they get the care and training that she felt capable of giving them? Would their minds as they grew up be filled with ideas and forebodings not conducive to good physical and mental health? Would they know kindness, consideration, and reasoning; or would they become more acquainted with harshness, force, and impatience? She knew the psychology of childhood. God had given her two precious children, and she wanted them to grow up as she believed God wanted them to be—normal and happy. Why had He entrusted her with them and then permitted conditions that would perhaps cause them to be taken from her? As conditions soon promised

to be she knew she could not keep them and support them. If that dreadful accident had only not happened that snatched Jim away from those who so much needed his care and protection! She knew Jim would want her to keep them with her—but by her own efforts and strength it was impossible, she knew.

Suddenly into her mind flashed the beauty of the thought—and not only the beauty, but the truth and reality of it—"Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" What faith she lacked! If God is interested in the flowers, surely He was interested in her much more. "And behind the dim unknown, standeth God within the shadows, keeping watch above His own." Reality of the truth dawned upon her like sunshine on a cloudy day—she was His workmanship, the labor of His hands, His creation—was He not, therefore, able to take care of her every need?

Would God, in His goodness in some way bring light out of darkness and peace out of chaos? She decided she would pray to that end. Perhaps it might be His will that, after all, she could keep her little family together. She would first pray for faith, for she had so little. God was her only source of help. Would He fail her now in her need and perplexity? So often she had heard, "Jesus never fails." Oh, she needed faith to believe that. It is an inevitable fact that we are all mysteries to each other. No one but God can look within the heart and really know the desires and longings that are there, or how badly we feel when we have wandered from Him. We are no mystery to Him, and He knows all about us, and is ever ready to forgive and cast away our sins as far as the East is from the West. Helen felt that she had drifted away from God and was not enjoying a former experience, but now with a feeling that the truth and reality of a heavenly protection and care was enveloping her, she knew she was forgiven and loved by God. She would confide her wishes and desires only to that loving, forgiving God who could understand her. Other people had been critical and misunderstood her—they would not understand her now. Thus she reasoned and made her decision.

In about four months the mortgage would be due and if the payment was not met it would be foreclosed. Helen would have to secure a position and the children must be put into a charitable institution. She glanced at the little bud of humanity, as it flitted among the flowers, and



put her hands to her eyes as if to exclude the inevitable from her sight. She could not bear the thought. But she was going to give God a chance to prove His care and keeping. She felt confident that He would not fail her.

Weeks went by and nothing unusual happened. Day after day she worked in the large vegetable garden and took care of the live stock, besides the other necessary work—everything she could do to earn a livelihood. Although she tried her utmost to trust Divine Providence, she could not help but think as she went about her work that soon the very things with which she was working might be snatched from her.

One morning in early fall a letter came notifying her that if she would grant permission the _____ Oil Company would see if they could locate an oil vein on her farm. Should they succeed it would mean a large income that would comfortably keep her and her family, without worry and hard work. Helen could not help but shout for joy. She could not help either but sing that little chorus,

"Jesus never fails, Jesus never fails,
Heaven and earth may pass away, but Jesus
never fails."

Yet another thought bothered her—what if there was no oil on her farm? But she could not help seeing the guiding hand of God and His protecting care. She sat down at once and wrote a favorable reply to the company.

Thanksgiving was a happy one for Helen, Jeanette, and Bobby Gilmore. Nothing was lacking to make it happy. Oil had been found a few weeks before, and the engines were pumping the oil vigorously. There appeared to be an abundance of it. Never again would Helen have reason for doubting the protecting care of the Heavenly Father, Who considers her and her little ones of far more value than the lilies. What a happy Thanksgiving and what marvelous blessings do the sons of God have to be thankful for! "Bless the Lord, O my soul, and forget not all his benefits."

Hanover, Ohio.

THE SWISS BRETHREN IN ST. GALLEN

By John Horsch

This article by Bro. Horsch gives us interesting stories of the beginnings of the Mennonite Church in Switzerland. This installment gives the account of the first Mennonite martyr. Be sure to follow these thrilling accounts of our forefathers who were true to their faith "in spite of dungeon, fire, and sword."

The town of St. Gallen, in eastern Switzerland, had for a short period a large Swiss Brethren congregation, exceeding in numbers by far any of their other congregations. The town and adjoining territory were, like Zurich and all other parts of Switzerland, governed by a council or senate.

The conditions under which the Swiss Brethren movement originated and developed in this town differed widely from conditions prevailing in Zurich and other Swiss cantons. The Council of St. Gallen saw no reason for taking an attitude of intolerance and opposition toward the Swiss Brethren movement, therefore from the beginning the movement made rapid progress. The most prominent member of the Council was Dr. Joachim von Watt, called Vadian, who somewhat later was elected burgomaster. In this earlier period, before he came more distinctly under the influence of Ulrich Zwingli, Vadian agreed with the Brethren in their disapproval of infant baptism and of a state-controlled church.

The Inception of the Evangelical Anabaptist Movement

As pointed out elsewhere, a movement for Bible study had, with Ulrich Zwingli's approval, been launched at Zurich, in 1523. The wave of interest in Bible study proceeding from Zurich reached St. Gallen toward the end of the year 1523. In consequence a number of persons of St. Gallen, who had been awakened to the need of Bible study, asked Johannes Kessler, a well-educated layman who had been a student at Wittenberg, to act as leader in meetings for the study of Scripture. The first meeting of this kind, led by Kessler, was held on New Year's Day, 1524. Zwingli, as already intimated, was heartily in favor of these meetings. In a letter to Vadian he ex-

pressed satisfaction over these developments in St. Gallen. Within about two years this movement for Bible study developed into the Anabaptist movement.

From Zurich and St. Gallen the movement for Bible study spread to other parts of Switzerland and to South Germany. A considerable number of "readers", men who read and expounded the Scriptures to interested groups of people, labored in various Swiss cantons and German provinces. In St. Gallen those who regularly attended these meetings called each other brothers and were commonly known as the Brethren, as is clear from Johannes Kessler's chronicle. This was in plain fact the origin of the name "Swiss Brethren." In these Bible meetings any one had the liberty to ask questions or to correct the "reader" from the Scriptures.

A Protest Against Infant Baptism

The Bible meetings led by Johannes Kessler were held in the home of Beda Miles (who afterwards united with the Swiss Brethren). Soon quarters here proved inadequate to accommodate the throng of interested people. Kessler expounded the first epistle of John, and, after completing this book, the epistle to the Romans. In one of these meetings, when Kessler, speaking on Romans, chapter 6, referred to infant baptism approvingly, one of his hearers, Laurence Hochrütiner, expressed the contrary opinion, questioning the scripturalness of infant baptism.

Laurence Hochrütiner, was born and brought up in St. Gallen, but had for some time lived at Zurich. He had been a prominent attendant of the Bible meetings led by the "reader" Andrew Castelberger in Zurich. After Ulrich Zwingli had taught and preached against the "idols," or images, in the churches

and other places, Laurence Hochrütiner together with Nicolaus Hottinger, in September, 1523, had removed a wooden crucifix at Stadelhofen near Zurich. Contrary to Zwingli's advice both of these men were imprisoned and subsequently banished by the Council of Zurich, because they had acted without authorization. The Council of Zurich favored the abolition of Romanism but had decided upon establishing a state-controlled church; therefore they did not permit any departure from Romish practices without their consent. Banished from Zurich, Hochrütiner returned to his native town of St. Gallen. At the time of his departure from Zurich both Ulrich Zwingli and Conrad Grebel wrote letters to Vadian explaining that Hochrütiner had done nothing deserving punishment, and giving him warm recommendations. Zwingli, in his letter to Vadian, said regarding him: "I beg of you to protect him, a man good and innocent before God. Whatever you may do for him, consider it is done for Zwingli."

Wolfgang Ulimann Taking Kessler's Place as a "Reader"

As indicated above, Hochrütiner questioned infant baptism in a meeting led by the "reader" Johannes Kessler. However, this was not the first expression of opposition to infant baptism in this town. In July, 1523, Benedict Burgauer, the head priest of St. Laurentius Church in St. Gallen, in a letter to Conrad Grebel, complained that some had asserted in his hearing that "infants who do not have personal faith should not be baptized." It should be noted that this was before Kessler began his Bible meetings. The Swiss federal government objected to Kessler's "preaching", on the ground that he was a layman. The Council of St. Gallen therefore, in October 1524, asked him to cease "reading". He complied with this request. Shortly before Kessler's retirement Conrad Grebel wrote a lengthy letter "to the brethren" (to use Kessler's own words) on the question of infant baptism. Later Kessler became a leader in the Zwinglian state church and wrote an important chronicle entitled *Sabbata*.

The friends of these Bible meetings in St. Gallen then asked Wolfgang Schorant, called Ulimann, to read for them. He did so, and the interest manifested by the people in general increased continuously. The meetings were held in the guild hall of the weavers which was probably the largest hall in the city. Ulimann was of a prominent St. Gallen family. His father was the chairman of the numerically very strong weavers' guild. Wolfgang had been a monk in the famous cloister of St. Lucius, near Chur in the Swiss canton of Graubünden, in which George Blaurrock also was a monk at the same time.

The Council of St. Gallen Disapproves of the Bible Readings

The first congregation of the Swiss Brethren had meanwhile been organized in Zurich in January, 1525. In February of the same year Ulimann met Conrad Grebel at Schaffhausen and was baptized by him, thus incurring the displeasure of those who desired the establishment of a Protestant state church. A number of prominent citizens approached Ulimann on March 18, 1525, and suggested that he, with the consent of the Council, give

his Bible readings henceforth in St. Laurentius Church, the largest church of the city. The reason for this request is obvious. The Council of St. Gallen had appointed a commission of four men for supervising all preaching and teaching in St. Laurentius Church, and thus preventing any teaching at variance with Zwinglianism.

In this church Ulimann would not have had the liberty to speak his convictions and teach the doctrine of the Brethren. He therefore gave a declining reply. Besides, the "idols," or images, which were adored by Roman Catholics, were still in the church, and the mass was daily observed in it. These things were offensive to persons of evangelical convictions. Luther, also, had referred to a certain church in Wittenberg, in which the mass was still observed, as a *bethaven* (idol house), and Johannes Kessler, at an earlier date, had spoken of the Romanists, who disapproved of his Bible meetings, as *Götzendiener* (idolaters).

Organization of the First Swiss Brethren Congregation in St. Gallen

About March 25, 1525, Conrad Grebel came to St. Gallen and remained until after April 9. He preached in the guild hall of the weavers and baptized a considerable number. Another leader of the Brethren, Eberli Bolt, of Lachen in the territory of Appenzell, came soon after Grebel's departure. Johannes Kessler, in his chronicle, speaks of Bolt as "a good-hearted, pious man, very eloquent and well versed in Scripture." On Easter of 1525 and during the week following, Bolt preached in the open to large audiences from the town and surrounding regions. Many united with the Brethren through baptism. Kessler records that many were baptized in dwelling houses, others in the Sitter, a small stream near the town. The Council of St. Gallen placed no obstacles in the way of these activities and developments. Among the Councillors, so Vadian states, there were some "who were not displeased with all that the Anabaptists undertook to do."

The First Mennonite Martyrs

However, it was finally agreed by a majority vote of the Council that, without resorting to the use of force, an attempt should be made to induce Eberli Bolt to leave the city. On Friday after Easter the Council decided that he should be invited to the burgo-master's house, "who should ask him to leave the territory of St. Gallen." Bolt complied with this request and left the city. Shortly afterwards he was seized by the authorities of the Catholic canton Schwyz and was burned at the stake in the town of Schwyz, on May 29, 1525, the first martyr of the Swiss Brethren. "He was very constant, patient, and valiant to the end and died gladly, calling upon the name of the Lord Jesus," says Heinrich Bullinger who was unaware that Bolt was an Anabaptist. Bolt's martyrdom took place more than eighteen months before that of Felix Manz who has been generally held to be the first martyr of the Swiss Brethren. The second martyr was Johannes Krüsi who was burned at the stake in Lucerne on July 27, 1525.

Wolfgang Ulimann continued the work at St. Gallen which was begun by Grebel and

Bolt. He preached regularly to great throngs of people in the open just outside one of the gates of the city. His message was well received by the people in general.

A Church Protestant in Theory but Roman Catholic in Practice

An effective indirect cause for the rapid spread of the Swiss Brethren Church in St. Gallen was undoubtedly the indefensible position held by the Zwinglian leaders of the town, as well as by a majority of the Council of the city in matters of practical church reformation. On April 4, 1524, the Council of St. Gallen had instructed the priests to preach only what could be substantiated by Scripture. The meaning of this order was that they should preach Zwinglian doctrine. However the Council, for political reasons which were evidently of a timeserving character, did not yet permit Zwinglian practice. The mass and the communion after the Roman Catholic rite (the cup being withheld from the laity) were yet observed in all the churches of the city.

Until the summer of 1525 the priests of St. Gallen were compelled to observe the mass, although, according to the official theology, mass was a sin and blasphemy. This inconsistent attitude of the established church was

THYSELF

By Mary Alice Holden

Thankful! For what?
For blue skies and food,
For children so dear,
And all we have.

And yet, dear Lord,
More thankful for Thyself,
And for Thy Spirit,
Than all the rest.

And so we say,
"Oh, give us more of Thee;
Until our lives o'erflow
To all who know Thee not."

Cimarron, Kans.

evidently a weighty reason why those who were seriously interested in religion felt themselves drawn to the Brethren. The supposed esteem in which the priests—the spiritual advisers of the people—were to be held was clearly not enhanced by their willingness, for reasons of expediency and convenience, to do that which they believed and proclaimed to be an abomination. At a later date, after the Council had given permission to the priests to omit the mass, Wolfgang Wetter, one of the priests of the city, sharply criticized the practice of observing the mass and denouncing it at the same time. While since the summer of 1525, the priests were permitted to omit the mass, it was not definitely abolished until some time in 1528.

Three Religious Parties in St. Gallen

Through the rise of the Swiss Brethren movement, says Johannes Kessler, the population of St. Gallen was divided into three parties, "namely Romanists, Christians, and Anabaptists." He refers to the Zwinglian party as the Christians, despite the fact that, as concerns actual practice, the Zwinglians of St. Gallen were yet Roman Catholic. The

mass, to which he refers as blasphemy, was still observed by the Zwinglian priests, and the communion was administered only with the common Roman Catholic ceremonies, the cup being withheld from the laity. The first Zwinglian communion service in St. Gallen was held in St. Laurentius Church on April 10, 1527, two years after the Swiss Brethren had organized a congregation observing the Christian ordinances in the city. Previous to the date just mentioned those of the state church party in St. Gallen did not have the opportunity to participate in a communion service, except according to the Roman Catholic rite. Without question these things were strong factors in preparing the people for an uncompromising evangelical message, such as the Brethren had to offer. Small wonder that, as Vadian states, "none were more susceptible to the doctrine of the Anabaptists than those who were inclined to piety and uprightness of life." When Zwingli's *Book on Baptism* had appeared in print, early in June 1525, some of the more important parts of this book were publicly read in St. Laurentius Church. Johannes Kessler, who recorded this occurrence in his Chronicle, says that the arguments presented in this book by Zwingli failed to carry conviction to the hearers. The majority of the audience, according to Kessler's express testimony, believed "that the truth of God was on the side of the Anabaptists." He states that "the Christian (Zwinglian) congregation worshiping in St. Laurentius Church decreased daily, and those who withdrew united with the Anabaptists." The membership of the Anabaptist congregation in St. Gallen was variously estimated from 800 to 1100.

Character of the Swiss Brethren Church in St. Gallen

From unbiased contemporary testimony it is clear that the Anabaptists of St. Gallen took their Christian profession seriously, being determined to exemplify apostolic Christianity. Concerning their walk and life Johannes Kessler says, "Their walk and manner of life was altogether pious, holy and irreproachable. They avoided costly clothing, despised costly food, clothed themselves in plain apparel, wore broad-rimmed hats, their walk and conversation was quite humble. Contrary to the common usage, they carried no weapons, no sword or other weapon, nothing more than a pointless bread knife, saying that these things belonged to the wolf's nature and should not be found on the sheep. They would never swear an oath, not even upon demand of the government. And if any one transgressed, he was excluded by them." Another chronicler of St. Gallen states that "their walk and life was quite humble, pious and holy." The late professor Emil Egli, a prominent historian of the Swiss Protestant (Zwinglian) church, says, "The spiritual characteristics of the whole life of the Anabaptists made the deepest impression on the common people." Dr. Johannes Willi, also a Zwinglian historian, says, "They desired the purification of the faith from the many (Roman Catholic) abuses (as was also true of the Protestant state church leaders), but held piety of life to be essential to the Christian profession." Scottsdale, Pa.

(To be concluded)



SPAIN'S CHILDREN ARE LOOKING YOUR WAY!

Help the children of Spain! Months of civil war have brought many Spanish people to the verge of starvation. Refugee children, mothers, and infants lack milk, bread, meat, clothes, medical supplies, and soap. "Famine," reports a League of Nations Commission, "may make its appearance with startling rapidity." Already tuberculosis, rickets, and other diseases of undernourishment ravage a generation of children. Help them impartially by supporting the program of the Mennonite Relief Committee.

The church must act at once because of the immediate need and the imminent approach of winter. Will you not PRAY and GIVE for the suffering women and children in Spain?

MENNONITE RELIEF COMMITTEE

Official Relief Agency of the Mennonite Board of Missions and Charities
Supported by the Eastern Mennonite Board of Missions and Charities

What the MENNONITE CHURCH Is Doing

1. A Special offering for Spanish Relief is to be taken in each congregation as soon as such an offering can be arranged by local leaders.

2. Clothing is being gathered through the facilities of our Sewing Circles,—the first shipment to be ready by the latter part of October.

3. Two workers, Brothers D. Parke Lantz and Levi C. Hartzler, have been appointed for Spain. They will be sent as soon as sufficient funds are received.

The Relief Committee plans to do six months of relief work in Spain this winter. \$15,000 is needed to complete the task with a monthly budget of \$2,500. This plan has been launched with the firm conviction that our Mennonite people will support it. Your gifts will help to determine the size and effectiveness of the project. Pray that God will provide opportunities for personal work and evangelism.

The Need For Food

Acute food shortage is reported in Madrid, where 100,000 children are under bombardment and cannot be evacuated for lack of food



A Destitute Spanish Family

supplies in safer communities already overrun by refugees.

There are 90,000 war orphans and abandoned children in Nationalist territory in need of relief.

135,000 refugees have fled into the province of Murcia which has a local population of 638,000, and only sufficient food to take care of the original population.

More than 200,000 children are either homeless or in homes subjected to daily bombing.

In Madrid, Murcia, and the cities and villages near the front there is great need for milk, meat, sugar, chocolate, rolled oats, crackers, sweet biscuits, and special preparations for children and babies.

Many children are pale and undernourished and need to be fed with good, rich milk, cod liver oil, and other things which can only come from abroad.

Relief Agencies in Nationalist Spain have asked for milk, clothing, olive oil, and cod liver oil.

What Your Dimes Can Do!

It is estimated that:

- \$0.10 will feed one child for one day.
- 0.70 will feed one child for a week.
- 1.00 will feed one child for ten days.
- 3.00 will feed one child for a month.
- 18.00 will feed one child for six months, or all winter.

Families, Sunday-school classes, and young people's groups—why not budget your offerings in order to support a Spanish child for one, three, or six months?

The Need For Clothing

Send warm clothing of all descriptions for children, also knitting wool so that refugee mothers may knit for their children and so avoid the demoralization of idleness.

Clothes are needed very urgently at the present time, not only because most of the fabrication of cloth is on the Loyalist side, but because prices of clothing are very high. Shoes are needed most of all for children under fifteen years of age.

There is a persistent need for clothing, particularly for infants and children; also for special for children's and babies' foods, and for civilian hospital supplies.

Besides clothing the refugees need soap; they need tools for workshops, toys and equipment for youngsters' group games; they need help in starting and maintaining hospitals and clinics for children and nursing and expectant mothers (including medical supplies and nurses).

Gifts of Money

should be sent through your local treasurer, or direct to the treasurer of the Mission Board, D. D. Miller, 1711 Prairie St., Elkhart, Ind.

Gifts of Clothing

should be sent to the nearest of the following points:

A. W. Denlinger, Lancaster, Pa.
R. 4, or Mellinger's Meeting-house.

Mrs. J. B. Moyer, 1225 S. Prairie St., Elkhart, Ind.

John L. Horst, Scottdale, Pa.

Please send new garments for infants, boys and girls; good used clothing for boys. A limited quantity of clothing for adults, especially for women, will be shipped, but due to high freight rates, only good clothing should be contributed. Spanish children and mothers wear clothing similar to our own.

CHRISTIAN MONITOR PULPIT

THANKSGIVING

By L. J. Burkholder

TEXT: Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psalm 107:8.

This exuberant exclamation comes from one who has experienced the sweetness of God's goodness in his soul. He has wandered, hungered, and fainted, and has been disappointed. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." Men praise the Lord only after having a personal experience with Him. When a prayer has been answered, when we have been rescued from danger and redeemed from sin, we will give to the Lord acceptable praise. "The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord" (Psa. 115:17, 18).

The writer of this text is not content to praise the Lord by himself. The normal person longs that others may enter with us into the joy of thanksgiving to God. He bursts forth in the fullness of his soul and calls upon men to adjust themselves to the Giver of all good, and praise Him for His favors to us.

"Praise is comely for the upright." To receive a valuable gift from a person who is not at all indebted to us, arouses a feeling of appreciation and gratitude in the human heart. We naturally seek to express to the giver, in a fitting way, our thanks. Formally, at least, we say, "Thank you." The strictest integrity would require that we give something to our benefactor "for value received." To receive continually from the Giver of all that is good, and acknowledge no obligation, on our part, for these gifts is scarcely consistent with the principle of honesty. Praise to God is comely. We cannot repay Him for His wonderful works to the children of men. We can, from the heart, praise Him. He accepts our appreciation and thanks. When Noah came forth from the ark he made offerings to the Lord. This was in recognition of God's goodness in bringing him safely through the deluge of waters. "And the Lord smelled a sweet savour." No honest person would think of refusing to pay a debt which he owed to a fellow man. Why are we so slow to pay our debt of gratitude to our heavenly Father? "Praise is comely for the UPRIGHT." Let us be honest with God. Let us begin by acknowledging all the good that comes from Him and giving thanks for His gifts and mercies.

Our text calls for PRAISE to the Lord. Praise has in it the element of contentment. When men praise they do not murmur, complain, and grumble. These conditions of discontent do not spring from a heart that is full of praise to the Lord. But praise is not only the absence of discontent. It is the bubbling over of a heart that is glad for all that God

gives. We praise the Lord when we count our blessings and name them one by one. When we praise the Lord we approve His dealings with us. The weather does not displease those who are full of praise. To them it does not become too hot nor too cold. Drought or wet, full crops or failure, floods or pestilence, whatever God sends is acceptable to the thankful. "All things work together for good to them that love the Lord."

Not only do we feel our thankfulness in the heart but we EXPRESS it, "Let the redeemed of the Lord say so." We say our thanks to God in our prayer periods. We sing His praises from the heart in the congregation. We magnify Him before our fellow men. We tell of His mighty acts—"His wonderful works to the children of men." David says, "His praise shall continually be in my mouth." Since the mouth speaks of the abundance of the heart, it follows that the words and conversations of a thankful person will praise and magnify the Lord. "O magnify the Lord with me, and let us exalt his name together."

We further praise God by DOING GOOD to His creatures. To receive God's bounties and consume them upon our lusts is not a mark of thankfulness. To share our blessings denotes appreciation for the gifts received and expresses gratitude to the Giver. "He that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17). Again, the Master says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." True thankfulness does not consist in "thanks saying" but in "thanks living." Thankfulness is felt in the heart, it is spoken by the lips, and demonstrated by ministering to others. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Israel made thankofferings to God for the bounties of the harvest. This was required of them. We share our benefits to the needy from an inner urge, voluntarily, and to declare our gratitude to God. In Nehemiah's day when the people rejoiced, they ate and drank and sent portions to them for whom nothing was prepared. This is the practical way to give thanks. "And why call ye me Lord, Lord, and do not the things which I say?"

The text also calls us to praise the Lord for His GOODNESS and for HIS WONDERFUL WORKS to the children of men. At this Thanksgiving season there surely is much goodness from God for which to be thankful. In Canada and United States, conditions, in general, have improved. In our Mennonite communities, at least, there is an

abundance of foodstuffs. There has been plenty of moisture, the growing season has been long and favorable. The gardens, fields and orchards have yielded more than enough for ordinary needs. There are, however, areas in some provinces and states where there is a shortage of food. This situation gives to the Christian a splendid opportunity to practice the art of giving thanks to GOD by giving food to the needy. God has manifested to us His goodness by giving abundantly. "Thou crownest the year with thy goodness."

The year 1937 is just a little better than a number of recent years. Aside from our food supply, the commercial crops have yielded well, and a fair price is realized. Industry is prospering, and employment is better. There is no widespread ravage from disease and scourge. We have been spared the destruction caused by floods, storms, earthquakes, and other devastations. War has not come to our borders. Surely, here are many goodnesses from God. "Oh that men would praise the Lord for His goodness!" "The lines are fallen unto me in pleasant places." Spain and China are bleeding from war. Hunger, disease, and suffering follow in the wake. We are able to serve the Lord in peace. These superior blessings do not come to us because He loves us more than others. Rather, that with these additional gifts we should give Him better service. Just now (Oct. 11, Canadian Thanksgiving Day) Ontario has organized to ship more than five hundred freight cars of vegetables to the drought areas in the prairie provinces. Thankful Christians are largely responsible for this gift. It works no hardship but brings much joy and blessing to both the giver and those who receive. Our Relief Committee is making an appeal for Spain. To these appeals there is a hearty response from all grateful ones. "What shall I render unto the Lord for all his benefits toward me?" We should praise God for these opportunities to help needy ones. In sending help abroad we will not overlook the need which may be at our door.

Let us think, at this Thanksgiving season, more particularly of the blessings which we of the North American continent have enjoyed. God has enabled Canada and the United States, with long stretches of unprotected boundary, to dwell in national amity for more than a century. When European boundaries are fortified and the people jealous and hateful, surely international conditions in America call for thanksgiving to God. The Governor General at Ottawa and the President at Washington each year proclaim a national Thanksgiving Day, in which the citizens are called upon to give thanks to Almighty God for His bounties, and to worship Him. We ought to praise Him for such rulers who have respect for God. They seek

(Continued on page 343)

Editorials

Thanksgiving

The Thanksgiving tradition which has come down to us as Americans is a most beautiful and helpful one in which all of us may well rejoice. It is gratifying to think that the first white settlers on our shores honored God by observing a special day of thanksgiving to Him for His blessings upon their struggling colony. Christian people also appreciate very highly the fact that the rulers of our nation have seen fit to perpetuate the Thanksgiving tradition by each year proclaiming the last Thursday in November as Thanksgiving Day, in which the people are urged to meet in their houses of worship and publicly to render thanks to God for His blessings upon us both as individuals and as a nation.

It is well for us to remember, however, that Thanksgiving is more than an American tradition. It is a Scriptural teaching that was observed by the people of God through all ages. In Old Testament times there were special feasts which commemorated the ingathering of the harvest and which were designed to be Thanksgiving seasons. In both Old and New Testaments we find many exhortations to thanksgiving, and it is well for us to remember that if we fail in giving thanks to God for His multitudinous blessings we are disobedient to the precepts of His Word. Let us recall a few of the more familiar commandments to give thanks to God: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psa. 100:4); "O give thanks unto the Lord; call upon his name: make known his deeds among the people" (Psa. 105:1); "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6); "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

Let us then make this season of the year a time of real thanksgiving to God. God has blessed us most abundantly. Sunshine and rain and fruitful seasons have been enjoyed by most of the people of our land. Since this is so let us show our thanksgiving by sharing of our plenteous provisions with those who are less fortunate, both at home and abroad. Peace has reigned over our land, for which we should be devoutly thankful. But the greatest blessings of all are the spiritual blessings in Christ Jesus. Let us thank God for the unspeakable gift of His Son and the untold blessings that come to all who accept Him as Saviour and Lord. Failing in that, we have missed the true spirit of thanksgiving and our observances of the day will necessarily be in the realms of the worldly and formal and without any true spiritual significance. We commend to our readers the Thanksgiving messages found in this issue and trust they will help us to appreciate our blessings and to render real thanks and praise to God not only during this Thanksgiving season but throughout all the year.

Missionary Day

The third Sunday in November has so long been observed by the Mennonite Church as Missionary Day that in many sections it has found a fixed place on the church calendar. It is over twenty years since the movement originated, largely through the donation by Bro. D. S. Weaver, of La Junta, Colorado, of \$1,000.00 to be loaned to boys and girls, in the form of quarters, for investment, the capital to be returned at the end of the season and the earnings to be given to mission work. This has been the means of arousing great interest among the younger folk in contributing part of their earnings to the mission cause. Later savings boxes were distributed among the Sunday schools and churches,

and this method has also been greatly blessed not only in bringing returns into the treasury of the Mission Board but by implanting the spirit of giving into the hearts of boys and girls and young people, as well as older ones. When Missionary Day comes round thousands of dollars will again be contributed to the mission cause. We trust God will bless abundantly the youthful givers, as well as those who will receive the benefit of their gifts.

A special Missionary Day bulletin has again been issued by the Mission Board in co-operation with the General Sunday School Committee. The papers for our boys and girls and youths—Words of Cheer and the Youth's Christian Companion—have issued special Missionary Day numbers, giving information and suggesting material for use in special programs for the day. In this issue suggestive programs for the Sunday School and Young People's Meeting will be found in the departments devoted to this work. The Mission Department contains special articles which will give interesting and helpful material to those who are seeking missionary information for talks to be given on Missionary Day.

Missionary Day was begun with the idea of interesting our younger folks in giving to the mission cause. It has in the past served a good purpose and is continuing to do so. We bespeak the co-operation of church officials, Sunday-school officers and teachers, and parents to this helpful missionary movement. But Missionary Day has grown beyond a children's movement, important as that is. It is, in many places, being observed by all members of the Church, through all-day meetings or some other kind of special meetings in behalf of the cause of missions. We are glad we have a Missionary Day. May the Lord bless it even more richly as time goes on than it has been used and blessed in the past.

Spanish Relief

For over a year a terrible civil war has been raging in Spain. During this time it has been estimated that about a million people have been driven from their homes. Most of these are women and children, who have had nothing to do with bringing on the hardships and privations which as orphans and refugees they have had to endure. The suffering of these people has been intense in some regions during the past months, but it will likely become much more so as winter comes on. Hence there will be increasing need of food and clothing. Our Relief Committee has been studying this need for months and has now taken action to send two workers, Bros. D. Parke Lantz and Levi C. Hartzler, to Spain to give relief during the winter months. They expect to sail about the beginning of November, the Lord willing.

The appeal has gone out to our people through the church papers and special letters and circulars, and as usual, when a need is presented to our people, they are responding generously. The sewing circles have been busily engaged in making garments, and boxes are coming to the shipping points almost daily. We certainly thank our sisters for this generous response. Funds also are beginning to come in from both individuals and churches. We trust all our congregations will respond with an offering some time over the Thanksgiving season. We thank every one for their help. May the Lord bless both the donors and the needy ones who receive the gifts. Notice the appeal on another page of this issue.

Special Offer

We are glad to report that the subscription list of the Monitor has been on the increase during the past year. But we feel that many more of our people should be getting our magazine. We believe it has a special place of usefulness in our church literature and that every Mennonite home should receive it. Notice the special offers on the last page to those who send in new subscriptions. May we count on you to help us to increase the sphere of usefulness of the Monitor? We thank you very much for co-operation to this end.

Christian Life

THANKSGIVING, 1937

By Margery Coffman

As the Thanksgiving season approaches, we are very naturally much concerned with the beautiful material blessings with which God has spread our harvest tables. "It is a good thing to give thanks and to sing praises" unto the God of plentiful harvests for the bounties of the earth which keep and sustain our physical lives. Unthankful children we would be if our hearts failed to rejoice in response to the loveliness that fills our daily walk of life through God's world of natural beauties.

"Ingratitude" should be branded as a mark upon our brows if we refused to acknowledge the Giver of the good gifts which supply our daily need. We are surrounded on every hand by the transcendent loveliness of earth and sky. We are fed three times a day with far more than the bare necessities of life. For all these benefits we ought to give hearty and humble thanks every day of our lives, and I believe we do. But we are so prone to come to a full stop at that point and I sometimes wonder if God withheld these blessings from us, if we would still be able to give thanks? After all, He is the God of the "dried-out" and the "hailed-out" areas, too. An abundance or a lack of physical comforts proves nothing at all about God's attitude towards us, for He is an impartial God, who sends His rain upon the just and the unjust, and allows the wicked to flourish as the green bay tree!

If we allow ourselves to become too comfortably satisfied with our earthly possessions it may be necessary for God to prick us out of our satiated state in order to bring us back to a realization of Himself. It is possible to grow so used to the receipt of blessings from the hand of a loving God, that our spirits wax lazy and even negative in response to His appeal. R. L. Stevenson has a little verse that expresses this idea to a nicety. It goes like this:

"If I have faltered more or less
In my great task of happiness;
If morning skies, books, and my food, and
summer rain,
Knocked at my sullen heart in vain;
Lord! Thy most pointed pleasure take
And stab my spirit broad awake!"

It is, we believe, quite possible for Christians to become so accustomed to the common blessings of everyday life that they reach a stage of drowsy apathy much akin to the drowsiness that is so frequently the aftermath of a Thanksgiving dinner! God will allow such a state to continue "thus long and no longer" until He deems it best to "stab" us awake with some new blessing, disguised, oftentimes, as adversity. For He is a wise Father who is not willing to see His people perish, a prey to their own lustful desires for the flesh-pots of Egypt. Let us give thanks for a God who loves us to such an extent that He saves us from falling into traps set by our own unreasonable self-conceit.

This is the Thanksgiving season of the year 1937, and the world has gone a long way since David first enjoined his people to "give thanks unto the Lord, for He is good, for His mercy endureth for ever." It is a long time since the thankful hearts of the Pilgrim Fathers first conceived the idea of a formal Thanksgiving service of feasting, and praise to God. It is a very long time, and, looking over the forlorn old world today, it is hard at times to realize that God's mercy is still from everlasting to everlasting when calamity and mercilessness stare horribly at us on every hand. For this is what we see.

Thanksgiving—and the headlines of today's papers are black with the doom they proclaim for thousands of souls in far-away China and Spain. Thanksgiving—while hunger and thirst and the dread of winter's cold await thousands of our own blood in the once abundant West of our own land. Thanksgiving—while Germany, once the cradle of our own precious Protestant faith, step by step renounces God, and adds persecution upon persecution to the Chosen People; Thanksgiving—and all over this mad world people have for-

GIVE THANKS UNTO THE LORD

By Margery Coffman

Give thanks unto the Lord, for He is good,
Yea, very good!
To us, most lowly creatures He has given
These transient beauties of His lovely earth,
And all the lasting joys of life in heaven.
From morning until eventide we're blest
With happiness and love on every hand; and
in the night
He keepeth watch while weary bodies rest.

Give thanks unto the Lord, for He is good,
Yea, very good!
The tender beauty of the pansy's laughing
face
The honeyed sweetness of ripe grapes in
clusters hung
Along the vines; these, too, are of God's grace.
Bright sunshine dancing on our children's
tumbled hair
As merrily they run and shout in happy play—
These lovely things find place in thankful
prayer.

Yes, He is good;
And yet, there be upon His lovely earth
Those in whose lives all blessings seem to
cease;
No light for them, no happiness, no common
mirth;
They tread their way in weariness and long
for peace.
If such a lot should e'er be ours, Lord, in that
day
Wilt Thou, most merciful, give us Thy
strength, and with Thine arm
Uphold us in our faith and teach us still to
pray
And give Thee thanks—for Thou art al-
ways good!

Beamsville, Ont.

gotten God, have defied God, have denied God, and have hurled themselves, body and soul, into the whirlpool of pleasure.

Is that not a horrible picture for Thanksgiving, 1937? Yet that is what the eye of the cynic and the eye of the agnostic must see, while even we are obliged to admit that such are the facts. It is a gloomy and a thankless outlook, and at once we arrive at a very real cause for ardent thanksgiving on the part of the Christian. For such an outlook, by the grace of God, is **not** our outlook! True, we do see these things. We cannot fail to agonize for the unearned sufferings of many of our brothers and sisters and it is decidedly our duty and privilege to hasten to alleviate what suffering we can. Jesus saw just such things, and was moved with compassion, but gave thanks as well!

Nevertheless, the above is **not** our outlook, for we may look over and above all the turmoil, and see as a calm and steady light, the Presence of God, omnipotent, omnipresent, despite the manifold disasters that surround us. God has not decreed that such harrowing incidents, such cruelty and such mercilessness should fill His lovely earth. Man's own defiance and disobedience has caused such things to be. "Choose you this day whom ye will serve" has been heard and the choice made, with the resultant blessings on the one hand and cursings on the other. And while it is not always evident to the human vision which are blessings and which are cursings, the outcome rests with God.

So while a survey of world conditions shocks us to the depths of our being, let us not become unduly alarmed, for God is above it all. Instead of becoming panic-stricken lest catastrophe touch us next, as well it may, let us pray not so much that such an event be kept at a safe distance from us and ours, but rather let us pray that if terrors and tribulations do come, our faith in God may remain unshaken. Let us pray that our love for God and trust in His wisdom may continue steadfast. And as we pray let us remember that even in this dark hour of 1937, God will lighten the darkness and Himself will strengthen our weakness. Let us remember and give thanks that it is so, for our own strength in the face of the storms around us, is but the puny strength of a reed blown in the wind. And giving thanks, let us have pity for those of our kind whose only strength is their own.

There are at this Thanksgiving time, wars and rumors of wars throughout the world. It is quite natural for us to give thanks that we are safely out of war-torn areas, but that is not, I feel, cause for the deepest chord of thankfulness we can strike. We, as Christian people, have cause to give thanks and rejoice that though war comes, though death by violence or other means meets us at this very hour, we have lost nothing at all! We cling to life so tenaciously and it is odd that we do, for it is the very thing that keeps us from the fullest enjoyment of the blessings God has prepared for us. Do you think it morbid to broach the subject of death, especially in a topic for Thanksgiving? Nay, but we must all face death some time, perhaps desperately, and it is well for us to see in it not the skeleton-like specter so often shown reaping in the field of life. So it is, indeed, for those who

have not availed themselves of the key to everlasting life, but as Christians we may very earnestly give thanks that death simply opens to us the door to a fuller life.

This year, at Thanksgiving time we face many desperate issues at home, and hear the rumbling of harsher issues from afar. Japan is in a death grapple with China to secure more territory. Spain is at odds with herself, one scarcely knows why. Men are clamoring for more wages. Individuals eagerly squeeze the uttermost farthing from their neighbors to add to their own store. Yet we may dare to survey all this uproar with a smile, for we are able to give thanks with full hearts that we possess, by the power of God, a city whose builder and maker is God! No air force, no sea force, no army, can shake the mighty foundations of such a fortress. Luther felt the ecstatic triumph of such realization and sang the glorious hymn that even today has power to fire our spirits. He experienced considerable of this world's hate, yet could write:

"Let goods and kindred go, this mortal life also,
The body they may kill, God's truth abideth still,
His kingdom is forever!"

Secure within the confines of such a kingdom, whose King will never abdicate in favor of a usurping dictator; safe within the walls of salvation we may, to quote another hymn, "smile at all our foes!"

Speaking of foes, the enemies of religion in general, and of Christianity in particular, seem to be more powerfully active now than at any time since the days of persecution of the early church and the later persecutions under the Roman Catholic influence, when so many of our own faith suffered. Wherever we see governments ruthlessly overthrown and arbitrary dictatorships established, we find those dictators determined to be second to none in the lives of their people. As a consequence we see in Russia, in Spain, in Italy, in Germany, in Turkey powerful forces at work to try to root out of the hearts of the people the true worship of God.

Decidedly we ought to give thanks that we still possess the precious privilege of freedom of worship, yet just recently in a thickly populated community, attendance at divine worship was a sparse twenty-nine. Thanks be for the faithful twenty-nine, but where were the rest? Persecution in other times and other lands has tended to place religious worship on the plane of precious things, hard to attain. Here it is so easy of access that perhaps we have permitted it to slip back into a place of secondary importance in our lives. If such be the case, let us beware, and check up on the situation ere the blessing of free worship be taken from us. "I was glad when they said unto me, Let us go into the house of the Lord." Rejoice and give thanks, publicly and often, in the worship of the Lord in the congregation of His saints. Give thanks, too, that there still remain congregations of His saints throughout the world. It is not time yet to cry "I, even I only, am left who have not bowed the knee to Baal!"

Again, let Christians all rejoice that salvation is planned as it is—free as the air we breathe so unconsciously day by day, "O give thanks unto the Lord, for he is good, for his

mercy endureth forever!" God has arranged it so that "whosoever will" has easy access to the most valuable thing that earth and heaven have to offer—salvation. Dictators delight in discarding a religion of such an order to set up in its stead a religion of the worship of state and nationality, with themselves as beneficent gods! They establish laws, the keeping of which creates a nation of servile creatures, who must fawn at the feet of their dictator, or pose in impossible attitudes of patriotic ardor at the very mention of his estimable name!

Your ardent modernist scoffs at Christianity as old-fashioned and legendary—bigotry and narrow-mindedness to the nth degree. He ought to feel most comfortably at home in those ultra-modern nations who have made it their business to "debunk" this Christianity of ours, condemning it as restraining individual instincts and thwarting the best in national growth. Yet, stupidly, they go about at the same time to set up a new era of legality far more rigid than the old Mosaic dynasty! Freedom of thought and freedom of expression have ever been dear to the heart of humanity but our modern dictators would deny their subjects even freedom of thought if that were possible, while freedom of expression is unheard of! Our Lord whose dictates we so happily follow foresaw this world of 1937 when He made His plan of free salvation, granting to all His subjects immediate liberty, equality, and eternity.

Looking over history it seems as if all revolution has been because of intense desire to possess the precious treasure which is liberty. Men fight for it, die for it, or rather for a false conception of it, as if real liberty were not theirs for the taking. Dictators may dictate, presidents and kings may arbitrate, but we—we Christians—remain untouched by the fluctuations of world politics, for we are free as the birds of the air. Thank a provident Lord for eternal liberty which salvation brings the newborn soul, a liberty not to license, but to life!

In concluding this rather peculiar theme for thankfulness, you will see that we are encouraging thanksgiving not alone for the material possessions and blessings which are so dear to us, (which after all, may vanish like a puff of smoke in the atmosphere) but for those invisible blessings which are the most real blessings we possess, and our richest treasures. Thanks be for life, certainly, but praise God for life eternal that passeth not away! Thanks be for food, decidedly! But thrice thanks for the bread and water of life that nourishes the soul! Give thanks sincerely, for national security, uncertain quantity that it is, but give thanks more and more earnestly for the liberty and security that is ours as sons of God! "Thanks be to God for his unspeakable gift!" With such a note blend all the choruses of Christian thanksgiving the world over, from east to west from north to south, even in 1937! Vineland, Ont.

CHRISTIAN ASSURANCE

II. Assurance Includes a Clear Understanding of Our Relationship with God

By John R. Mumaw

One of the needs of all Christians, and of young Christians in particular, is to be thoroughly grounded on the doctrine of Assurance. These articles by Bro. Mumaw should be a great help to every one who reads them carefully.

1. He that believes on the Son of God has the witness in himself.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath a witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—I John 5:9-14.

We are always ready to accept the witness of honest men in matters pertaining to the ordinary affairs of life. A man is even quite ready to accept the witness of his own judgment regarding his Christian ideals and moral standards of living. Mr. A, so far as he knows himself, is satisfied that his life is conformed to right principles of living. But when Mr. B confirms that opinion with a verbal testimony commending the life of A, the latter has a double witness. So it is with the child of God who after accepting Jesus Christ and having pledged his allegiance to Christ

and His Word is satisfied he has met the conditions for salvation. But there is a greater witness to testify to the position he now has in Christ Jesus. That witness is eternal life. "He that believeth on the Son hath everlasting life" (John 3:36). "He that hath the Son hath life." These things have been written that you may know that you have eternal life. These verses contain statements of fact which emphasize the position we now have with God in obtaining eternal life.

2. We are children of God by faith.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.—Gal. 3:24-26.

The law was intended to teach lessons of justice and holiness pertaining to God as well as the fact of man's depravity. It prepared man for the understanding of the office and work of Christ. While the saints under the old dispensation were saved by faith they were limited in the matter of their assurance. It was necessary for them to make atonement for their sins at least once every year. Now we are no longer held back from the free exercise of faith, for trusting in Christ makes us sons who have attained to majority. We

are sons by faith and enjoy the privileges of sonship.

3. We are given the right to be children of God.

But as many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name.—John 1:12.

This passage refers to our privileges in Christ Jesus as members of the household of God. Having received Jesus Christ as our substitute, our Saviour, and our Lord, we are given the right to be the children of God. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). If you have exercised a genuine faith in Christ and have made a full confession of Christ as Saviour and Lord you are saved. That means you belong to the family of God.

4. The redeemed receive the adoption of sons.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father.—Gal. 4:4-6.

Christ's incarnation and suffering qualified Him to become the sin-offering. It is through His death that we receive our pardon. Adoption into the family of God follows the pardon which we receive from God. Upon this the Spirit is sent into our hearts to establish fellowship with God. This is God's witness and testimony that we are His children.

5. The Holy Spirit bears witness with our spirit.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.—Rom. 8:13-16.

In one of the verses of the context preceding this passage it is made clear that if any man "have not the Spirit of Christ, he is none of his." The Christian finds a blessed assurance in knowing that "as many as are led by the Spirit of God, they are the sons of God." Here we have a two-fold witness within, one a direct testimony of the Spirit to our lives, and the other an indirect testimony which is the Spirit's agreement in testimony with our spirit. Our own mind and conscience can give evidence pertaining to the fruit of the Spirit, and the Spirit's work within us in producing these virtues of Christian living and in divine guidance is a further proof of our sonship. This brings us into a filial confidence toward God in which we can intimately address Him as our Father. The Spirit's office within the life of the Christian is to give testimony that we no

longer need to fear the wrath of God. That testimony, therefore, declares our sonship, and we have a perfect peace and happy satisfaction in knowing that we are the sons of God.

6. Our sonship is a present reality.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God.—1 John 3:1, 2a.

This relationship of children to the Father is the result of His great love to men. He gave His Son that we should not perish. In obtaining this everlasting life as a present reality we are able to rejoice in Him with "joy unspeakable and full of glory." In speaking of natural things a son needs no unconditional guarantee that he will receive a full portion of his father's inheritance to convince him of his present position as a son in the family of his father. While we recognize that our continuance in the family of God is conditional upon faithfulness and abiding in Him, it does not in the least hinder our present assurance of sonship. "Now are we the sons of God."

Harrisonburg, Va.

A COSTLY EXPERIMENT

Said a minister to his young people: "I want you to spend fifteen minutes every day praying for missions; but I warn you, it will be a very costly experiment." "Costly?" they asked in surprise. "Yes, costly," he answered. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord to send forth more laborers in His harvest, and lo! it is going to cost our country five thousand young men and women who have, in answer to their prayer, pledged themselves to the work. You will find that you cannot pray for this work and withhold your labor, or your money, or your life itself."—Exchange.



A QUIET HEART



O Lord, give me a quiet heart—
So oft my heart is filled with fear:
I need the peace Thou canst impart;
I need to feel that Thou art near.

Help me to walk by faith each day
Though shadows hide the path from view;
Give me a quiet heart, I pray,
To trust Thee as Thou bid'st me do.

I cannot see the journey's end,
I know not what lies just ahead;
But, oh, I have a Heav'nly Friend
Who knows the path my feet must tread.

So now, my heart, be still and trust,
Although thou canst not see the way;
For He who formed thee from the dust
Wilt lead thee on from day to day.

A quiet heart—a quiet heart,
From which are banished doubts and fears;
O Lord, give me a quiet heart
That trusts Thee for the coming years!
—Winifred M. Nienhuis.

CHRISTIAN FRUITFULNESS

(Continued from page 346)

many of us are not doing that today? Belshazzar lived more than five hundred years on the other side of the cross. He may not have heard of a coming Redeemer, but we live in a Christian country, with the Gospel on every hand, and yet there are some of us who fail to root our branches in Christ Jesus. There are those who endeavor by their own good works to make the grade. Let us all stop to consider what the verdict will be when we are weighed in the balances.

Our picture is not entirely dark, for we have left for our consideration the man who bears fruit in the True Vine.

The story is told of an American, who when visiting in Paris bought his wife a mother-of-pearl watchbox, the beauty of which was that when in the dark it would give out a beautiful light. When he presented the box to his wife he turned out the light that she might see it shine, but when he looked at it, it was as black as the darkness around it. He decided he had been swindled and put the box to one side. The next day the wife examined the box and found on it a French inscription which she had translated. When her husband came home that night she put out the lights and showed him the box which was all aglow. His wife had discovered the secret. Written on the box in French were these words, "If you will keep me in the sunlight all day long, I will shine for you at night." The condition was that it must receive light in order to give light.

The same condition obtains in life. The branch must abide in the True Vine to have the true life. Through the Vine it receives that life which will enable it to bear fruit. The purpose for which the vine was planted was to bear attractive fruit that the world with failing appetite might be drawn to taste and be revived. The fruit, itself, only grows, but by growing finds its means and opportunity of service. So it is with the Christian. His best usefulness is that which comes out of simple obedience to the laws of the vineyard, out of the simple purpose of growing into that to which the Lord has called him. He may teach, but his life speaks louder than his lips. He may set out with intent to serve, and his best service may be while he is preparing.

Christian fruitfulness, then I repeat, is really the development of a beautiful life. Move away and look back at yourself. Do you see beauty there? If there is no beauty there is no fruit. Fruit comes through abiding in Christ. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Help us, Lord, to be fruitful!

West Liberty, Ohio.

Your love for your brother or sister for whom Christ died determines your attitude toward God. You cannot love the Lord and despise or set at naught the least of His own. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—R.

MISSIONS

JOYS OF THE CITY MISSIONARY

By J. D. Mininger

This article by Bro. Mininger, dean of our city missionaries, introduces our special missionary articles for this Thanksgiving and Missionary Day number of the Monitor. We present in this issue articles dealing with five great fields of Mennonite mission work: City, Rural, South America, India, and Africa. We believe you will find helpful material here in preparing Missionary Day programs and talks. Suggestive programs for the Young People's Meeting and Sunday School will be found in the respective departments of this issue.

"And there was great joy in that city" (Acts 8:8).

The work of a city missionary is by no means easy. I think Jonah believed this. The kind reader will likely remember the big job which even God had to get this man (Jonah) to carry His message to the lost of that large wicked city, Nineveh.

The person who today is divinely commissioned to bring the Gospel to the lost of our cities and who engages in this work wholeheartedly will face many problems and will meet with many heartaches. But, on the other hand, there is also joy, abounding joy, connected with this great work. And it is about this joy that we want to think together for a little while.

I. The Joy of Being Consciously in God's Will.

Some time ago I met a dear brother whose life was unsatisfactory to himself. He told me that when yet a young man, God called him to engage in city mission work and that he did not heed this call. It is clear that the Lord does not expect each one of His children to become a city missionary; but as one remembers that a large per cent of the inhabitants of the United States for instance, are city dwellers, as one remembers that the Lord Jesus expects His children to carry the Gospel to every creature, one is led to think that there certainly should be a deeper interest in city mission work.

A certain brother who heard and heeded the call of God to engage in full-time service for the Lord told me that since he is thus engaged, "Nothing else seems worth while." This man works hard, but he is conscious of being where God wants him. I doubt if there is any greater joy this side of heaven than that which the Christian has when he is knowingly doing the will of God.

For some people to be in the will of God today, will mean that they will have to forsake all for the sake of Christ and His Gospel and do like Jonah, like Philip, like Paul, like Christ, when they carried the message of God to lost city dwellers.

On the part of some this may mean great sacrifice, the giving up of cherished hopes and ideals; it may mean separation from loved ones, but it will also mean joy, abounding joy, joy unspeakable and full of glory. The person thus heeding the voice of God, will also experience the truthfulness of the statement, "Thou hast made us for Thyself, and our souls are never at rest until they rest in Thee."

From the flyleaf of my Bible I want to share with the kind reader, Faber's beautiful poem:

THE WILL OF GOD

I worship Thee, sweet Will of God!
And all Thy ways adore,
And every day I live I seem
To love Thee more and more.

Thou wert the end, the blessed rule
Of Jesus' toils and tears;
Thou wert the passion of His heart
Those three and thirty years.

And He hath breathed into my soul
A special love of Thee—
A love to lose my will in Thine,
And by that loss be free.

I love to kiss each print where Thou
Hast set Thine unseen feet;
I cannot fear Thee, blessed Will!
Thine empire is so sweet.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.



A PRAYER FOR MISSIONS

O Lord, wilt Thou convict my heart,
And speak to me again;
For Thou, I know, hast power to save
The souls of heathen men.
Help me, Lord, that many prayers
May burn my heart within,
That I, as well, may do my part
To save a soul from sin.

Thy servants in a far-off land
The weary miles have trod,
That they might help a heathen child
To see the face of God;
And speak to souls concerning Christ
And of the life He gave,
When blood was shed upon the Cross
A sinful world to save.

O Lord, wilt Thou accept my prayer!
And hear me as I plead,—
Give to Thy servants grace and strength,
Supply their every need;
Give courage in the trying hour,
Let trust in Thee remain;
And may the power of Thy Word
Be never used in vain.

May sin-sick souls in darkness hid
Come forth into the light,
That sightless eyes may come to see
The power of Thy might.
May every servant labor on,
Not given to despair;
And may I, also, carry on
And help them with a prayer.

—Bert Sundberg.

I know not what it is to doubt;
My heart is ever gay;
I run no risk, for come what will
Thou always hast Thy way.

I have no cares, O blessed Will,
For all my cares are Thine;
I live in triumph, Lord, for Thou
Hast made Thy triumphs mine.

And when it seems no chance or change
From grief can set me free,
Hope finds its strength in helplessness,
And gaily waits on Thee.

Man's weakness waiting upon God
Its end can never miss.
For men on earth no work can do
More angellike than this.

Ill that God blesses is our good,
And unblest good is ill;
And all is right that seems most wrong
If it be His sweet will.

Truly, "he that doeth the will of God abideth forever."

II. The Joy of Christian Growth.

To be wholeheartedly engaged in city mission work affords unusual opportunities for the exercise of gifts and for Christian development. The City Mission worker gets valuable experience in contacting people in many walks of life. He needs to be a good personal worker. The city mission preacher will need to be ready for meeting unexpected circumstances and situations. He will have plenty of opportunity in presenting the Gospel and trying to win the lost by means of preaching. He will need to be a shepherd of young converts.

Many times he will come to the end of his own resources, and thus learn to lean only upon God—a most worth-while lesson to learn.

Many of our well-known ministers and bishops of today testify to the value of city mission work in their own lives and of the helpful lessons learned while thus engaged. The joy of Christian growth is one of the joys of a city missionary.

III. The Joy of Seeing the Power of the Gospel Demonstrated.

When Philip preached in Samaria, "The people with one accord gave heed unto those things which Philip spake, and there was great joy in that city." When Paul and Silas preached in Philippi, the jailer, the would-be suicide, and his household were saved and baptized. These are just a few instances, illustrating the power of the Gospel in New Testament times; but bless God, the Gospel of Christ has not diminished in power and is even today the power of God unto salvation. It is indeed, a miracle to see a person who had been in the bondage of sin now rejoicing in the liberty wherewith Christ makes free. It is a miracle to have those blinded by sin, now to see. It is a miracle to see the seven devils cast out of the Mary Magdalenes who then become heralds of the Risen Christ and examples of purity. It is a miracle to see people who before their conversion could not be made to come to church, now to see them bringing loads of others to church. It is a miracle to see people, who at one time were not dependable, now to be utterly reliable and become champions and exemplars of the Gospel which has first transformed their own lives. It is a miracle to behold folks who at

one time were sinful, selfish, covetous, who now when they happen to be absent from the house of God, voluntarily send liberal donations, for the furtherance of the cause, while employed in another city.

One of the greatest joys of the city mission worker is to see the power of the Gospel demonstrated in loyal converts. With John they can say, "I have no greater joy than to hear that my children walk in truth."

IV. The Joy of God's Presence.

"In thy presence is fulness of joy."

"As I was with Moses so will I be with thee."

"Go . . . and lo, I am with you always."

One of our country brethren attended a street meeting in Kansas City where the Gospel was proclaimed in sermon and song. He so much enjoyed this that he exclaimed "Oh, the taste of joy divine." "Truly in thy presence is fulness of joy."

The city mission worker, who has forsaken all for Christ, who has burned the bridges behind him, and who has cut all the shore lines will find that the presence of Jesus alone is sufficient to satisfy fully and permanently. This was also the experience of John G. Paton, who tells of the death of his wife, while engaged in missionary work among the cannibals in the New Hebrides Islands. Being thus isolated, it fell to his lot to bury his own wife. As the cannibals were watching him lower her body into the grave and bury her, Paton said "I would have gone insane had it not been that I was conscious of the presence of God."

"One is walking with me over life's uneven way,
Constantly supporting me each moment of the day;
How can I be lonely when such fellowship is mine,
With my blessed Lord divine!
How can I be lonely, when I've Jesus only
To be my companion and unfailing guide;
Why should I be weary, or my path seem dreary,
When He's walking by my side!"

V. The Joy of Answered Prayer.

"Ask and ye shall receive, that your joy may be full."

The many heart-rending needs facing the city missionary constitute a loud and constant call to prayer. Sometimes these needs are personal. Oftentimes it is the needs of others that bring him to the foot of the cross. As the city missionary thus continues, like Nehemiah, to "make progress on his knees," he will find many reasons for thanksgiving and rejoicing because of the many answers to his prayers. In a sense the life of a city missionary is a case of living "from hand to mouth," but that is always all right when it comes from God's hands, from Christ's hands, from those nail-pierced hands, to his mouth.

The joy of answered prayer also naturally begets increased confidence and faith in the God who has commissioned him and who so often answered his prayers in times past.

He has the happy assurance that "where God guides, God provides."

"Oh, the pure delight of a single hour
That before Thy throne I spend,
When I kneel in prayer, and with Thee, my God,
I commune as friend with friend!"

VI. The Joy of an Ever-widening Fellowship with God's People.

The other evening a certain brother told me that when he was yet on the farm about all the young people he knew were just the young people of his own congregation. Since then he has gone to one of our church schools, and has formed a much wider acquaintance with God's people. This will be especially true of the loyal city missionary who stays by his job, namely, that he will be becoming more and more acquainted with the well-known workers of his church both in home and foreign lands. As an illustration, during the last month, we had workers to stop with us in Kansas City, representing India, Africa, South America, Canada, and many fields in the United States. The workers in the isolated country churches will hardly have this privilege of forming such a wide acquaintance among workers in many fields.

The city mission worker will thus have an enlarged vision of the field and a deeper appreciation of the church, her doctrines, and her workers.

VII. The Happy Consciousness of Investing One's Life in the Greatest Cause on Earth.

On the bulletin board outside our Mission was this statement,

"You have only one life to live,
If you invest it unworthily,
Your regret will be as long as eternity."

Investing one's life in soul winning and in teaching the Gospel will bring no regrets. Obedience always brings its own rewards.

Not long ago a young brother told me, "I

do not see how I could have spent this forenoon in a more profitable way."

I have often said that if on a table before me were two piles of coins, one pile consisting of coppers and the other of twenty dollar gold pieces; and if a person were given the privilege of helping himself to as many as he could in thirty seconds to which pile would he reach? In like manner each of us has only one short life to live. Why grab for the coppers, wood, hay and stubble, when we may have gold? Why not invest one's life in a most worth-while manner? This is the joy of laying up for one's self, treasures in heaven.

A certain missionary said that he would not ask the Lord for the privilege to sit on His right or on His left hand, for it would be enough joy to him to just sit inside heaven's gate and watch the persons come in who were reached through his ministry.

In Conclusion.

French Oliver relates this story. In a certain city, a well-known man had given years of faithful service as a city missionary. He was called away by death. The crowd at his funeral was so large that the policemen were there to help handle it. The funeral procession was long. In this procession was a mother, who stopped at the bier. The policemen told her to move on and that no one was permitted to pause. She defied the policemen and said in essence, "I am going to pause here long enough to take one more look at the man whom God used to save my son from a drunkard's grave and a drunkard's hell."

Kansas City, Kans.

MISSION WORK IN THE EASTERN MOUNTAIN REGIONS

III. Mountain Life

By Mary Wenger Kratz

The People.—In the mountains, like everywhere else, we find all classes of people, from the very finest to the very lowest. There are as noble Christian characters here as can be found anywhere, as well as characters in whose hearts Satan reigns supreme.

In general the people of the mountains are a happy people, generous, somewhat emotional, truest of friends, quite interested in their neighbors and new happenings everywhere. They believe in taking time to enjoy life. Of course, they have their busy times also, such as when planting and gathering in crops, shearing sheep, picking berries, making apple butter and sauerkraut.

Livelihood.—Here, as in other places, some people live very economically, even denying themselves luxuries of life when they are able to afford them, while others live from hand to mouth. The government through some of its agencies has given employment to a large per cent in recent years. The remainder chiefly farm, engage in grazing, "work in the woods" or mines.

Food and fuel are often gotten from the mountain sides, much of which is government forest land; some use coal from the mines not so far away. Here too can still be heard

the hum of the spinning wheel preparing wool for knitting socks, gloves, or girls' caps.

Lawful Pleasures.—Hunting and fishing are not only an enjoyment but add to the family supply of meat—rabbit, squirrel, wild turkey, grouse, fish, ground hog, and bear. In the summer the mountains are roamed over to find the luscious berries—strawberries, raspberries, blackberries, June berries, and huckleberries—which usually grow in abundance. In the spring, ramps (a kind of garlic) and greens are sought. Here away from the rush of the modern world there is time to take life more or less leisurely, time to spend many a half day or a day between busy seasons at a neighbor's or a friend's home for a real visit.

Evangelization.—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard" (Rom. 10:14)?

Of those who have heard the Gospel message it seems a comparatively small per cent have accepted. Many who had started in the Christian life turned back when trials came; others would like to come, but lack courage or understanding.

Revival meetings are held every year at each mountain church in an effort to gather in

the lost, both in the congregations worked from home bases and those served by stationed workers. The summer Bible school, Sunday school, prayer meeting, visitation work, and regular preaching should all contribute their efforts toward the salvation of the lost. The workers try to impress the people that the time to accept Christ is when the Spirit calls and not just at the time of revival meetings.

While some in our mountain church communities are members of other churches, by far the largest per cent are members of no church. One of our evangelists said that he had never labored in a place where so many were unsaved.

Temptations.—I think sometimes we simply cannot realize the greatness of the temptations that come to our Christian friends in the mountains. It takes real Christian manhood and womanhood to "come out from among them" and live a victorious, overcoming life in the midst of much evil. We do praise the Lord for each faithful brother and sister who is showing to the world what the power and grace of God can do.

One of the most effective weapons that Satan uses on our mountain Christians is sneering and untrue, gossipy remarks, which usually begin when the believer makes a start in the Christian life. It takes much grace to be falsely accused, be called a hypocrite, or be told you can't hold out in the Christian life—and still take it all patiently and not lose temper.

Then there are so many invitations to use intoxicating drinks that it takes real Holy Spirit strength and conviction to stand heroically alone and to refuse the offered bottle. Again the grace of God is all-sufficient for those who put their trust in Him.

Our faithful mountain young people are often so scattered, a few here and a few there, with little chance for acquaintance and association, so that it is a temptation to choose for life companions those who do not love the Lord and who would lead them astray. The young people who have "waited upon the Lord" have been blest with Christian companions and set up Christian homes; many of those who did not "commit their way unto the Lord" fell by the wayside or gave themselves a lifelong struggle to live for the Lord. The noble Christian young people in the mountains who have kept themselves pure and true, amid much gross impurity, put to shame many young people of Mennonite ancestry for generations in the home congregations with far better advantage.

Outside of theaters and movies, off in the cities, temptations here are such as are common unto men everywhere.

Indoctrination.—Herein often lies the cause of failure in mission work. Older Christians with their knowledge and understanding of many years' acquisition sometimes forget the meager information of babes in Christ along the line of doctrine. Even some young folks in the home communities are remarkably ignorant of the subject.

How much greater effort should be put forth in the mountains to teach those in the classes awaiting baptism that they may really understand the step they are taking, what it means to live the Christian life, and also be able to

give an answer to those who ask them of their faith and practice! This teaching must of necessity be simple, convincing, and clear, because of the lack of doctrinal background in most cases.

Bro. Daniel Kauffman's book, "One Thousand Questions and Answers on Points of Christian Doctrine," makes a fine book to use in weekly meetings for the indoctrination of members in our mission stations and anywhere, and has been used here. Setting out plants is a comparatively easy task; nurturing them through the years is a different matter.

Some of our eastern mountain young people have attended the Eastern Mennonite School, both for regular and short Bible terms and have become better established in the faith. Some of our young folks are working in Mennonite homes in the Shenandoah Valley of Virginia, where they should find many strengthening influences.

Native Help.—The work at practically all our mountain churches and Sunday schools is in charge of, or at least overseen by, outside workers, but we do thank God for faithful native workers who serve as Sunday-school superintendents, teachers, and choristers, personal workers, and helpers in all church activities. A faithful, consistent native Christian can often accomplish more for Christ among his own people than the regular mission workers.

There must, of course, be harmony and co-operation between the regular and native workers. Fellowship together and exchanges of confidence do much to build up the work. Daily living and daily contacts are necessary for best results—a privilege that nonstationed workers seldom have.

Discouragement.—There are ups and downs in all mission work. Sometimes interest lags and people do not attend Sunday school and preaching services as they should, possibly to escape some contagious disease but more likely because of negligence or disinterest. If interest gets too low, work is discontinued at that place and opened where people are calling for the Gospel instead of being Gospel-hardened.

An experienced mountain worker says that the work seems to move in cycles. Great interest manifested at one place for awhile often decreases to a very low ebb, then rises again. Whether the work is in a stage of encouraging growth or discouraging backsliding the worker must keep his balance and hold on to God.

Gratitude.—While we as a denomination have quite a number of churches in the mountain districts we are working, we are grateful indeed for the privilege granted us freely by the various school boards of using schoolhouses for religious services. We appreciate the respect and courtesies shown our workers by the authorities and mountain people in general.

We especially appreciate the response of souls to the Gospel, for there is no greater joy on earth than to see souls saved. The gratefulness of those who have been helped spiritually, for the efforts and presence of the workers is a recompensing blessing. When members of the church do something they know is wrong they themselves usually say they have fallen out of the church instead of hiding

their sin—for this sincerity of our mountain folks we are thankful.

We are grateful for the quietness and beauty of the mountains—the flowing streams, the waterfalls, the majestic mountain peaks, the mountain sides, especially beautiful in spring and autumn. The pleasant summers are preferable to the sweltering heat of the plains. The quietness should be conducive to meditation, Bible study, and prayer.

While we have many good friends in the mountains we do appreciate visitors from the home bases. They are not only an encouragement to the work and workers but their presence usually means an increased interest, a first-hand knowledge of the field—a knowledge gained in no other way—more prayers in behalf of the work, and more efforts put forth for the advancement of God's kingdom in the mountain regions.

Whitmer, W. Va.

GOD AND THE ATHEIST

An Atheist once said to a preacher, "I can prove to you that there is no God." The preacher inquired how he could do this. The atheist said, "Go with me to the top of this mountain and I will show you how." They ascended the mountain. Upon reaching the summit the atheist stood and, looking upward, turned loose into the heavens a volley of the vilest, most ungodly, most blasphemous curses that ever escaped the lips of man.

He cursed God to everything he could think of. When he emptied his vocabulary of all its vile curses he then called upon God to kill him, and dared Him to do it, saying, "If there be a God, I defy you to send a bolt of lightning now and strike me dead in a moment." He then hushed and waited.

All was quiet. No response came from heaven, taking vengeance upon him for his blasphemous curses and defiance. He then turned to the preacher and said, "Now, I have proved that there is no God; for you know that if there is a God, He would never have taken the cursing that I gave Him. He would have sent a bolt of lightning and have stricken me dead in a moment."

The two walked down the mountain together, the atheist with an egotistical aim of triumph. When they reached the level at the base of the mountain a very tiny insect stung the atheist on the wrist. His wrist and arm began to swell and all efforts to arrest the poison proved vain. It went to his body, and to his heart, and in a few hours this atheist lay cold in death.

God proved to this egotist before he died and to all who heard of the incident that it was not necessary for Him to marshal the artillery of heaven to destroy the life of such a blasphemer, but that He could take the tiniest insect and with it cut off his life in a few moments. Let all sinners and hypocrites know that he who defies almighty God and blasphemes His holy name is simply courting death. He is a fool. "The fear of the Lord is the beginning of wisdom."—W. J. Puckett, Cave City, Ky.

Let me not pray to be sheltered from dangers, but to be fearless in facing them.—R. Tagore.

MENNONITE MISSION WORK IN SOUTH AMERICA

By D. Parke Lantz

Ever since our missionaries have gone to India, there have been some earnest members in our Church who desired to see the Gospel carried to the Latin-American states. As the years rolled on, definite convictions took root and finally in 1912 Bro. J. W. Shank was sent to investigate opportunities and openings. On giving his report, which was favorably received, he was asked to solicit the churches for the sum of \$20,000.00. With the prayers of the Church and the aid of God he was enabled to collect even more, and in 1917 the Brethren J. W. Shank and T. K. Hershey, with their families, were appointed as missionaries to Argentina and sent to Buenos Aires to study the Spanish language and seek out a district where our Mission could carry on its evangelistic work and kindred activities as circumstances required and as the way opened.

Nature of the Work

In the opening of the first station, Pehuajo, and during the evangelistic meetings conducted at that time, it was observed that the small children were backward, timid and without initiative on account of their not being admitted in the public school until the age of eight years. A kindergarten was suggested as a means of helping the children and learning to know the parents better.

This experiment proved satisfactory and then several young Argentine girl converts were trained as teachers. Later on several went through the State Normal School and one was placed in charge of the Pehuajo school which by this time was teaching up to third grade.

Religious instruction is given a large part of the daily school program with scripture memorizing and composition work.

Children from the age of four years are admitted to kindergarten, and some have gone through until the sixth grade. Just now the Board of Education has ruled that our students must pass examinations on all studies from first grade up to sixth—before they will be accepted as students in the Normal or High School.

One of the methods used for propagating the Gospel for many years has been that of tract distribution and, from the very beginning, the work in South America has grown largely through the judicious use of the printed message.

Many thousands of tracts have been sent from the Bible House of Los Angeles and The Free Tract Society (Inc.), when we sent in requests for literature. The missionaries depend on the churches to send in their offerings for tracts to the General Board Treasurer, who in turn contributes to various Bible and tract societies which help in the work.

In the firm belief that more could be done with less expense if we were to have our own press and print our own literature, we asked for and received money for a very good

press which has now been in use about ten years, during which time hundreds of thousands of tracts, leaflets, song books and portions of the Scriptures have been printed and distributed with little expense.

Several years after opening the work, in Pehuajo, the father, of a large family who were members of the church and very faithful in their testimony, was accidentally killed. The family was then scattered and we were sorry to learn that their testimony was no longer good.

From that time on we sought the Lord for an institution in which we could care for orphans left by the death of our members. God touched the hearts of His people and soon we were taking care of about fifteen boys and girls, under the special care of the Sisters Selena Gamber and Vera Hallman, and after they went home on furlough, by Elvin and Mary Snyder, T. K. and Mae Hershey and at present, by J. W. and Emma Shank.

A suitable home has been built on the Orphanage Farm where the boys and girls are cared for in the manner of a large and grow-



Annual Church Conference at Carlos Casares, Argentina

ing family. The children are healthy and active. Some attend school in Bragado and we have hopes that several will be workers and useful in the Lord's work.

There is a variety of program in the South American evangelistic or Gospel work. In the first years of the Mission, it was the custom to find an empty hall, buy chairs or else make benches, place texts on the walls, put up a platform and pulpit, print notices of the meetings planned, distribute them among the people and preach to those who would attend. Those who professed conversion were indoctrinated and baptized. However, quite a few of these, later on, became discouraged and left the Church. But there have always been those who seem to be firm in the faith and they have been giving good testimonies.

Later on and during the last ten years the Bible Coach, Gospel Tent and open-air meetings have been used to make known the Gospel message. Perhaps we have been too much in a hurry to cover a lot of ground and hold meetings in too many places instead of indoctrinating as we go, but we find that a large percentage of those who indicated a

desire to follow Christ during these meetings have never attended other services.

The Women Bible Readers have had an important work, that of visiting the homes and teaching the Gospel to the inmates, mostly women and children. The listeners in many cases have been touched by the story of the cross and have accepted the Saviour. In some homes the men are contrary and others are indifferent, while in other cases they also have professed faith in the Crucified One.

The work of some of the members has been that of going from house to house, giving out tracts and offering for sale at low prices well-printed but cheap editions of the Scriptures, which are sold at about half the cost price, the other half being made up by subscriptions and offerings of Protestant churches.

These colporteurs, are also personal workers and must always be prepared to give an answer for their hope of salvation. Sometimes they are rudely refused admission and roughly told to go. Their greatest joy is to meet with some soul that is willing to listen to their testimony and anxious to secure a copy of the Word of God.

Besides the work in the town where he lives the missionary also is interested in the souls in other towns, where he goes whenever

possible to talk to people about their salvation. If he can find several who are interested he will seek a room or even a yard (patio) where they can gather and there he will explain the Gospel until they understand it.

Sometimes he will be invited into the house where his explanations can be given with more detail and, aided by the Holy Spirit can guide his listeners to the foot of the cross. This method of evangelization has proved to be one of the most successful.

The personal contact has always been one of the best ways to win souls for Christ. The Word of God rightly divided and the Holy Spirit directing the workers

have given the South American peoples such a vision of their own sinfulness and need of a Saviour that only the hardhearted could resist the Gospel invitation.

May His children unite in prayer for the continued working of His Spirit and the anointing, by the same Spirit, of His workers.

Progress Shown by Statistics

	1920	1930	1936
Missionaries	4	16	15
Church members	14	284	575
Av. S. S. Attendance	146	384	848
Tracts Distributed	35,182	180,000	211,400
Contributions (pesos)	54.60	4330.20	8411.85

In the young people we see the future church, and all the missionaries are busy indoctrinating the converts and children.

The Bible School is a means of training some of the young men to become better workers. The members, realizing their responsibility are giving, as never before, for the work. Reinforcements going to the field this fall will fill up the depleted ranks. Those returning are Bro. and Sister Hershey, Bro.

(Continued on page 341)

OUR AFRICAN MISSION

By Henry F. Garber

The name "Africa" has always carried with it a good deal of mystery and fascination. It was the last continent to be claimed by our modern nations. At present practically all of it has been parceled out among the European nations. And yet Egypt had an ancient civilization when Joseph was carried there as a slave. Haile Silassie, lately king of Ethiopia, claims descent from the Queen of Sheba and King Solomon. The ancient Coptic Church of Ethiopia claims to be Christian.

Africa is a land of big wild animals; the elephant, giraffe and rhinoceros are here. It is the land of the black man and the little black man, the pygmy. It is a land of mighty rivers, great waterfalls, and intense sunshine. This sun is so intense that the white man cannot be exposed to it at midday for five minutes without the protection of his sun helmet.

There is a wide variation in the healthfulness of the various parts of Africa. The high portions and the temperate regions can be peopled by the white races. But the low lying equatorial regions in central and west central Africa are so difficult for whites that the term of service for government employees is only two years. On some of the mission fields the term is only three years.

Our own mission field in Africa lies only two degrees south of the equator, in the extreme northwest part of Tanganyika Territory. Three of the four stations are located within sight of arms of Lake Victoria, the largest fresh water lake in Africa. Our own field has an elevation of 4500 feet. Though it lies near the equator this altitude modifies the climate a great deal. But it does not change the influence of the direct rays of the sun. If one is careful about the sun and the malaria carrying mosquito, it is possible ordinarily to keep well in the tropics for a term of years.

One of the difficulties in mission work in Africa is the multitude of tribal languages. There must be a thousand of them. In Tanganyika Territory alone, there are 110 tribes each with its individual language. The task of translating Scriptures into all these languages is quite a problem. At present there are four tribes in Tanganyika Territory that have the whole Bible translated into their language. There are twenty-nine tribal languages that have portions of the Scriptures.

Added to the translation problem is the problem of assigning a missionary to a station while the former missionary is on furlough. Oftentimes to do effective work the tribal language should be learned. The English government is attempting to take care of this difficulty by introducing the Swahili language. This is a manufactured language made up of Bantu, Arabic, Portuguese, etc. It is

not difficult to learn. All schools in British East Africa are required to use Swahili. The hope of Britain is that in time it will become the language of all the people.

The first station that was opened is at Shirati. Here are located John and Ruth Mosemann and Dr. Lillie Shenk and Nurse Elma Hershberger. Here a thriving dispensary work has been opened. An average of about 30 patients come in daily. There is a



A Group of Christians at the African Mennonite Mission

girls' home operating here. This makes possible much help for the women and girls of this district. The African girl has few privileges, and it is exceedingly difficult for her to come to maturity and retain her purity.

Here as well as at each station there is a primary school. This is attended by children and also by fathers and mothers. They are taught to read and write, but the primary emphasis is put on teaching the Bible. It is primarily an evangelistic point of contact. Each Sunday preaching services and Sunday school are held. There are no evening services. Along with this work regular visitation work is carried on in the villages.

About fifty miles south of Shirati station is the second station called Bukiroba. This is called the central station because it lies about in the center of the field, and quite near to the capital of the district, Musoma. Here are stationed John and Catharine Leatherman and Clinton and Maybell Ferster.

The training school for the native Christian teachers is located here. This school is in charge of the Leathersmans. The purpose of this school is to train the most promising Christian boys from the various primary or bush schools so that they in turn can go back and become teachers in these same bush schools. The plan is to have the bush schools scattered all over the district. They constitute the chief point of contact with the native and are to be self-supporting. The pupil pays for his slate and book and will also pay for the native Christian teacher. Of course, in the beginning of our work it is impossible to open all the many schools for which the natives are calling, because we have no teachers ready. So up to the present time the only bush schools are those conducted by the missionaries at the various stations.

There are at present five boys in training at the training school. We speak of them as boys, though they are all married and most of them have children. Here at the station they have an opportunity to do some practice teaching in the afternoon bush school. This work seems to be at the very heart of the whole missionary enterprise in all of Africa. Will you pray for these young men and their families that they may receive a good foundation for Christian service? Remember, too, their teachers who need to teach them the great doctrines of the Bible in a strange tongue.

The Fersters have given much of their time and energy to building the homes and other buildings for the missionaries on the various stations. This has taken them from one station to another as new stations were located and occupied. The Ferster bungalow has been completed about a year. The Leatherman bungalow will likely be finished by this coming Christmas.

From this station weekly services are held in Musoma, the capital of the whole district. Services are held at the jail and at other places. At Musoma is a landing field for airplanes that fly from Cairo to Capetown. They stop here each Friday for mail. Musoma is the postoffice address for all the stations. Airmail takes from 15 to 19 days. Regular mail takes about five weeks.

The third station, Mugango, lies about twenty miles southwest from Bukiroba. Here Elam and Elizabeth Stauffer are located. In connection with this district they are also responsible for the Majita district that was turned over to our mission by the Africa Inland Mission group. This transfer brought with it some church order problems that need your prayers so that our workers may be able to solve them wisely. Brother Stauffer was the first missionary on the field, and he has helped in the building work of the first three stations. This carried with it heavy responsibilities and much inconvenience until comfortable quarters were finished. It was a case of "start from scratch" at each station.

Southeast from Bukiroba is station No. 4, called Bumangi. This is one corner of a triangle of which Bukiroba and Mugango form the other two corners. This station is the first one so far that does not front on the lake. Of this station it can be said, "beautiful for situation". It is cooler here, with less of the ever-present mosquito. Here are stationed Clyde and Alta Shenk. Their bungalow has just been finished, and the work here is very promising. It is the newest of the stations.

You may be interested in the kind of house that is built for the missionary. First of all a rock foundation with a concrete floor is laid. The houses are about 35x35 in size. Then with the help of native workmen bricks are made of clay and dried in the sun. These are laid up in the wall. This wall is then plastered with mud. This plaster is then washed with hot oil to make it waterproof. Then a coat of whitewash is applied for the finish. The roof is of corrugate metal. Some of the others buildings have grass roofs, but the house must have a metal roof to catch the rain water that is stored in a metal tank beside the house. The missionaries depend largely on this water for drinking, etc. It is always

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boiled before using. The windows have no glass but are always screened to keep out the everpresent mosquito and these openings are also barred to keep out prowlers. The ceilings are lined with celotex to break the effect of the direct rays of the sun. The kitchens are built next to the rear porch. The porches and doors are screened.

At Shirati and Bukiroba there are church buildings. In time the other stations will have church buildings too. These churches are put up by the natives under the direction of the missionary and practically without cost to the mission.

There is a native Christian congregation of almost one hundred baptized believers. Most of these have come out of raw heathendom and need your earnest prayers. They are but children in understanding and have a tremendous heritage of witchcraft, polygamy, and impurity to struggle with. Here in America we accept children when they show evidence of repentance and faith in the Lord Jesus Christ. And over there they are accepting them too.

Our whole district has about 250,000 popu-

lation. Other stations will likely be opened at strategic points as the Lord opens the way.

The folks among whom our missionaries work are pagan tribes. That means that their worship is a kind of nature worship. It is called animism. It is a worship of the sun and stars and trees and streams, etc. They believe that about them continually are evil spirits that must be appeased. They have not the knowledge of God. But crowding in on these people is Mohammedanism. And this doctrine pleases the African because it allows him to live with his many wives and also permits him to enjoy all the lusts of the flesh. It also accepts witchcraft, which permeates the life of the African everywhere.

The pagan African realizes that he is low in the social scale and is looking for something that will lift him up. Mohammedanism will lift him higher. Mohammedanism has swept down from the north and has moved in from the east coast. Herein lies a challenge to us to give them the true Gospel before they are carried off by the false teaching of Islam. Along with your other intercessions we covet your prayers for this needy field.

Mt. Joy, Pa.

OUR CHURCH IN INDIA

By Geo. J. Lapp

The statistics show a substantial increase in the number of members both of the church and the community including the children of the Christian families. The spiritual welfare of the Christian community has been very much upon our hearts. Different forms of sin, indifference and actual defiance of church discipline are in evidence here and there. While we recognize that we must expect weakness in the church membership, we are desirous that the Church in India maintain the standards as set forth in the Word and believe that God will give grace to all who humbly seek it to live according to His will.

At the last annual church conference held at Mohadi on the third and fourth of January, 1937, the new congregation at Drug was officially recognized and the delegates were admitted to conference membership. Brother S. M. King's ordination was also recognized by conference and he was admitted as a conference member. Conference granted the privilege of ordaining a minister for the Maradeo congregation. This will be taken up during the coming year. It was decided in conference that the Evangelistic Samaj be discontinued and that the individual congregations provide for the evangelistic work of the districts in which they are located. Voluntary evangelism was strongly urged but conference also recognized the need of financially supporting some phases

of evangelistic effort, such as touring, placing workers in village areas and also helping Indian brethren to locate in villages where they can witness for Christ.

Conference also appointed a committee which might serve as an employment agency for unemployed brethren. It was also urged that effort be put forth to organize Bible institutes and conferences and local Bible institutes and conferences and local Bible classes for more intensive study of the Bible. Con-



Young Married Women's Class in Dhamtari

ference also expressed itself in favor of a central body for placing of pastors over congregations. The plan is to be definitely decided upon at the next conference but in the interim the ministerial body with the help of lay delegates appointed by the congregations is to work out plans to be presented.

The problem of public service such as becoming members of the police force, etc., was a live issue in the conference. The economic problem is so acute that unless the Church can find work which is in accord with our

distinctive faith and practice, our young men will seek remunerative service in whatever department of government or other organizations it may be obtained. We are giving ourselves to much prayer and thought over this grave problem.

Our little church paper "Menonait Mandli ka Samachar Patrika" continues to be published with the hope that its circulation will increase. It includes the Sunday-school lessons, young people's meeting topics, news from congregations, and short items of general news. It is a four-page, 10 by 13 inch size, monthly paper with a subscription price of eight annas (16 cents) a year.

The picture of the Church is not all dark. God is blessing the Christian community with a growing leadership. The young people of the church manifest active interest in her various activities. It remains for us to provide more careful spiritual nurture that the body may grow into the likeness of our Lord and Saviour Jesus Christ.—1937 Annual Mission Board Report.

SO PATIENTLY

Not long ago, a speaker told a story which thrilled his hearers—one which they probably will not soon forget.

He said that in the early years of his life he had been in the habit of roving from place to place, often without money for railroad fare; sometimes without even the necessary funds with which to purchase food. At times he would be in more prosperous circumstances, but usually his supply of money was extremely limited.

He had good parents, who were in comfortable financial circumstances. But he had run away from home. Although he often longed to return, he feared to do so, thinking that his father would be bitter against him.

And so, for nearly twenty years, he lived as a tramp, an outcast, going about without friends or money.

Then one cold winter morning he found himself standing in the great Pennsylvania station in New York City. He was hungry, and as was his custom, he watched the crowds, in an effort to select persons who seemed likely to give him money for food.

A kindly-faced man approached.

"Gimmee a dime, please, mister?" he said, stepping up to the gentleman. "A dime, or just a nickel, to get something to eat—O my father!"

As he was begging, he had recognized the man as his own father, whose face had become so furrowed by care and years of anxious longing that the wayward son could barely recognize it as that of his parent.

"And to think," continued the speaker, "that I was trying to beg a dime from my father, when he was only waiting, longing, for me to come and receive all he was worth!"

The loving Heavenly Father longs to save those who are lost—He sent His only Son to "seek and save" just those—in order that He may give them of His riches untold.

He waits—sometimes so long, and—how patiently!—Chester E. Shuler.

Educational

VINES AND VINEYARDS IN BIBLE LANDS

By Anis Charles Haddad

This article gives interesting sidelights to the Sunday-school lesson for November 28, "Christian Fruitfulness."

The vineyards in Bible lands no longer disappoint those who have ideas of spreading branches and hanging clusters. The vines are planted in wide rows, and are simply so many single stems, bent at a sharp angle with the ground, and cut off when four or five feet long, the end being supported by a short forked stick so that the shoots may hang clear of the soil. A vineyard is as prosaic a matter at Hebron as on the River Rhine in Germany. There are towers for the "keepers." These are stone buildings of no great size, to provide a lookout on all sides, and also to serve as a shelter, the vineyard often being far from the village. In most cases, the protection for the watcher is only a rude wooden hut, covered with boughs, so that Job could say of the frailness and instability of the hopes of the wicked: "He buildeth his house as a moth, and as a booth that the keeper maketh" (Job 27:18). Isaiah could compare Jerusalem, made desolate by war, to a "cottage" or booth, in the vineyard. Isa. 1:8. The watchmen employed are generally armed with a club and at times with a shotgun and appear to be faithful, often risking their lives in the protection of the property they are set to guard. But in days gone by it was not always easy to get men to undertake the task, since it not only involved danger but required wakefulness through the whole night, making even the most loyal long for the light. It is to this that the Psalmist refers when he says "that his soul looketh out for the Lord, more than watchmen for the morning" (Psa. 130:6). To guard against drowsiness and frighten any thieves, they used to call out from time to time through the darkness, a practice to which the prophet refers when he describes the Chaldeans as encamped round Jerusalem and calling out like keepers of a field. Jer. 4:16.

On the hillside, among the vineyards, an ancient winepress stands near at hand. It consists of two troughs hewn out of the rock, one higher than the other, and both well cemented on the sides and at the bottom. The grapes are cast into the upper one and trodden with the feet, so that the juice flows out into the lower, this old practice being followed at this day! The length of the trough is only about four feet and it is not quite two feet broad and very shallow. The treading of the grapes is left to the poor, as in Job's day. The vintage,

however, was always, as it still is, a time of general gladness, merry songs accompanying it at times, while, as in all joint work among the peasants, the laborers encourage each other by shouts. Hence even recently a period of national trouble could not be more vividly pointed than in the words of Isaiah, that "in the vineyards there shall be no singing, neither joyful noise: no treader shall tread out wine in the presses, the vintage shout shall cease" (Isa. 16:10). The presses are generally large enough for several treaders to crush the grapes in them at once, and to this circum-



Weighing the Grapes as in Olden Time

stance there is an indirect allusion in the awful picture of Him who is mighty to save returning from the destruction of His enemies. The "treading of them down is like the treading out of the blood of the wine-vat, but He had trodden it alone" (Isa. 63:2, 3).

The vine has been cultivated in Bible lands from the earliest times, and during the Hebrew period flourished everywhere over the land. Palestine is indeed peculiarly fitted for the grape, its sunny limestone slopes, through which rains quickly percolate, leaving a dry subsoil. The heat by day and the heavy mists by night make it the very home in which the plant delights. Hence, long before the time of Moses, it was not only a land "flowing with milk and honey" but also famous for its wine. With the green and silver olive, and the dark-green fig tree, the vine is the characteristic glory of the hill country. Gen. 49:11. Every hillside was covered with vineyards, terrace above terrace, while wine presses and vats were in great numbers hewn in the rocks. Especially famous were the vineyards of Engedi, "the Fountain of the Kid" as its name de-

notes, by the Dead Sea (Cant. 1:14), where, on the hillsides north of the spring, the terraces on which they were situated are still as perfect as in Bible times. Large rockhewn carefully cemented cisterns, also still remain on each terrace with a network of cemented pipes running from them in all directions, to bear water to the root of each vine. But the grape has long since vanished from that locality.

A vineyard needs to be carefully fenced to keep sheep, goats, and cattle from eating it down, and hence the dry stone wall round it is as constantly mentioned as the clearing off of the loose surface stones, or the building of a tower in it, and the hewing out of a wine press (Isa 5:2) which are still necessary as of old. Private malignity, in ancient as in modern times, might be tempted to let flocks or herds into an enemy's vineyard; but against this the law made provision, by enacting that if a man shall cause a vineyard to be eaten, "of the best of his own vineyard, shall he make restitution" (Ex 22:5). After the vintage, however, the owner even now turns in

his own cattle and beasts to browse; and when the vines are pruned in the spring the trimmings are carefully gathered as forage.

The vines are rigorously pruned back each year, only three or four shoots being left at the top of the short stem, as in the time of the Lord: "Every branch that beareth fruit, the husbandman purgeth" [that is, "prunes"] that it may bring forth more fruit" (John 15:2). Grapes are sold in Jerusalem as early as the end of June, but the regular grape harvest does not begin till the opening of August.

Red grapes were grown much more than green and hence we so often read of the "blood of the grape"

(Isa. 63:3-6). Indeed it is quite possible that the famous cluster from Eschol was green, as this variety is still famous for its huge berries and clusters, many of the latter being three pounds in weight, while they occasionally reach to nine or twelve!

In the Temple of Jerusalem, above and around the gate which led from the porch to the holy place, there was a richly carved imitation vine. The branches, tendrils and leaves were of the finest gold and the clusters of grapes of costly jewels. Only imagine what a magnificent sight it must have been, especially in the evening, when the Temple was brilliantly illuminated with lamps!

Now some commentators suppose that when the Redeemer spoke the parable about the vine, He was with His disciples in the Temple, having returned there after the celebration of the Passover in the evening, as was customary with the Jews; and that they were standing in sight of this imitation vine while He addressed them. This, if it were so, and I see no reason to doubt it, certainly adds great force to the words, "I am the true vine," and

we imagine Jesus pointing to the imitation, which was only a false one, notwithstanding its dazzling aspect and gorgeous display. "Ye are the branches." But how different in appearance! Only poor, meanly clad fishermen. Yet ye bring forth fruit, which those dead branches with all their glare cannot do. "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (John 15:5). We may dress a barren tree in silk, or cover it with diamonds, but it will be a barren tree still!

Last year I attended a service in the heart of a vineyard at the Christian town of Es-Salt in Trans-Jordan. Nowhere do better grapes grow than in the hills around this town, and nowhere could vineyards be found in more pleasant places, or with more inspiring views of hill and valley and distant desert. As the churches in the town are far from their vineyards, the good pastor goes out to them on Sundays and holds a service for them just before sunset in the evergreen vineyards.

We left the cars at a point where the track widens enough to allow for others room to pass, and then walked about half a mile down the hill to the watchtower of a leading member of the congregation. There is a small stone building, a simple semitent erection, a

pound for the donkeys that carry the grapes to the road, and two flat threshing-floor-like spaces, one completely covered with innumerable bunches of grapes drying into "sultanas" in the sun, and long strips of muslin covered with a half-inch layer of pulped grapes plentifully studded with sesame seeds. This when dry becomes a popular delicacy in the bazaars.

The host made us very welcome and within a few minutes he and his family had arranged a kind of "triclinium" on the running flat space—carpets, mattresses, pillows and cushions—and had refreshed us with enormous bunches of grapes, white and black, and tiny cups of Arabic coffee.

Then as the sun set and the cooler breeze began to blow, we had a short evening service and the lesson was taken from John 15:1-16. Then followed a couple of hymns, a reading with a simple running commentary and some prayers for a blessing on the vineyards, "the fruit of the earth and the labor of mankind." It was all very homely, but very spontaneous and very real. The dying light caught first the grim Saracen Castle of Ajlun, and then the Circassian village of Suwaileh, and we went back to the cars amid the lighting of evening fires and the barking of dogs.

Jerusalem, Palestine.

timid steps, and his look cast up toward the "terrible crystal," is rather of fright than of admiration. Well able to appreciate the "pleasures," he shrinks from those tingling "pains" of imagination. Nor has he much sympathy with that all-absorbing earnestness which surrounded the prophets. But the lovelier, softer, simpler, and more pensive parts of the Bible are very dear to the gentle "Spectator." The "Song" throws him into a dim and languishing ecstasy. The stories of Joseph and of Ruth are the models of his exquisite simplicity; and the eighth and one hundred-fourth Psalms, of his quiet and timorous grandeur. We hear of Addison "hinting a fault, and hesitating dislike;" but, more truly, he hints a beauty, and stammers out love. He says himself the finest thing, and then blushes, as if detected in a crime. Or he praises an obvious and colossal merit in another; and if he has done it above his breath, he "starts at the sound himself has made." His encomiums are the evening whispers of lovers—low, sweet, and trembling. Thus timidly has he panegyricized the beauties of the Bible; but his graceful imitations, and particularly his vision of Mirza (was he ashamed of it, too, and therefore left it a fragment?)—so Scriptural in its spirit, style, and nameless, unconscious charm—show how deeply they had engraved themselves upon his heart.

Pope

Even Pope, the most artificial of true poets, has found "his own" in Scripture poetry. Isaiah's dark billowy forests have little beauty in his eye; but he has collected the flowers which grow beneath, and woven them into that lovely garland, the **Messiah**. In his hands, Homer the sublime becomes Homer the brilliant, and Isaiah the majestic becomes Isaiah the soft and elegant. But, as Warton remarks, Pope's **Messiah** owes its superiority to Virgil's **Pollio**, entirely to the Hebrew poets.

Young

Young has borrowed little from them, or from any one else; he is the most English original poet of the eighteenth century; his poetry comes from a fierce fissure in his own heart; still, the torch by which he lights himself through the "Night" of his "Thoughts" has been kindled at the New Testament; and his **Last Day**, and his **Paraphrase on Job**, are additional proofs of the ascendancy of the Hebrew genius over his own.

Burke

Burke, in his **Regicide Peace**, approaches them far more closely, and exhibits their spirit as well as style, their fiery earnestness, their abruptness, their impatience, their profusion of metaphor, their "doing well to be angry, even unto death," and the contortions by which they were delivered of their message, as of a demon. How he snatches up their words, like the fallen thunderbolts of the Titan war, to heave them at his and their foes! No marvel that the cold-blooded eighteenth century thought him mad.

Burns

Burns admired his Bible better than he ever cared to acknowledge; and during his last illness, at the Brow, was often seen with it in his hands. Some of the finest passages in

THE BIBLE IN CLASSICAL LITERATURE

VI. Other Writers Who Reflect the Bible in Their Works

By John H. Koppenhaver

Bunyan

To Bunyan the Bible was the most real of all books.

"Its persons, scenes, and incidents took hold upon him with such power as to become the subject matter of all his thinking. Life in terms of the Scripture seemed to him a pilgrimage with the City of Destruction as the point of departure, and the Celestial City as the goal to be reached. The Bible furnished the material for the experiences of the pilgrim on the way. The picture that he drew was no more than a rescript, an interpretation, of that vast conflict which is going on constantly between good and evil. The weapons of the warfare are scriptural weapons, and the victory is a scriptural victory. The service which Bunyan rendered is inestimable. He proved that the Bible is translatable into human experience; he showed that the faith, the decision, the emotion of the Christian life are truly constructive of life, and therefore of literature. His little book, **The Pilgrim's Progress**, is monumental in the history of literature. The poet Whittier said of it, "the infidel himself would not willingly let it die" (*The Bible in Eng. Lit.—Work*).

Spencer

It is a remarkable fact that the three great allegories of the world's literature, Spencer's **Faerie Queene**, Dante's **Divine Comedy**, and Bunyan's **Pilgrim's Progress**, sprang from imaginations that were profoundly influenced by the Bible.

Spencer has been called by Southey a "high priest," and his "Faerie Queene," in its pure moral tone, nothing lessened by its childlike naïveté and plain-spoken descriptions, as well

as in its gorgeous allegory, betrays the diligent student of the "Song," the Parables and the Prophets.

Dante

Snatched fire from the Hebrew sun, to light up his own deep-sunk Cyclopean hearth. He owes the truths and visions, which frequently cheer his **Divine Comedy**, to the Bible.

Tasso

His great poem is **Jerusalem Delivered**, and the style, as well as the subject, shows the influence of Scripture upon a feebler and more artificial spirit than Dante's.

George Herbert

He was called by excellence "holy," and his "temple" proclaims him a poet "after God's own heart." It is cool, chaste, and still, as the Temple of Jerusalem on the evening after the buyers and sellers were expelled.

Baxter

Richard Baxter caught, carried into his pulpit, and sustained even at his solitary desk, the old fury of pure and passionate zeal for God, hatred of sin, and love to mankind, which shook the body of Jeremiah, and flamed around the head and beard, and shaggy raiment of the Baptist.

Addison

In the century that succeeded—even in the "godless eighteenth century"—we find numerous traces of the power of the Biblical poetry. The allegories and all other serious papers of Addison are tinged with its spirit.

"He loves not so much its wilder and higher strains; he gets giddy on the top of Lebanon, the valley of dry bones he treads with

both his prose and verse are colored by Scripture, and leave on us the impression, that, had he looked at it more through his own naked eagle-eye, and less through the false media of systems, and commentaries, and critics, he had felt it to be the most humane, the most liberal, the least aristocratic, the most loving, as well as the sublimest and the one divine book in the world. As it was, that dislike to it, natural to all who disobey its moral precepts, was aggravated in him by the wretchedly cold, critical circles among whom he fell, who in their hearts preferred Racine's *Athalie* to the *Lamentations*, and Douglas to *Job*. Hence he praises Scripture with something like misgiving, and speaks of the pompous language of the Hebrew bards, an epithet which he means partly in praise, but partly also in blame, and applies to the expression, as simple as it is sublime, "Who walketh on the wings of the wind."

Cowper

Cowper, the most timid of men, was, so far as moral courage went, the most daring of poets. He was an oracle, hid not in an oak, but in an aspen. His courage, indeed, sometimes seems the courage of despair. Hopeless of heaven, he fears nothing on earth. "How can I fear," says Prometheus, "who am never to die?" How can I fear, says poor, unhappy Cowper, who shall never be saved? And in nothing do we see this boldness more exemplified than in his *Bibliolatry*. Grant that *Bibliolatry* it was; it was the extreme of an infinitely worse extreme. In an age when religion was derided, when to quote the Bible was counted eccentric folly, when Lowth was writing books to prove the prophets "elegant," a nervous hypochondriac ventured to prefer them by infinitude to all other writers, defended their every letter, drank into their sternest spirit, and poured out strains, which, if not in loftiness or richness, yet in truth, energy, earnestness, and solemn pathos, seem omitted or mislaid "burdens of the Lord." Blessings on this noble "Castaway," rising momentarily o'er the moonlit surge, which he dreamed ready to be his grave, and shouting at once words of praise to that Luminary which was never to rescue him, and words of warning to those approaching the same fearful waters.

In the nineteenth century, all our great British authors have more or less imbibed the fire from the Hebrew fountains. There had been, in the meantime, a reaction in the favor of them, as well as of other things "old." For fifty years, the Bible, like its author, had been exposed on a cross to public ignominy; gigantic apes, like Voltaire, chattering at it; men of genius turned, by some Circean spell, into swine, like Mirabeau, and Paine, casting filth against it; demoniacs, whom it had half-rescued and half-inspired, like Rousseau, making mouths in its face; till, as darkness blotted out the heaven above, and an earthquake shook Europe around, and all things seemed rushing into ruin, men began to feel, as they did on Calvary, that this was all for **Christ's sake**; and they trembled; and what their brethren there could not or did not—they stopped ere it was too late. The sycophants of the sacrilege, indeed, were dead or hopelessly hardened, but their followers paused in time;

and the mind of the civilized world was shaken back into an attitude of respect, if not of belief, in the Book of Jesus.

This reaction was for a season complete. No poetry, no fiction, no belles-lettres, no philosophy, was borne with, unless it professed homage to Christianity. And even after, through the influence of the *Edinburgh Review* and other causes, there was a partial revival of the skeptical spirit, it never ventured on such daring excesses again. It bowed before the Bible, although it was sometimes with the bow of a polite assassin, who had studied murder and manner both in the south.

Nay, more, Scripture poetry began to be used as a model more extensively than even heretofore, alike by those who believed and those who disbelieved its supreme authority. Wordsworth, Coleridge and Southey, we name first, because they never lost faith in it as a word, or admiration of it as a poem; and hence its language and its element seem more natural to them than to others.

The author acknowledges indebtedness to "Bards of the Bible," by Gilfillan, for much of the material of this article.

Philadelphia, Pa.

THE STORY OF PRINTING

V. Photoengraving

By Ellrose D. Zook

In our publishing work we have found that many people are interested in knowing how pictures are reproduced and made into plates for printing. This article will answer many questions that people ask about photoengraving. Our readers will find it both interesting and educational.

Photoengraving, as the word suggests, is that process by which a picture can be engraved on a printing plate by the use of photomechanical processes. Photomechanical engraving includes line etchings, halftones, and photolithography. In any of the photomechanical engraving processes the operations are practically the same as those used in making the ordinary photograph, with the addition of an etching process.

Photoengraving has made possible the printing of pictures of almost any color in books and magazines. A book or a magazine, generally speaking, becomes more attractive, more interesting, and more educational when on its pages are found numerous clear story-telling pictures. Books and magazines become more valuable with the use of pictures to illustrate their particular fields. Famous paintings in the original colors can be faithfully reproduced and sold to the individual at a very reasonable price. Pictures of geographical interest from any part of the world are found in books and magazines at any newsstand. Some magazines print nothing but news-telling pictures, and their circulation is enormous. It is difficult to estimate the actual influence this invention has had upon the religious, social, and mental development of individuals. A good story-telling picture gives much more information than can be given in words in the same amount of space. Broadly speaking any book or magazine will mean more to its readers if it is well illustrated.

The Line Etching

The two major divisions of photoengraving are line reproductions and halftone reproductions. In only one respect are these two divisions alike; they are both photomechanical reproductions of original copy etched in relief and suitable for letterpress printing. The line etching is the simplest and least expensive method of making printing plates by the photomechanical process. They are usually made on zinc and for that reason are commonly called "zinc etchings." On page 341 of this issue is an example of this type of etching. You will notice that the picture is

made up of solid whites and blacks; there are no intermediate tones or shading. In any zinc etching gray or shaded effects, commonly called halftones, can be obtained only by the use of lines or dots. On the cover or front page you will see a halftone reproduction in which appear gray and shaded effects. Line reproduction reproduces a photographic replica of the original, line for line and dot for dot, while a halftone reproduction, as we soon shall see, is an entirely different reproduction.

Copy that is to be made into a zinc etching for use on the printing press, may be on paper, cloth, or similar material, but, however, must be in firm, clean, distinct dots, lines, or masses of solid color. Pen, crayon, charcoal drawings, newspaper clippings, typewritten copy, a printed page, printer's proofs, music, signatures, and such like may be reproduced by this method. Colors other than black can be reproduced excepting light blue. Best results, however, are obtained from clean, sharp black-and-white copy. Line etchings cannot be made from wash drawings, photographs, photogravure prints, oil paintings, or similar copy where the tones of color are blended together without separation. If a zinc etching were made from the photograph of a building, the building would appear as though it had gone through a fire and remained standing without repair.

The first operation in the making of a line etching by a photoengraver is to take a picture of the copy. The negative of this picture, a glass plate, is then developed and fixed. After it has dried the thin film on the plate is given a coating so that it can be stripped from the negative glass and laid on a thick plate of glass, reversing or turning the film upside down. A piece of zinc about 1 1/16 inch thick is polished and burnished on one side and then sensitized on the polished side. Upon this zinc plate a picture is printed from the negative film or plate as one would print a picture from an ordinary negative. The print on the metal plate is then developed and fixed, all parts of the sensitized coating being washed away in the developing process.

except those parts effected by the light when the print was made. A resinous powder, known as dragon's blood, is then burnt into the zinc plate, the powder adhering only to the printed part of the surface on the plate. The zinc plate is then placed in nitric acid which eats or etches out the unprotected surfaces leaving the printed portion of the plate standing in relief. After a few other operations, the etched plate is mounted, trimmed, and finally examined by the finisher who carefully inspects it, compares it with the original copy, and prepares the plate for shipment.

The Halftone Plate

The halftone process, in a general way, is a mechanical process of using photographic principles for reproducing or engraving in a printing plate the details of a photograph, drawing, or painting. The halftone not only reproduces the original picture but translates its tonal values, converting continuous tones into minute printing surfaces which when printed on paper reproduce the exact tones of the original. The process gets its name from this fact, that it can reproduce not only the solid blacks and whites but also gray shades or "halftones." On page 326 is another picture made from a halftone printing plate.

The halftone process is comparatively recent, plates having been brought into general use about 1890. As for photography, the first steps were successfully made by Niepce and Daguerre in 1830. A few years after Daguerre's discovery, Berchtold, Leggo, and Meisenbach made plates which could be printed. One of the first true halftone printing plates, however, was made in 1880 by S. H. Horgan and printed in the New York Daily Graphic. Since that time the process has passed through years of development and improvement.

The fundamental principle in the halftone process is the photographing of the original copy through a cross-lined screen. As has been noted, an attempt to make a zinc etching plate from a photograph would result in merely solid blacks or whites and would prove entirely inadequate for printing purposes. In order to reproduce all shades and tones in the complete tonal scale from pure white to solid black it is necessary to break up, as it were, the continuous tones of the original into small particles, or dots. Each dot is of itself a minute printing plate. In order to divide a picture into minute dots or particles the halftone screen is used. Since the halftone printing plate is made much in the same way as the line etching, that is, by taking a picture of the original and then by an etching process, the remainder of the article will deal mostly with the halftone screen.

Before we consider the process of making a halftone plate, please turn to page 337 of this issue for an example of a halftone etching. In a photograph the light tones and dark tones change gradually and evenly, depending upon the nature of the image. Under a magnifying glass the picture is not broken up into small dots and lines. If one examines the plate on page 337 with a magnifying glass, one can easily notice the screeny appearance of the picture. In the light portion of the plate you will notice that the dots are small and far apart. As the light portions become

darker the dots become larger and larger until they join each other. As the shade approaches black, the dots join each other, leaving only small circles of light spots. The smaller and farther apart these light spots the darker the picture becomes. It will be necessary to use a magnifying glass in order to detect these features of a halftone plate.

The screen which serves to divide a picture into minute dots and lines is made of two planes of plate glass. Each plate has parallel lines engraved diagonally across its surface. These lines are filled with black pigment to render them opaque. These two plates are cemented together with the engraved surfaces facing each other and the lines of one plate running at right angles with the lines of the other. On the halftone plate mentioned above you will notice the diagonal lines.

In making a halftone negative the screen described above is placed immediately in front of the light-sensitive plate or negative. The black lines in the screen form little apertures or windows of clear glass through which the light passes into the negative plate. Each lit-



WE GIVE THANKS

For daily food and common good,
For plenteous rain and ripened grain,
For laden board and winter's hoard—
For these we give Thee thanks.

For our own soil and strength to toil,
For mortal heights and civic rights,
For holy zeal and nation's weal—
For these we give Thee thanks.

For thoughts of Thee, and spirits free,
For hearts to raise to Thee in praise,
For faith to see through mystery—
For these we give Thee thanks.

—Fannie B. Williams.

tle window makes its own picture. Where the original picture was light, more light goes through the little window on the screen plate, etc. In this way the picture is divided into as many parts as there are windows in the screen.

Some halftone screens are coarser than others. That is, there are less parallel lines per linear inch. The screens most commonly used are 60, 85, 100, 120, 133, and 150 lines per linear inch. In a halftone plate made from a hundred-line screen there would be 10,000 clear openings or windows per square inch. Hence a picture made from a hundred-line screen in one square inch could be divided into 10,000 small parts. It is for this reason that the screeny appearance of a printed picture is practically concealed from the naked eye and that the printed product looks like the original in all its shades and tones.

Different screens are used because of the many different classes of work to be done. The finer the screen the less apparent is the breaking up of the image into dots. Because more detail is possible with fine screen plates, they are used in high-class printing on enamel paper. The coarse screen, 60 line, is used for

newspaper work. A picture in a newspaper readily reveals its screeny appearance. The coarser the paper and the thinner the ink, the coarser the halftone plate should be; and the finer the paper and the thicker the ink, the finer the halftone plate should be. On page 337 where the halftone plate is used the screen here is 120 line.

The photomechanical part of the halftone process is similar to that of the making of the line etching. The negative of the original picture is made through the screen, developed, and fixed. The film is then given body, stripped, and reversed, and placed upon another plate of glass. From this plate the print is made on a polished and sensitized copper plate. The plate is then etched with acid, finished, mounted, and trimmed ready for shipment.

Halftone plates can be made of photographs, wash, pencil, crayon, or pen and ink drawings, oil paintings, and the like. All copy should be clear, sharp, and distinct if a good picture is desired in the printed product. Halftone plates made from halftone reproductions will result in pattern, moire, or other undesirable effects because of the two screens.

Wonderful beauty and effectiveness can be obtained from two, three, or four color process halftones. Each color requires a separate plate. In a four color process four plates are used. Color filters are used in photographing the original pictures for making the halftone negatives. It is remarkable how an extra color can brighten up a picture. It is for this reason that color in the printing of magazines, catalogues, and books is being used more and more.

The business, educational, civil, and religious spheres of modern life have successfully and effectively taken advantage of the artistic value in halftone printing. Business through advertising brings before the public vivid pictures of products in attractive and glowing colors. Our schools use pictures in their textbooks to a great advantage in all departments of educational activity. Religious periodicals use the halftone plates for the reproduction of Bible pictures, missionary work in home and foreign lands, and other activities of interest to the churches. Government and political advertising would be greatly handicapped if pictures could not be reproduced by the easy and economic halftone process. This invention has possibly meant more to the printing industry than any other and is growing in large proportions because of the public's increasing interest in, and demand for, pictures.

Scottdale, Pa.

MISSION WORK IN SOUTH AMERICA (Continued from page 335)

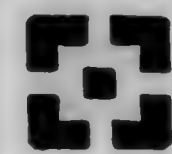
and Sister Snyder, and Sister Selena Gamber. The new missionary family, Bro. and Sister Wm. Hallman, will also soon be able to take up some work.

Pray for the Holy Spirit's guidance in all the problems which are in many cases the attempts of Satan to hinder the saving of souls. Pray without ceasing that God's will may be done in the great harvest field to the south.

Los Angeles, Calif.



BIBLE STUDY



TABERNACLE STUDIES

LXVIII. The Tabernacle and the Temple of Ezekiel

By the Bible Study Editor

The time of the prophecies of Ezekiel was in the days of Jehoiachin's captivity. It was five years after this captivity that the prophet began his messages from the Lord. The thirty years mentioned in the beginning of his record may have applied to the reign of Nabopolassar, father of Nebuchadnezzar, who established the Babylonian empire. It may refer to Ezekiel's age, the time of his priestly ministry, when the Lord called him to speak to His people through the divine revelations given him. The messages of Ezekiel began after the second captivity of the Hebrews. Daniel and his companions were taken to Babylon during the first captivity, in the third year of Jehoiakim, who reigned eleven years. It is probable that Daniel preceded Ezekiel by eight years to the land of their ministry to their people during their sojourn in the strange land.

While Ezekiel and Daniel served the Lord on behalf of their people in Babylon, Jeremiah and Isaiah ministered to them from the Word of the Lord in the homeland. As true prophets they gave the people no assurance of relief while they continued to rebel against God's counsels and constantly sought relief through foreign affiliations. The call of these four prophets to their people was a call to repentance and turning to God and the law of His counsels. But in all of their messages there was a note of hope and a future of glory, for the Lord who called His people through the covenants of Abraham would remain true to His covenants and offered a future glory to those who would return to Him and keep His commandments.

To a people who had but begun the long period of captivity and hardships in a heathen land the Prophet Ezekiel began to reveal the will of the Lord and to show forth His divine purposes for them in a series of visions and counsels. In the closing chapters of the prophecies this man of God gave them a picture of a glory of worship such as they had at no previous time seen nor enjoyed as a nation worshipping at a Temple.

The Temple of Solomon was grand in its richness of furnishing, and completeness of equipment for the offerings that were ministered continually during his reign. The Tabernacle was complete in all the requirements for service, but was not elaborate as was the Temple built by Solomon. Both were sufficient for the needs of the people and both followed the common design given by the Lord to Moses. There were external variations, while the main features of dimension and proportion were strictly maintained. The ar-

rangements of the Temple did not change any method or order of the priestly service with the sacrifices prescribed by the Law of God.

The Temple built by Solomon was destroyed at the time of the captivity. Under the direction of Cyrus it was again constructed, but not in the beauty and grandeur of its former glory. The weeping of the older worshippers who had seen the former glory of the house of God was evidence of the contrast. The structure had the form of the former Temple, and its ministry was of the same plan, and the priests of God served as in former times, according to the law of the Lord.

At the time of Christ, Herod had already begun a reconstruction of the Temple. It had scarcely been completed when its destruction occurred at the fall of Jerusalem. Herod had not changed the model to any great extent, but the changes that had been made were of such a nature that the whole structure had been practically renewed. The greatest changes made by him were the external parts. The Tabernacle was beautiful within. But Herod's Temple was made more beautiful without. The disciples saw the external beauty of it and called the Lord's attention to it. It was then that the Lord said, "The days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

In the land of their captivity the most zealous of the Jews were deprived of the place and occasion for worship. Daniel prayed three times a day with his face turned toward Jerusalem. The captives who mourned for the house of the Lord when in the strange land whither God had led them, thought frequently of the place of their former worship. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Psa. 137:5, 6). It was such spirits as this that encouraged the prophets to continue their admonitions to their people. In order that all the captives should not forget their God and the worship of the Lord, Jehovah continued His admonitions and counsels to them through the ministry of His prophets.

True to prophetic spirit and methods Ezekiel began his messages to the people by revealing to them God's presence in the Spirit. Instead of the pillar of cloud and the fire of His presence in the house of the Lord, the Spirit of the Lord was revealed as going forth in all of the world. In the heavens above went

the four-winged creatures in the midst of which was the glory of His presence and the fire of His judgments. On the earth went forth the horsemen of God, accomplishing His purposes. The sins of Israel were not forgotten. While the first captives were in the foreign land, the judgment of God waited in Jerusalem for its final destruction, and the prophet was shown the sins of the people who remained there and was able to tell his fellow captives that the destruction was coming. The elders in Babylon frequently went to the prophet for counsel, and waited upon him for the message of the Lord. It was on such an occasion that even the captivity of Zedekiah was revealed to him. Ezek. 12. There was a constant call upon the Jews both at Jerusalem and in Babylon to repent of their sins and to turn to God. No prophet's message would have been true without such a call and it would not have been true without a promise of mercy and forgiveness when repentance was accomplished.

Following the series of judgments which were pronounced upon Jerusalem, the nations about Jerusalem, and even upon the land of Egypt, whither the armies of Babylon would come the prophet turned to the days when the Lord would forgive and restore His people. The nations that had shed the blood of His people would feel the retribution of His people's God. Ezek. 34, etc. Then came the messages of a restored people, with the valley of dry bones as an illustration of what God would do by His Spirit. Through great judgments and great destruction of mighty powers God would save His people and bring them again to their own land.

The restoration of Israel as viewed by the prophet would not be an insignificant return of a small remnant, for none of them shall remain in the land of the heathen. Ez. 39:25-29. It is upon the restoration of the nation that the new city of Jerusalem was measured and constructed. In this city was to be built the new Temple, or house of the Lord.

The description of the Temple as given by Ezekiel, is found in the prophecy in chapters forty to forty-four. A number of plans have been worked out as conceived by various persons from the description given by the prophet. The general plan of Solomon's Temple seems to be the background of these designs. Also the general plan of the Tabernacle is followed. There is a court of large dimensions, 500 cubits square around which a heavy wall is constructed. Three gates, of particular structure, pierce this wall, one each on the north, east, and west walls. In these entrances provisions are made for guards or doorkeepers of the house of the Lord.

The priests of Aaron lived at the gate, or at the east end of the Tabernacle. In the Temple of Ezekiel, rooms are to be built

November, 1937

about the wall of the outer court as treasure rooms or residences of the priests. There shall always be present those who will be able to minister for the people, for the Mediator with God ever lives and ever intercedes for those who come to God by Him.

The inner sanctuary of the Temple of Ezekiel's vision was a section, within the outer wall, a hundred cubits square, in the center of which stood the great altar for sacrifice. This enclosure was also entered through three gates, one each, on the north, east, and west sides of the enclosure. Within this enclosure preparations were made to offer the continual burnt offerings which were to be consumed on the altar, and for such sacrifices as were required to be made for all of the people. The altar was constructed of four platforms, the higher one constituting the altar proper, twelve cubits square and four cubits high.

The Temple proper stood within the inner enclosure. The most holy place was measured, twenty cubits square. The holy place was measured as forty cubits in length and twenty cubits in breadth. This proportion agrees with that of the Tabernacle and the exact dimension of the Temple of Solomon. Within the inner court, and adjoining the house of the Lord, rooms were to be constructed for the priests. Thus, as in the wilderness, God would dwell in the midst of His people.

The method of consecrating the new Temple was in general as was the method of consecrating the Tabernacle. The sin offerings were presented first, and then the whole burnt offering. Seven days were required to purge the Temple and the people by offering a sin offering of a goat daily. It was after the sanctifying of the altar and the people that the people were to be given the privilege of offering their burnt offerings and their peace offerings.

The ministry of the priests is according to the law that had been given by Moses. The priestly families shall serve the Lord, and the Levites not of the priestly families shall serve the priests. But those Levites or priests who had served idols were not permitted to come into the Lord's house for service.

There is one particular phase of the Temple of Ezekiel that should be noted. The east gate is to be reserved for the prince of the people. In chapter forty-four is given the description of the east gate and its reservation for the prince. "Because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut" (v. 2). Some may be inclined to call the prince, the Lord Jesus at His return. But the prophet states that the gate shall be reserved for the prince, and he shall sit in it to eat bread before the Lord. This could not refer to Christ, for there will be no need of His offering sacrifices and to eat bread in this place of sacrifice. It must, therefore, refer to the ruler of the people to whom the Lord has dedicated this gate. 46:1-8.

The location of this Temple is also a matter of interest. It shall be located on a high mountain. 43:12. The sanctuary shall be located in a portion of the land allotted to the Lord, in which portion there shall be an allotment for the sanctuary, for the prince, for the city and for the priests and Levites. This por-

tion is assigned to this purpose out of all of the portions reassigned to the tribes of Israel. Its location is in the midst of the land. 48:8-14.

The significance of this prophecy is a matter of varied opinions. Some have said that it is only an ideal given to the prophet in order to encourage the people in their return to their land, and that the Temple of Zerubbabel was patterned after this ideal. But this may be said of any of the temples, for all were patterned somewhat after the essential pattern given Moses. It is in the details that the prophet differs from other temples, even as in details David gave the new pattern to Solomon, and by the Spirit of the Lord. No other pattern will ever be given of a temple which has not already been built. There will be no temple in the New Jerusalem of the revelation to John. There are other details of distribution of land and of allotments for a city and environs which were not followed by Zerubbabel nor by the Jews in any of their returns. In such a case, what may be the significance of the prophet's visions and of the revelation to him concerning the return of His people to their land?

Inasmuch as the prophet looked forward to a time of return of the Jews from a scattered condition which to him was revealed as a resurrection from the dead, is there not hope for those scattered people? Their land awaits them, for it has never been theirs as promised by the Lord to Abraham their father. Their glory has never been attained under the Messiahship of the Lord. The Church has waited long for the return of Christ, and the Hebrew people have waited longer for their Messiah. Will He not fulfil His promise to both? The coming of the Lord to His Church will be accompanied by a greater miracle than that of restoring to them an earthly kingdom; it will be a translation into a heavenly glory for those who wait for Him in faith. For the Hebrews it will mean the possession of a land, the building of a city, the worship of God in a new temple, the glory of which will surpass any previous structure.

This Temple of Ezekiel and the city which shall be built cannot be that of the apocalypse. The city has different dimensions. It has different materials, and no mention is made of apostles' names in the foundations. No city of a prince of Israel would be complete without its temple. They belong together. No Hebrew nation will be found in their glory without the worship of their former priesthood. They will be Jews or Israelites when they return, with the same unrealized hopes which they had at their dispersion, hence their sacrificial worship looking toward their redemption. But now and then there will be of their own people those who are believers in, and partakers of, the blessing of salvation in Christ. These will not be among the worshipers at that Temple. From the glory of that Temple they will again be submerged in troubles which will reveal to them that no temple or kingdom can save them, only the Saviour, the Messiah for whom they hope will be able to give them their perfect redemption, and their eternal glory, and that Saviour will be revealed to them as "the One whom they pierced."

THANKSGIVING

(Continued from page 327)

to allow every man to worship God according to the dictates of his own conscience. In some lands rulers want to banish from the people all thought of God. God save the king and his ministers. God bless the president and his counsellors.

Our comfortable homes, equipped with modern conveniences and labor-saving devices, call for praise to God. In many lands these things are not enjoyed. Our free schools, which make it possible for our children to be trained for the duties of life, are most valuable. There are, no doubt, some weaknesses, but the system, as it is, is much better than other lands enjoy. The modern facilities for travel and communication are gifts from God to man. They are very much worth while. These advantages when used to glorify God and help others, become a source of joy. If abused they become a snare.

Godly parents and a godly heritage, homes in which we were restrained from evil practices, wholesome associates and helpful friends are blessings which we have enjoyed. Give thanks to God. We have been reared with strong religious convictions. The Bible was prominent in our formative years. The Sunday school ministered well and the constant attendance in the preaching services, with our parents, was a valuable asset. The church has shown a readiness to help the young people meet their problems and provide suitable activities for them. Missions and other fields of labor are open to the consecrated young folks of today. These are rich blessings that have come to us in 1937. They were not enjoyed a few generations ago. We should embrace these opportunities and give thanks to God.

The SPIRITUAL blessings that come to us far exceed the material ones. God continues to reveal Himself to us through the Word. He "hath in these last days spoken unto us by his son." The printed Bible is freely distributed and may be obtained for a few cents per copy. Every person may read and understand God's will. The Holy Spirit enlightens those who will heed. Jesus Christ has opened the way to salvation. Peace with God is the climax of all His gifts to us. The grace of God hath appeared, bringing salvation to all men.

Thanksgiving Day is well observed, only, when the individual gratefully accepts God's gifts, appropriates the means of grace which God brings, giving thanks to God while sharing with others the benefits we receive.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (I Tim. 2:1-3).

Markham, Ont.

Doors are opening or closing all the time in life, and which they shall do for you depends on the way you grasp or fail to grasp the opportunities that come to you.—Maltbie D. Babcock.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE CHRISTIAN MINISTER

I Timothy Chapter 4: II Timothy 2:1-4

Lesson for November 14, 1937

Golden Text.—Neglect not the gift that is in thee.—I Timothy 4:14.

I Tim. 4:1-5. There are preachers and preachers. Some declare the truth, and some speak lies. And the speaker of lies will have a following as sure as the teacher of truth. Some of the things that the Apostle Paul said that the teachers of error would promulgate are mentioned in these verses, and in II Tim. 4 he says that many will turn aside from the truth as no longer endurable and will turn unto fables. In every generation these things happen and our loved ones are often caught in the snare of heretical teaching. But will they ever learn? Not often, for Paul tells us again that the reason a man believes error is that he has not the love for the truth. II Thess. 2:10, 11.

But though it is easier to pry loose a barnacle from its hold than a heretic from his error, yet it is our duty to labor with might and main to protect those who have not yet been defiled and to rescue those that are. Jude. 23.

Verse 6. A good minister. A good minister is one who is well nourished in the Word. A starved mother cannot nourish her infant child, neither can a minister properly nourish his congregation unless he himself is well nourished in the Word of God: not man's ideas about the Bible, but the Bible itself.

Verses 7-9. You become strong in the things in which you exercise yourself. Spending your time reading newspapers and fiction will not make you strong in the Word of truth. If there is any profit in the former it is negligible, but in the reading of the Word there is much profit. And it pays to live right too. The wages of righteousness are abundant and ever desirable. It not only pays as a preparation for the life to come, but it brings a fullness to the life that now is that cannot be found in the paths of error and sin.

Verses 10, 11. That the masses may receive the benefit of salvation and its attendant blessings the messengers of the cross must labor (work to the point of exhaustion) and often suffer reproach for Christ's sake. The man who fails to see that the ministry requires a strenuousness of effort second to none in the field of human endeavor, and who will not apply himself assiduously with painstaking carefulness to this great work will probably fall far short of doing his duty to his calling and his God.

Verse 12. A youth cannot help it that he is

but a youth. To get old requires time. But the youth can help it that he does not behave like a fool. He can behave like a man; and more, he can and should rise so far above the average that he can be looked upon as a pattern to all those who would walk in paths of godliness and cast about to find a suitable example of concrete Christianity to imitate. The pastor is to be an example in word, conduct, love, spirit, faith, and purity.

Verse 13. His public duties are the reading and interpretation of the Word, followed by exhortations making effective appeals to his hearers to turn to and to walk in the light.

Verse 14. "Cursed is the man that doeth the work of the Lord negligently." And many a preacher is negligent in his work as student, as teacher, and as pastor. Even though he has received a special dispensation of grace through the Spirit at the time of his call, yet he is required to apply himself diligently to the study of the Word if he is to know and understand it. The Spirit will not instruct him who is too lazy to study. In the minister's study you arm yourself with materials to use in the pulpit. The congregation does not need to be told that you failed to study, they can tell that by the poverty of truth in the words of your message. Grow so that all can see it. And as a pastor, it is your duty to know your members and to help them by your counsel, sympathy, and prayers every step of their pathway. Thousands of believers backslide annually because the pastor was as a stranger to them, when he should have been a friend sticking closer than a brother.

II Tim. 2:1-4. After I am gone others must carry on. It is needful then that the preachers of today prepare others to continue the good work of saving and edifying souls after they cease from their labors. And even if the pastor does live a long time, yet that the Gospel should go into unevangelized communities he needs to prepare others for that work. Don't let your work die when you die.

CHRISTIAN WORKERS

Acts 6:1-10; I Cor. 3:10-15; Galatians 6:6-10;

I Timothy 6:11-21

Lesson for November 21, 1937

Golden Text.—Let us not be weary in well doing: for in due season we shall reap, if we faint not.—Galatians 6:9.

Wealth is the product of labor. Apart from labor it does not exist. Many students interested in the land of Palestine have tried to estimate the mineral wealth of the Dead Sea. I can tell you its value—as it is in solution in

the waters it is worthless; after extraction it will be worth on the markets of the world the cost of the labor of extraction plus the cost of distribution to the consumer. In the world of material things, the more men will work the more wealth they will possess; in the world of learning, the more men study the more they will know—wealth of knowledge; and in the realm of spiritual things the more I exercise myself in the things of God the richer will be my store of spiritual treasure; and the more the church serves its Lord in the great task of making the Saviour known to men the more rapidly will the kingdom of God be increased. But alas! the average minister in charge of a church today is in a similar position to the man with a big family all of whom sit indeed at his table and feast upon the things he has prepared, but who have not and will not turn a hand toward helping him in supplying that provision. The average church member thinks he does well when he sits down and eats a hearty meal on a Sunday morning, but,—where is the work? No wonder the church is poor!

Acts 6:1-10. It is better to have everybody do something than to have a few do it all. New occasions create new duties and new jobs. When poor folks among the brotherhood needed sustenance almoners had to be provided. When given work I am supposed to do all that the job requires, but I may do as much more as opportunity and my talents permit me to do. Several of the Seven did much more than just serve the poor, but you can be sure that they did not neglect the work for which they were chosen.

I Cor. 3:10-15.—Paul was a master builder, an architect. He laid the plans and gave the specifications for the building, the House of God. Every one doing any work towards its construction is a worker together with God. But some work is done quite shabbily, and some use very poor materials.

The Church has but one foundation—Jesus Christ is the world's Redeemer and the Christian's King. Upon this foundation we must build if we would be saved, and we must use proper materials in the building if we would gain a reward. There are Christians and Christians. Some are spiritual and some are carnal. Some live and walk in the heavenlies with Christ, and others walk so near like the world that only God can tell them apart. But it is dangerous to live on the lower plane. What if, though you are a church member and the preacher tells you that you are all right, the Lord should say to you at the last, "Depart from me, I never knew you"? You are not the judge as to whether you are saved, and your own heart may deceive you. God is the judge in that matter. Therefore give diligence to make your calling and election sure. Be not satisfied with anything but the highest

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plane of Christian life and service. It is your privilege to build your house of gold. Do so.

Galatians 6:6-10.—If I can't preach, I can at least help the preacher. If I can't climb, I can hold the ladder for my brother who does. And mutual help is a characteristic of the members of the family of God. And if I help the one who is climbing, should I not much more run to the relief of my brother who has fallen?

Life is a sowing and a reaping. The treatment that we accord to others will come back to us multiplied manifold after many days. As we treat God persistently He will treat us. If we sow daily to the satisfaction of the flesh we will reap the corruption which is the end of all flesh; but if we sow to the Spirit we will gather the harvest to life eternal. There is a time for every crop to be harvested; and the longer it takes to mature the greater its value. Enter every open door to do good without fail, and you will not fail in reaping an abundant harvest of blessings.

I Tim. 6:11-21.—Life is a warfare. He who would lay hold of eternal life must fight the good fight of faith. And Paul does not give these exhortations to unbelievers but to the body of believers. There is a sense in which the believer has eternal life now, but its absolute, irrevocable possession will become ours only after the last battle is fought and won.

CHRISTIAN FRUITFULNESS

John 15:1-16

Lesson for November 28, 1937

Golden Text.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

Romans 7:4.—We should bring forth fruit unto God. The purpose of marriage is the reproduction of the species; even so the purpose of being united to Christ is to bring forth fruit unto God, and whoso fails to do so fails in the primary reason for existence. No wonder that the Master taught as He did in this lesson.

John 15:1, 2.—Some people are fond of saying that the fig tree is a symbol of the House of Israel. It may be. I can't find sufficient Scripture to justify me in saying so; but I do find that the vine is a beautiful figure of God's people in union and fellowship with their Lord. See Isa. 5:1-7.

The husbandman (God) takes care of the vineyard; so God the Father takes care of the church. Christ is the vine, and every believer is a branch. The vine itself bears fruit only through the branches; so Christ since His return to glory brings forth fruit only through His believing children on earth. Not all bear fruit; such are cut off and destroyed. To those who argue that once in Christ means forever in Christ I would say that the Master said, "Every branch IN ME, [not, every branch that pretends to be in me] that beareth not fruit he taketh away." Again in verse 4 He speaks of some who cease to abide or to remain in union with Him. If they only pretended or seemed to be united to Him they were never a part and could not be separated. You cannot disunite that which has never been united. If they had been united, and once in

Christ is forever in Christ, then there were no need of warning against failure to continue in abiding. No, if we would have Christ to make His abode with us we must keep His commandments and abide in His love.

Verses 3-6.—Only as we are united in living union with Christ can we bring forth fruit to God. Even then there are degrees of fruit bearing. The untrimmed vine will not produce nearly the quantity nor the quality of fruit that the pruned branches will produce. If we would, as Paul, bring forth much fruit unto God, we must, even as he, get rid of all sinful things, of all doubtful things, and in the things that are right separate ourselves from all but the best. I Cor. 7-9.

Verse 7.—The branch can call upon the vine for nourishment only as long as it abides in a state of union with the vine; even so we can call upon Christ and receive help only as long as that union is complete. The one who is really one in spirit with the Lord will not ask

SUGGESTIVE MISSIONARY DAY PROGRAM FOR THE SUNDAY SCHOOL SESSION

Opening Songs.—Select appropriate songs from the "Service" and "Mission" sections of the Church Hymnal, pp. 488-526.

Suggestive Scripture Lessons (May be used as recitations or Scripture readings):

1. The Widow's Offering.—Mark 12: 41-44 or Luke 21:1-4.
2. The Cheerful Giver.—II Cor. 9:6-11.
3. The Blessedness of Giving.—Mal. 3: 10; Matt. 10:42; Acts 20:35; Mark 10:29, 30.
4. Giving to Help Others.—Matt. 25: 31-46.

Prayer.—An adult with a sympathetic understanding of mission needs may lead the opening prayer keeping in mind the efforts and sacrifices made by the children in giving of their time, earnings, and savings for the Lord's work. Petitions for blessing upon our missions, home and foreign, and upon our missionaries, for workers, and for other needs will also be in order.

Statement by Superintendent.—The superintendent should give a short explanation of the purpose of Missionary Day and how the money returned on this day will be used for missions.

Missionary Day Program (The program need not be long):

1. Missionary songs assigned to classes, departments, or groups.
2. Recitations, Readings or Exercises, or Informational Talks (See Words of Cheer and Youth's Christian Companion issues of Oct. 31 and this issue of the Christian Monitor).
3. Children may give names of missionaries' children or reports of how money was earned or saved.
4. The program may end by gathering the Savings Boxes and earnings, using some method attractive to the children.

Prayer.—This prayer should consist of a request for the Lord's blessing upon the offerings, upon the children, and upon the work the money is to accomplish for the Lord.

The Sunday School Lesson.—The lesson for today is entitled "Christian Workers." It lends itself well to missionary emphasis and should be prepared for teaching from this viewpoint.

Sermon.—"Ambassadors for Christ" (II Cor. 5:20).

for anything that he should not have. But surely God is glorified when we bring forth fruit to His name, and Christ will supply the grace so that we may produce abundantly.

Verse 9.—Love unites. God the Father and Christ the Son loved each other so much that Christ could say, "I and the Father are one." Never once do we have a hint that the Son failed to do all the Father's will and wish. If the love that we have to the Son drives us to always do His every will and wish, then we will abide in the love of the Son and of the Father.

Verse 11.—The joy of the Lord is our strength. It is a joy to live with those you love, and fullness of joy to serve those we love. A woman's joy is full when she can take a little baby, her own, and lay it in the arms of the man she loves and say, "This is my crowning gift to you." Even so my joy is full when I can bring forth fruit in saved souls to my Lord as the crowning proof of my love.

Verses 12-14.—How much has Jesus loved me? Enough to call me to be His disciple, His friend, His child; enough to heal all my diseases and to forgive all my iniquities; enough to bear all my burdens, enough to bear with me in my backslidings and to intercede with me to the Father; enough to forgive my backslidings and to restore me again into His fellowship; enough to go ahead to prepare a place of habitation where I shall abide with Him forever. Do I love my brother like that? Alas, no. If the saints had such love to their fellows the communion of saints would be a heaven on earth.

Verse 15.—God reveals the deep things of the Spirit to those who are His friends, proving the same by implicit obedience to all His commands. Revelation comes to the obedient more than to the studious. Combine both study and obedience.

Verse 16.—The marvel of marvels is that God loves us so that He calls us to be His own, and then prepares us for service that will bring permanent results, and finally prepares us as a present to the Father in glory.

CHRISTIAN REST

Matthew 11:28-30; Hebrews Chapter 4

Lesson for December 5, 1937

Golden Text.—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. 11:28.

Matt. 11:28-30.—Rest is not idleness, but it is cessation from strain and trouble. Putting on the yoke is not indicative of a desire to cease from labor but rather the contrary. Only faith in Christ can give us rest from anxious cares. The nations of the earth are today exerting themselves to the utmost in preparing to resist some possible enemy. Yet the Lord has promised safety from all enemies to that land where He is made King. Why then the worry? Because we do not believe God, and because we refuse to make Him King of our lives. The world's burdens and troubles are the result of our unbelief and failure to work in harness with our blessed Lord. If the soul has rest, the body can endure much more labor. One shall slay a thousand, and two shall put ten thousand to flight if the second person is my Lord; one can do much but two can do infinitely

more if that second person is the Christ with whom all things are possible.

Heb. 4:1, 2.—Egypt was a land of bondage to Israel; Canaan was the land of freedom and rest. Deliverance from Egypt did not mean Canaan to all. The journey had to be made in faith. Lack of faith meant failure and death in the wilderness. We too have the promise of a land of rest and blessedness, but our journey must be made in persevering faith if we are to inherit it. The Gospel does not profit those who do not unite themselves to it by faith.

Verses 3-7.—There are other things in the universe besides matter. God created not only material things but also from the foundation of the world had perfected His plan of preparing man for the habitations of glory. When He rested He ceased not from labor but from the labor of creation. When He makes me a new creation He does not cease His work upon me, but having begun a good work He will not cease until He has perfected it. But God cannot perfect that which concerneth me if I refuse to co-operate with Him by believing. The time is now. When Israel was ordered to advance into Canaan they refused; the next day when they would have gone it was too late. Today I am at the crossroads. My eternal destiny will be decided by the decisions I make today.

Verses 8-11.—There are two kinds of rest that God gives to His beloved: rest in labor, and rest from labor. The first comes to those who lean on Him for help and guidance day by day. Through God we receive strength for each new duty and for each new day. The work is easy, for we are working with God. Traveling through the Red Sea was easy for Israel, for God was for them, but impossible

for Pharaoh for God was against him. But there remaineth a Sabbath rest for the people of God. That will come only after the new creation (spiritual) is finished and we awaken in His likeness in glory. For that rest we must labor and strive, we must run the race, we must fight the good fight, we must lay hold on eternal life. It is a dangerous thing to become negligent and stop to rest before you reach the goal.

Verses 12, 13.—The Word of God is a sword. It can be used as did our blessed Lord in the wilderness to resist the temptations of Satan and with it you can quench all the fiery darts of the wicked one. But it is also an instrument in the hands of God to examine our hearts. When the divine surgeon opens wide our hearts by the Word all things will be manifest. Nothing can be hid. He knows what is there, we shall know what is there, and angels and men will know what is there at the great judgment day. Better let the Word cleanse the heart and life now that you may rest in the assurance that all is well with you. I have heard learned men discuss the difference between mind, soul, and spirit, usually to the confusion of the hearers. But God knows, and He sees the difference where man may not.

Verses 14-16.—"Let us hold fast the profession of our faith without wavering." Why? Because we have an understanding and sympathetic high priest interceding for us in heaven. While on earth He had been tempted as we are and defeated the tempter. Today He stands by ready to succor all that are tempted. All we need is to come in humble faith boldly to the throne, and there we will obtain mercy and grace to meet our utmost need. Rest in His love and care and labor for the rest to come.

CHRISTIAN FRUITFULNESS

By Ruth A. King

This paper was read at the Ohio Sunday School Conference at the Midway Church near Columbiana, Ohio, Aug. 5, 1937. It supplements the Sunday-school lesson for November 28.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:1-7).

To understand best these words of Jesus we should go to the vineyard and look closely at the vine. One vine stretches on and on, with one life pervading the whole; from the root through the crooked stem on to the last leaf in the topmost branch this one life extends. This great thought of unity of life between Christ Jesus and all that believe upon

Him is the familiar teaching of the scripture and is necessary to fruit bearing.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bear more fruit." God requires that His branches be fruitful.

What is Christian fruitfulness? It is the bearing of fruit in the True Vine. It is the unfolding of a life in Christ Jesus, beautiful in its growth. What the fruit is we already know. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). These are precious fruits, and the more we bring forth the more we reveal the nature of God. Being fruitful does not consist alone in internal feelings, but is manifested outwardly. We must be living and active, performing the duties at hand with fidelity.

There are three types of people who consider themselves Christians, but out of this group there is only one type that brings forth an abundance of fruit.

1. The man who separates himself from the world to live unmolested with God, not sharing his feast with others belongs to the first type.

2. In the second type we find the man who seeks to save his soul by his good works.

3. In the last group we find those who willingly abide in the Vine, having as their highest aim the service of God.

The first class are those who seek to live so near to God that they sever all connections with the world. They may be persons of piety, but they are prevented by the very circumstances of their lives from bringing forth fruit unto God. Can we put our candles under a bushel and expect them to bring forth light? Every business man knows the importance of advertising. What about it then, if Christianity is so wonderful can Christians bear fruit and not let the world see? Can Christians afford not to bear fruit?

Suppose a branch, just starting from a vine, sees yonder a porch which it might shade and be a blessing to a household and have a beautiful place to live. It stretches away to reach and cover it. It looks only toward the goal and ignores all that is on either side. It strains and strains and finally covers the intervening space. It has succeeded, but alas! where is the shade? Where are the leaves and the fruit? It has grown so fast and attempted to draw so near to its goal, that its stem has almost run away from the leaves. A few leaves about a foot apart are stretched along that spindling vine, they are small, half-grown, and have neither shade nor beauty. There is not one single cluster of fruit to be found. This branch failed to do its best in growing. It failed to comfort those who would have rested under its shade and delighted in the beauty of the plant and it bore no fruit. Such lives also fail to bring forth fruit.

In the second class of so-called Christians we find those who would say, "Yes, there is a God," and then they go about their work without Him. To put Him first is asking too much of them, but they do not wholly forget Him and in order to ease their consciences and to try to buy their way to heaven they give and do according to their own ideas. It was God's own handwriting on the stone tablets that said, "Thou shalt have no other gods before me." These men may be a kind of branch, but they are not rooted in the True Vine. There are false vines. It is true that they bear fruit, but what kind of fruit? Their clusters appear to be luscious and inviting. Their vine makes a pleasant and comfortable shade, but the taste tells the difference, it is sour and bitter. The vine that is not rooted in Christ lacks the sweetness of life which comes from Christ. Its fruit is of itself and does not give strength, wisdom, and Christian vitality.

Daniel gives us a picture of a king whose branch was not rooted in the True One. King Belshazzar was impiously drinking and worshipping false gods when there "came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall." The message was, "Thou art weighed in the balances, and art found wanting." The time had come when he must step into the balances. The weighing was soon over and the sentence immediately carried out, for that very night he was slain. Tragically we say. How he ruined his life by putting "I" into his "god" and making it "gold"! How

(Continued on page 331)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

"Goethe says, that before a reader complains of obscurity in an author, he should examine whether he himself is 'clear within; in the twilight a very plain writing is illegible.' 'The natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned.' No amount of light on the pages will compensate for a blind eye. 'If the light that is in thee be darkness, how great is that darkness!' The Bible should be taken up with the prayer, 'Open thou mine eyes, that I may behold wondrous things out of thy law.'"—Pierson.

This is a very good paragraph for meditation in the beginning of our young people's meetings this month. We should endeavor to discern whether the failing interest we have or which many have in the meeting is due to the fact that there is a spiritual dimness in our vision, or perhaps a spiritual blindness in which no amount of clearness of speech can make us see. There must be a certain progress in our spiritual life if we would see clearly, as Peter writes after speaking of the virtues that are to be added to a life of faith which has become partaker of the divine nature (II Pet. 1:3-8); he declares that if these things are lacking blindness has set in and the sight is cut short of a far-vision, while the memory fails concerning past cleansing from old sins. II Pet. 5:9.

A field worker for the American Sunday School Union confessed that a Sunday-school organization effected without spiritual quickening among a number in the community was a dead affair. Nothing can be done to amount to anything without a revival of religion in the neighborhood. It was a point well spoken. And if that is true of our young people in our meetings, the order of the meetings needs to be changed and some live evangelistic services need to be conducted in their place. Activity of people will increase their interest if there is any life to exercise. But without the spiritual life, about the only thing that would hold an interest is some motive of pride of some literary and intellectual attainment that has no particular reference to spiritual things. But there is an approach which the Spirit of God can make with unsaved or lukewarm souls that needs to be used if a revival is to result. A vigorous singing, or an entertaining speaker, or lively discussion may be void of convicting power because there is in it prayerlessness and an emptiness of spiritual power, a void of the divine presence. God uses living instruments to reach dead souls. A dead wire cannot be electrified unless it is connected with a wire which has connection with the source of the current. A dead soul cannot be revived unless spiritual people bring the message to them by which their lives are brought into contact with God. Prayer may reach souls who are absent from the meetings if those who are in touch with God will use this means of reaching them. Where sin and darkness is in the life there must come through past or present truth from God an arrow of conviction by the work of the Spirit that shows the sinful state before that soul can be brought to a state of spiritual life and activity.

Let those who know the Lord seek occasion to bring the messages needed to revive the dead among us into souls that are touched by the living God and made alive. In the light of these truths look over the topics for the month and may God bless your meditation in its application to the people in your own congregation and community.

CHRISTIAN VIRTUES—PURITY (Jr.). —II Tim. 2:16-26

Topic for November 14

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE TOPIC

I. **Purity.**—We admire clean things about us—clean food, clean vessels, clean houses, clean people, clean clothes. We should also learn to seek for clean minds and hearts and conduct. Filth is anything out of its place. Cleanliness is the removal of everything out of place and setting it in order. When food is mixed with something abominable to the taste it is filthy. When water has in it germs that endanger the health of the drinker we call it unclean, though it might be ever so clear.

Water is a purifying agency when it is applied to certain things that are unclean. We use soap to loosen the dirt from hands and body or from garments or other materials that we would wash with water. But when we deal with moral filth and uncleanness of the mind and inner being it takes more than outward elements like water and soap to cleanse. God has provided a method by which such uncleanness may be removed and the inner life may become clean. This is by means of

the Word and Spirit of God and the atonement effected through the sacrifice of Jesus by the shedding of His precious blood.

There are two things necessary to a pure life. Firstly, a readiness to use the means of removing the impurity already upon us; and secondly, keeping from the things that will make one unclean. The first is a fact that must be met by us all, for all are unclean by nature and by deed. The second must be used by all who are clean that they do not gather filth that will render them unclean. If we are clean we should walk amidst clean things. Often the very cleanness will serve to bring about conditions for cleansing if we come in contact with it. Pure thoughts obtained by pure reading and pure association may lead us to the One who can cleanse us from sin. But an attitude of indifference to our own sin may make our reading of pure things and association with pure persons only a vexation to us and a means of hardening our heart in our sin.

II. **The Text.**—II Tim. 2:16-26.—In this passage there is a discussion of how to keep clean by shunning the evil and how to be made clean by the means God has given for our cleansing.

III. **Suggestions for Junior Programs.**—The outline suggestions for juniors may well be considered as a means of presenting the virtue of purity. It is a question that will

come to all, how to keep the conscience pure when all around are the temptations and example for its defilement. Were it not for the grace and blessing of God it could not be accomplished. Thoughts that are not clean are constantly presenting themselves through eye-gate and ear-gate and more or less by other senses, so that it takes a struggle and purpose of heart to lay hold of the means God has provided for our cleanness. The way we see and hear has much to do as to the effect it will have. If we yield to the suggestions before us willingly they will cling to us. But if we refuse to sanction them they will be cast off and by the help of God not become a defilement of our heart. Then those who are careless about where they go and what they allow themselves to see and hear and read will surely become defiled. Let the leaders of the junior meetings get hold of the underlying principles of a clean life and of the need of keeping clean and try to present the lessons for juniors in the light of the underlying truths.

OUTLINE STUDY

I. God Is the Source of Purity.

1. There is none like Him.—I Sam. 2:2.
2. He is pure in all His works.—Psa. 145:7.
3. He desires holiness in those who are with Him.—Psa. 24:3, 4.

II. Purity in Men.

1. Naturally unclean.—Psa. 53:1-3.
2. May be cleansed through Christ.—Rom. 3:24-26.
3. Must be lived in their life.
 - a. Keeping the conscience pure.—I Tim. 3:9.
 - b. Thinking on pure things.—Phil. 4:8; II Pet. 3:1.
 - c. Pure words.—Eph. 4:31; Col. 4:6.
 - d. Pure deeds.—Col. 3:5-14.
 - e. Pure associations.—Eph. 5:11, 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pure", etc.
2. Keeping Pure.
 - a. In conscience.
 - b. In thought.
 - c. In word.
 - d. In association.
3. Helps.
 - a. Setting good examples.
 - b. Watching our words.
 - c. Keeping clean reading matter.
 - d. Keeping good pictures.
 - e. Dressing the body in modesty.

For Seniors.

1. Select from the above Outline suitable topics.

PERSONAL THOUGHT

"Wilt thou be made clean? Then when shall it be?"

SEED THOUGHTS

Lord for tomorrow and its needs I do not pray;

Keep me, my God, from stain of sin, just for today.

Let me no wrong or idle word unthinking say;
Set Thou a seal upon my lips, Father, today.

Let me both diligently work, and duly pray;
Let me be kind in word and deed, Father, today.

Let me in season, Lord, go forth, in season stay;
Let me be faithful to Thy grace, dear Lord, today.

Let me be slow to do my will, prompt to obey;
Help me to sacrifice myself gladly today.
So for tomorrow and its needs I do not pray;
Still keep me, guide me, love me, Lord, thro' each today.

—E. R. Wilberforce.

MISSIONARY DAY.—Acts 14:21-27

Topic for November 21

MOTTO

"Preach the gospel to every creature."

MEDITATIONS FOR THE DAY

I. Missionary Day.—We appoint a day that we may give our thoughts more particularly to the great enterprise of the Church of Jesus Christ. The missionary spirit constrains us to reach out as far as we can. It also gives an interest in the work being carried on by others. We will take time then to tell our experiences on the field and to listen to the experiences which others have had in their work. We will take time to remember the work in prayers. We may feel a definite call to prayer for those whom we know and among whom we have labored. And we can feel a more definite call to prayer when we have heard of the experiences which others have had. We will take time to consider what we may do to further the cause of missions in the world. We will bring our offerings together and send them out to the fields which God has impressed us should receive the offerings from our hand. We will consecrate our powers of mind and body and all our gifts of service to God that each one of us personally may be used to further the great work. If we labor at our secular tasks, we will do it with the high motive of in some way contributing to the cause of missions. As the boys and girls have labored with their earnings to the end that they may bring their gifts for the offering on this day, so we will endeavor to consecrate all our labors to the end that all that we do will glorify God and be a means in His hand of winning the lost.

II. The Text.—Acts 14:21-27.—Here the missionaries sent out from Antioch had returned home and rehearsed before the church what the Lord had done by their ministry.

YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 21, 1937

Songs.—Select suitable missionary songs from the Church Hymnal or any other book that is used in your regular meetings.

Scripture Lesson.—Acts 1:1-8, 13:1-3; 14:21-27.

Theme.—Witnessing for Jesus Everywhere and All the Time.

Suggestive Assignments:

1. The Great Commission of Jesus.
2. Our Individual Responsibility to Help to Carry Out the Command to Witness for Jesus.
3. Means and Methods Which We as a Church and Congregation Can Use to Bring the Message of Salvation to the Lost.
4. The Growth of the Home Mission Movement: More Recent Developments, Especially among the Mexicans.

5. Latest Developments in Our Mission in Foreign Fields—

- a. India.
- b. South America.
- c. Africa. (See the 1937 Mission Board Report and recent issues of the Gospel Herald, and other Church papers for these assignments.)

6. Essay: What it Means to Witness for Jesus.

Note.—Read the Mission Departments of all Our Church papers—Gospel Herald, Christian Monitor, Youth's Christian Companion, Words of Cheer. The latter three have special Missionary Day material. See this issue of the Monitor, the Youth's Christian Companion for Oct. 31 and the Words of Cheer for Oct. 31.

JUNIOR YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 21, 1937

Theme.—Helping to Tell the Story of Jesus

Songs.—Select appropriate missionary songs from the book which you are using in your regular meetings. If desired, some special songs on the theme may be given.

Scripture Reading.—Acts 16:1-13.

Prayer.—In behalf of the meeting, of the work of the Juniors, for the missionaries and their children, and for the children's homes.

Suggestive Assignments:

1. How the Apostle Paul and His Fellow Missionaries Carried the Gospel to Distant Lands.
2. How We May Help to Tell the Story of Jesus in our Foreign Mission Fields.
3. How We May Tell the Story of Jesus in Our Home Land and Home Communities.
4. Experiences in Earning Money to Give to the Mission Cause.
5. Essay: "It is More Blessed to Give than to Receive."

Recitations.—Appropriate Missionary Day recitations may be assigned to the Juniors and given during the evening. Suitable material for such purposes will be found in the Words of Cheer for October 31 and the Youth's Christian Companion for October 31.

The Meeting Should Be Closed with suitable songs and with special prayer for the Juniors that they may continue to work for Jesus and constantly witness for Him in telling the story of salvation and in helping others to bear the glad tidings to all the world.

PERSONAL THOUGHT

How may we use Missionary day for the furtherance of the cause of Christ?

SEED THOUGHTS

The spirit of missions is the spirit of our Master; the very genius of His religion, a diffusive philanthropy of Christianity itself. It requires perpetual propagation to attest its genuineness.—David Livingstone.

The reason some folks don't believe in missions is because the brand of religion they have isn't worth propagating.—Selected.

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."—David Livingstone's resolution in young manhood.

A believer is not done with missions when he has made an offering.—Selected.

A church must send or end.—Selected.

THE SIN OF INGRATITUDE.—Deut. 32:1-15

Topic for November 28

MOTTO

"Forget not all his benefits."

MEDITATIONS ON THE TOPIC

I. Ingratitude.—We think of those who have received undeserved benefits as being very dull of heart or ignorant or wicked if they do not recognize their benefactor and in some way give a response of thanks or show a readiness to return for kindness received.

Ingratitude forgets the kindness done and thinks only of how much one can get for himself regardless of the sacrifice and pains of the one who has brought it to his hand. Ingratitude is a leech which sucks the blood of others but does not return anything to them. It is beastly in that it fattens itself from the supply given but has no sense of owing anything for what it has enjoyed. It is devilish in that it returns evil for good and would destroy the one who has saved its life.

Forgetful ingratitude is perhaps the most common form of this sin. This generation fails to remember the privations and sacrifices of the generations who have nourished and made possible the blessings at their hand. Instead of keeping up the memorials that have been delivered for their heart's development in gratitude, they take everything as a matter of course and do not cherish the memory of their heritage. Instead of thinking of all the created things and the blessings which God has provided, they turn their hearts away from God and do not like to retain Him in their knowledge. They use the very blessings God has given to rail on Him and fight against His cause in the world. Like beasts they will cut off their supply of blessing by shutting their hearts against the One who is giving it. Such ingratitude must sooner or later receive its just recompense of reward.

II. The Text.—Deut. 32:1-15.—This passage describes how God cherished the children of Israel and was really their Sustainer and Creator, yet in their folly they kicked against their Benefactor as a mule kicks the owner who has fed and made him fat.

III. Suggestions for Junior Programs.—We can expect a little innocent child who does not know, to open its mouth and eat and to lean on mother's arms and rest and receive mother's care in many ways, and then not say a word of thanks and perhaps act angry if things do not come speedily; but for intelligent persons who have grown old enough to know, to continue to act in such a way would be a burning shame. In much the same way we may think of the blessings of God which we daily enjoy, and yet how many receive them without thanks or a show of respect to the Giver. Use the suggestions of the outline of topics for Juniors and lead out to the sin of ingratitude for enjoying these things and never returning thanks to the God who has made it possible for us to enjoy them. The first part of the outline study can be used as material for discussion in the Junior meeting or the subheads may be assigned to different ones for a recital to illustrate ingratitude.

OUTLINE STUDY

I. What is Ingratitude?

1. Forgetfulness of kindnesses and mercies received.
 - a. Like Israel in the time of Judges.—Judges 2:10-12; 10:11, 13, 14.
 - b. Like Belshazzar.—Dan. 5:18-23.

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- c. Like the nine healed lepers.—Luke 17:17.
- d. Like the Jews toward Christ.—Jno. 1:11.
- e. Like ungodly men.—Rom. 1:21.
- f. As men will be in the last times.—II Tim. 3:2.

II. The Judgment of God Upon Ingratitude.

1. Privation.—Deut. 28:47, 48.
2. Change of blessing to curse.—Hos. 4:7.
3. Leanness of soul.—Psa. 106:13-15.
4. Unpardonable ingratitude.—Heb. 6:4-6; 10:26-31.
5. Redeemable ingratitude.—Rev. 3:17-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Forget."
2. Forgotten Blessings from God.
 - a. Sunshine and rain.
 - b. Fruitful seasons.
 - c. Power to get wealth.
 - d. Health and strength.
 - e. Friends.
 - f. Mercy for transgressions.

For Seniors.

1. The Unworthiness of the Ungrateful.
2. The Punishment upon the Heart and Soul for Ingratitude.
3. Recompenses for Ingratitude.
4. How We May Show Ingratitude Today.

PERSONAL THOUGHT

May our hearts awake to the benefits we receive continually that we may consider how they came, and so return the gratitude due to God and to those through whose instrumentality they have come from God.

SEED THOUGHTS

Would we be joyful in the Lord?
Then count the riches o'er,
Revealed to faith within His Word,
And note the boundless store:
There is pardon, peace, and power,
And purity, and paradise;
With all of these in Christ for me
Let joyful songs of praise to Him arise.

—El Nathan.

Jesus and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days!

Ashamed of Jesus! sooner far
Let evening blush to own a star:
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus, that dear Friend
On whom my hopes of heaven depend!
No, when I blush, be this my shame,
That I no more revere His name.

Ashamed of Jesus! yes I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fear to quell, no soul to save.

Till then, nor is my boasting vain,
Till then I boast a Saviour slain;
And Oh, may this my glory be,
That Christ is not ashamed of me.

—Selected.

BEHOLDING THE FIELD—RURAL.—

Rom. 10:6-15

Topic for December 5

MOTTO

"Lift up your eyes, and look on the fields."

MEDITATIONS ON THE TOPIC

I. The Rural Field.—In viewing the rural field we are limiting our vision to the rural field in the land of North America, especially within our own church possibilities. We have not named all the fields which are known to be touched by our people but have left space under the heading, "Others," and this is to be filled in by the committee or the ones who study the topic. By way of suggestion, we might call attention that there are a number of rural fields in various parts of Canada in which our people are working and which should have a tabulation in the list. There may be helds in other states of the United States that should be tabulated. We have not named the particular places in the states mentioned for the reason that we desire that these should be studied into by the different meetings. These may be learned of by keeping in touch with the reports from time to time in the Church papers such as the Gospel Herald, Christian Monitor, Youth's Christian Companion and local missionary papers or bulletins. Some of them are reported and studied in the book called "Studies in Home Missions" by Alta Erb. Some of them are noted in the "Booklet of Prayer and Handbook of Information" for missions of the Mennonite Church, 1937-38.

In viewing the field we would like to have you look not only at the particular point where services are held but at the many points which are yet neglected and where opportunity is open for workers to enter. This will be a larger field than the one already entered and being served. Perhaps it will take a little looking about your own surroundings nearer home. Sometimes distance lends enchantment to a field but it should not be so with us. Let us truly lift up our eyes and see the rural field.

II. The Text.—Rom. 10:6-15.—This passage speaks of the plan of preaching the Word so that people who hear may hear and believe and call upon God for salvation and confess the Lord Jesus as their Saviour. This plan holds in the rural field as well as every other place.

III. Suggestions for Junior Programs.—Let the assignments of particular fields that fill the description under their topic be given to individuals, either among the Juniors or among those who are able to present the message to the Juniors. There may be a number under each head—some more and some less.

OUTLINE STUDY

I. Neglected Rural Fields Where Work Is Being Done.

1. West Virginia.
2. Virginia.
3. Missouri.
4. Arkansas.
5. Maryland.
6. Pennsylvania.
7. Colorado.
8. Others (Fill in as known).

II. Fields Unsupplied and Neglected.

1. Are they in reach of you?
2. Are they in reach of me?
3. Are they in reach of our brethren?
4. Where and who are they?
5. What about the Mexicans in the United States (rural or city)?

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Go."
2. A look at the Rural Field in America.
 - a. Where churches are not known.
 - b. Where Sunday school is not held.
 - c. Where Sunday is not observed for worship.
 - d. Where ministers fill appointments occasionally.
 - e. Where workers are bringing the Bible school and Sunday school.
 - f. Where personal work is done among the needy.

(Locate some places that fill the above descriptions and tell about them.)

For Seniors.

1. Adapt from the above assignments for the Seniors.

PERSONAL THOUGHT

Is there a field where I can serve? Surely something can be done in intercession, in gifts, in personal testimony or in deeds of kindness.

SEED THOUGHTS

Our country's voice is pleading;
Ye men of God, arise!
His providence is leading,
The land before you lies;
Day-gleams are o'er it brightening,
And promise clothes the soil;
Wide fields, for harvest whit'ning,
Invite the reaper's toil.

Go where the waves are breaking,
On California's shore,
Christ's precious Gospel taking,
More rich than golden ore;
On Allegheny's mountains,
Thro' all the western vale,
Beside Missouri's fountains,
Rehearse the wondrous tale.

The love of Christ unfolding,
Speed on from east to west,
Till all His cross beholding,
In Him are fully blest,
Great Author of salvation,
Haste, haste the glorious day,
When we a ransomed nation,
Thy scepter shall obey.

—Mrs. G. W. Anderson.

A REMARKABLE DELIVERANCE

A pioneer preacher tells of a personal experience. He says, "In the course of my work in a certain settlement I incurred the ill will of the leader of a gang of horse thieves and bandits, who made his honest boast that he would 'get me.'"

"One afternoon a man was hurt by a falling tree and I was sent for. To reach the lumber camp I had to pass through some rough, cut-over land. It was evening as I entered it, and all at once I was overcome with fear and foreboding, which I could not shake off until I dismounted and laid my trouble before the Lord. I went on unmolested. The next day the head bandit was shot by one of his own men, and I was again summoned to a death-bed.

"The man confessed that on the previous night he had lain in wait in the cut-over land, intending to kill me, adding, 'But who were those men who rode with you?' When I said I was alone he screamed, 'You were not! Two men were with you, one on either side, and in all my life I never saw such horses as they rode. Who were they?' The excitement brought on hemorrhage, and he fell into unconsciousness from which he never rallied. But I have never doubted that on the night of my terror God sent me supernatural protection and deliverance."—Exchange, in Light and Life Evangel.

If there were as much mourning over those who are dead in sin as there is over those who die as a result of sin, there would be more people alive in Christ.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

WILL THE "SON OF HEAVEN" KEEP WAR'S HELL FROM FLAMING THE WORLD?

When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass. . . . Nation shall rise against nation, and kingdom against kingdom. . . . In your patience possess ye your souls.—Portions of Luke 21.

Lately, the ruler of Japan, Hirohito's title was officially changed. Henceforth in treaties and State papers he will be called "Dai Nippon and Teikoku Tenno." This means: "Imperial Son of Heaven of Mighty Japan." "Godhood" has been settled on this grave and placid man by his own cabinet, in an edict in the Twentieth Century that sounds like a fairy tale for our prosaic western ears. Listen to this:

"Our destiny is revealed in the celestial message which the Sun-Goddess gave to her grandson—our first emperor—on his coming to rule over Japan. Then when our august Meiji gave us our constitution, he said: 'We inherit SUPREME rights, and these we pass on to our heirs. So shall this empire be governed by a dynasty unbroken from the eternal ages!'"

This is the Japan that the United States of America and the rest of the nations forced to open its doors, ending years of isolation. It may be that some of these nations today wish they had left the little Nipponese sleep on. Nevertheless, they are awake—real wide awake. It may be that they are the match which may set the world ablaze. They balked the world powers when they took Manchuria. They have now passed the International Settlement where world powers have their representatives, and are not only knocking at the door of China, but are knocking things over in China. World feeling has been enraged. This slender little assumed deity who sways on his milk-white steed can speak the word which will let loose upon Russia or China a stupendous army, navy, and air force, equal in arms and science to Germany's own.

This "Son of Heaven" and his army have snapped their fingers at the League of Nations, when they grabbed a territorial chunk as big as four Britains, in Manchuria. It is claimed, on good authority that an alliance exists between the great powers of Japan, Germany, and Italy. This trinity makes a fearful combination of Fascist powers. President Roosevelt, fearing the continuing boldness of Japan, has lately spoken, and named this nation as the aggressor, a term which the Japanese resent, and doubly so, seeing they claim to have been chosen by heaven, as the people who have been called to fulfill their dream of being the "Mistress of Asia"—a continent of some 20,000,000 square miles.

This Eastern emperor is ruler over some 68,000,000 Japanese, 30,000,000 Koreans, and some 35,000,000 Manchurians—these he owns, body and soul. They are willing to lay all at his feet. He is the richest man alive. In theory he owns all of these people and what they possess. His direct fortune is approximately a billion dollars. The Japanese never discuss this supposed divinity. They

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

would feel it blasphemy to report what goes on inside the palace grounds. When he leaves his palace today, he makes a desert wherever he goes. Streets are cleared to the depth of a half mile on either side of the road, roofs and gardens are searched, all traffic is diverted into far-off channels. Streets are sand-bared before his Rolls Royce travels over them.

With such a conception of their destiny and of that of their ruler, no wonder they are a dangerous nation. The world had better sit up, for Japan's "Back to Asia" Movement is a fanatical one, which may lead to any extreme. When army chieftains say this: "The emperor is a visible shadow of the God who rules the universe," and twenty-five centuries of such warrior myths lie in the background, the omens for the future are not good.

When the Crown Prince was born, no toy was slipped into his little hands, but a "samurai-sword", by the father. The fighting spirit of Japan is further symbolized by the early toy given this same Crown Prince, a "carp fish," who fights until death. This is the changeless spirit of Japan. The highest honor that can be bestowed upon an officer or a soldier is to die for his emperor "deity."

Today, the Japanese army, navy and air forces have begun to subjugate China. The methods used are repugnant to the world at large. All this does not seem to bother Japan. Their hour has struck. The rest of the nations are divided into three camps. The Fascists, the Communists, and the "Rest-of-Us." Japan knows all this. She also knows that millions, yea, the masses, are not anxious to fight. She also knows that her people are ready to fight at the nod of the head of their "deity." She is now planning to seize the richest section of China, the rich northern country. She also knows that Russia is shaken by an internal struggle. She knows that the bloody purge, the constant executions, spell their own retrogression. England is not the same power, by herself, that she had been in former days. The United States is "neutral."

Japan also knows that she herself is short of raw materials and foodstuff. The Nippon Mars has feet of clay—flat feet at that. It has been estimated by experts that the Japanese reserves in iron ore, pig iron, and rice would be used up the first year. By the second year stocks of agricultural products, held in reserve, would be gone to the wind. Thus, a two-year war would hit the homeland. Financial inflation would undoubtedly occur early. It is estimated that 60 per cent of the national income would be used up till the second year. Thus, it is safer to fight at random, than to declare war, and go at it right. To do so would involve quite an outlay of money. Then also a declared and prolonged war would undo the large Japanese markets in all parts of the world.

China is better organized today than formerly. Russia and others are back of her to

some extent. The Chinese are also willing to die for their homeland. It must not be forgotten there are hordes of them. What a gruesome task to kill millions, and then to know that there are ever continuing millions to take the place of those fallen in the ranks! In this sense China is hard to defeat and conquer, there are so many to defeat, and such large space to conquer.

Now, for another viewpoint, that is, of the "Have-Nots." In the background of the China-Japanese debacle is another problem. To give us this viewpoint, we will let a Warsaw writer speak:

Overpopulation in Europe is breeding a passion for colonial expansion. Yet there is no way out of the dilemma. Every part of the globe has been divided and securely barricaded against invaders. Every parcel of land on the surface of the earth belongs to someone.

The injustice of this situation is that some parts of the earth are too thickly populated to be self-supporting, while others lie idle because of their sparse settlement. While New Mexico, Texas, and Minnesota total 8,500,000 inhabitants, Germany and Poland crowd 100,000,000 people into a far smaller area. If we add Italy to Poland and Germany, then 141,000,000 people crowd into an area equivalent to that of the three states mentioned above. What a comparison!

The grasping English have more territory than they can safely control and colonize. The total area of the English colonial possessions in North America, Africa, Australia, and Oceania is three times the size of Europe. The population of these territories is only 74,000,000. If these colonies were as densely populated as Europe, they would contain 1,500,000,000 inhabitants.

Adding together the territorial possessions of England, France, Russia, Brazil, and Argentina gives a total of 30,768,000 square miles, with a population of 799,000,000. That leaves only 31,000,000 square miles for the other 1,200,000,000 inhabitants of the earth.

Even the flea-sized nations of Europe have swallowed elephant-sized imperial portions. Little Belgium (11,752 square miles) conquered the African Congo (920,600 square miles). And little Holland (12,582 square miles), with nine million people, controls 63,000,000 Asiatics located on 788,000 square miles of wealthy Asia.

For overcrowded peoples, even the wilderness, semidesert plains, and mountain valleys would be welcome.

But the satiated care nothing for the hungry. Japan, with less land than Poland, is trying to feed seventy million people. All nations have built high walls against Japanese immigration, terming it the yellow peril. Because the Japanese work for low wages, their goods reduce French, German, and Czech exports.

Can the Japanese be blamed for invading Korea, Formosa, Manchuria, and China, even if those lands are already overpopulated?

One-third of the earth's surface lies uncultivated and unconquered. Its owners will never be able to use it because of their lack of soldiers, police, officials, and engineers. Nevertheless, they have put up "Keep Out" notices, so that the rest of the world may not benefit by what they have claimed.

Is it any wonder that Poland, Germany, Italy, and Japan are clamoring today for at least a crumb of the uninhabited colonies?

Lastly, what should be the attitude of Christians and America? The Bible speaks, "Pray for Kings, and those in authority." The Lord's cause will survive the rise and fall of empires. Christianity lives on, although many civilizations have died, and have been buried. The Lord tells us "not to be terrified," and commands us "to possess our souls in patience." Back of all the chaos of the times stands a Person, and "His purposes are ripening fast, unfolding every hour." The people of the United States at large are divided. However, all of them seem to abhor the situation, and most of them want to have nothing to do with this foreign mess. There are still 10,000 Americans in China, and some \$216,000,000 invested. Nevertheless, most of the people feel, that "we ought to mind our own business." Some say, "China has been badly ruled through the years; it can't be worse under Japanese rule." Japan claims, and not without some grounds, that the hinterland of China is a Communistic breeding ground. Regardless, let us remember the injunctions of the Lord, at the head of this editorial, and look for HIM.

BLUNDERING BIG WORDS AND THE C. I. O.

Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.—James 5:7, 8.

Some day a Christian humorist may arise to help us smile off the world's stage the present mood of highbrowism, with its so-called dignified capital letters, and high-sounding speech for crack-pot ideas. Recently, in a liberal seminary, Christianity was bracketed with Communism, Fascism, as one of the competing "ideologies", whatever that word happens to mean. Under the cover of some of these big words much error may hide.

Using such words reminds me of what an unidentified person wrote about big words.

In promulgating your exoteric cogitations and in articulating your superficial sentimentalities, your amicable, philosophical, or psychological observations, beware of platitudinous ponderosity. See that your calligraphic communications possess a clarified conciseness, a compacted comprehensibility, a coalescent consistency, and a concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejune babblement, and asinine affectation. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility and veracious vivacity, without rhodomontade or thrasonical bombast. Sedulously, assiduously, and zealously avoid all quixotic enterprises. And in an animated conversazione carefully abstain from all unwarranted asseverations and the pernicious extravaganzas of injudicious prognostications, with their polysyllabic profundity, pompous proximity, psittaceous vacuity, ventriloquent verbosity, and ventricular cupidity. Shun double entendres, prurient jocosity, and pestiferous profanity, whether obscure or apparent. In other words, talk plainly, briefly, sensibly, naturally, fluently, purely, and truthfully. Keep from slang. Don't put on airs, say what you mean, mean what you say, and don't use big words!—Unidentified.

To get away from the above humorous thrust, we want to say, that, cloaked in big words, such a classification may mislead the unthinking. For Christianity is no mere "ideology," in company with other political experiments. It is a life, a root-reaching life, a God-planted life, founded on personal relationship with God, as represented and revealed through a crucified Saviour. Fascism and Communism are having their little day. Examined closely they are found to be chiefly, "noise and fury, signifying nothing." But Christianity is an eternal force in individual lives.

Now that we have introduced Communism, we want to discuss the C. I. O., its present status, in relation to human life, with some news.

The letters, C. I. O., stand for Committee of Industrial Organization, but what the Committee stands for, is another matter. The President of the American Federation of Labor, Mr. William Green, standing before a radio microphone, recently publicly read the following press report FROM MOSCOW, over the air:

The C. I. O. strike activities in the United States are described as a militant labor movement which the American Communist Party is energetically supporting, in a long article by Moissaye J. Olgin, the New York correspondent of Pravda, just published in that newspaper.

Mr. Olgin added that the success of that movement is of great political significance. He said that large numbers of workers are being organized for the first time and that the proletariat is resorting to strikes as part of the class struggle.

The Communist Party is taking a very active part in the work of uniting the workers of the basic branches of industry. It is helping to prepare and direct mass strikes. It is energetically struggling for A SINGLE POWERFUL ORGANIZATION on the basis of the committee's (C. I. O.) program.

Olgin, a Russian-born Communist, is editor of the most widely circulated Soviet publication in the United States. He publicly advocates the overthrow of the government by physical violence. Those who believe in the American form of government and in the perpetuity of its institutions may well ponder what that means. Working people ought to be informed of their connections. It may be timely to quote President Wharton of the American Machinists' Union: "The leaders of the C. I. O., such as Lewis, Hillman, Dubinsky, Howard and their gang of sluggers, Communists, radicals, soap-box artists, professional bums, and members of other organizations with Red affiliates, are a menace to our nation."

The C. I. O.'s and many of the New Dealers talk very glibly these days about an industrial revolution. They should read the dispatch of Alberto Anindia of Spain:

I saw the bombing and burning of Guernica, one of the terrible crimes of this age. I walked through streets thick with blood, and saw bodies of the dead, many of them dismembered. There were bodies of old men, women and children. I saw the blood-crazed Moors move through another town at night, raping wives and daughters of the innocent.

The C. I. O. is not loyal to their country, they defy its laws, they resist the enforcement officers, they do not have the love for their country which was in the breast of Scott, when he wrote:

Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wandering on a foreign strand!
If such there breathe, go mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite those titles, powers, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.

The news of interest to folks both in the United States and Canada is the overwhelming defeat of the Conservative Party in Canada, who sought to oust the Liberal Party, with its Premier, Mitchel Hepburn. The

leader of the Conservative Party Hon. Earl Rowe sponsored the right of the Canadian workman of uniting with the C. I. O. This the present Premier claimed was flirting with Communism and Moscow. When the C. I. O. Lewis organization, headed by the former Baptist preacher, Homer Martin, sought to resist the Ontario Government during the General Motors strike at Oshawa, the Premier stood firm. Several of his Cabinet resigned, the Mayor of Oshawa became a bitter enemy, even campaigning the Province of Ontario, against the Premier before the election. It was one of the bitterest fought elections in the history of the Dominion. Law-abiding, liberty-loving people, who respect government and authority, are happy over the outcome. The Province sent the Premier back to the Capitol at Toronto with an overwhelming majority of forty-four seats. The C. I. O. leaders and backers did not even place one man in Parliament of the ninety seats. Thus, did the Province sustain law and order, and British policy of ruling through government, not by mob rule. The present government prohibits all sit-down strikes, the destruction of property, and picketing which refuses other men the right to work.

It must be said to the credit of the Premier, that he and his government are deeply interested in the welfare of the workers. The laboring man has the right of bringing his grievances to the attention of the government. If right, legislation is speedily passed correcting the abuse. This is as it ought to be.

The C. I. O. men are very quiet, for the Province has spoken. The government has been sustained. Premier Hepburn said, "Say anything you like about me, but when you speak about the government, when you speak about the office of the Premier, that is another matter." It was largely on his fine financial record of balancing the budget, reducing taxes, and his firm attitude of maintaining government under a severe strain, which demanded great courage, that he was placed into power. May the Lord bless him and his associates in power, and grant them justice, wisdom, grace and power to rule graciously.

May the action of the Province of Ontario inspire the United States to do something so that the following quoted letter from a Christian laboring man in Lansing, Michigan, the state capital, may not happen again:

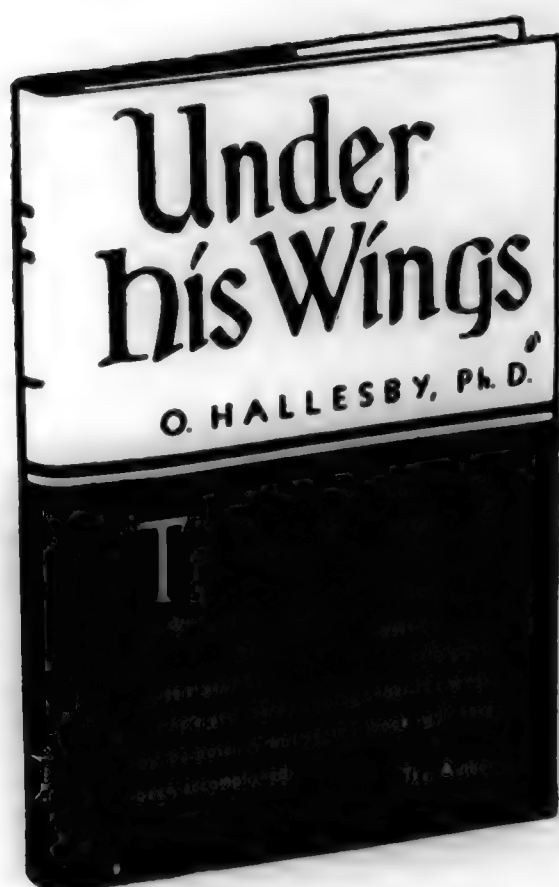
I open my eyes and find that we are in the midst of strikes bordering upon chaos. As I look ahead, I almost feel I have no choice, as to what I am to do. Work in the factory is becoming fierce.

I expect some of these days, they are going to pick me up bodily, and throw me out. I have not joined the C. I. O. but it looks like they will soon kick me out, where I have been employed fourteen years.

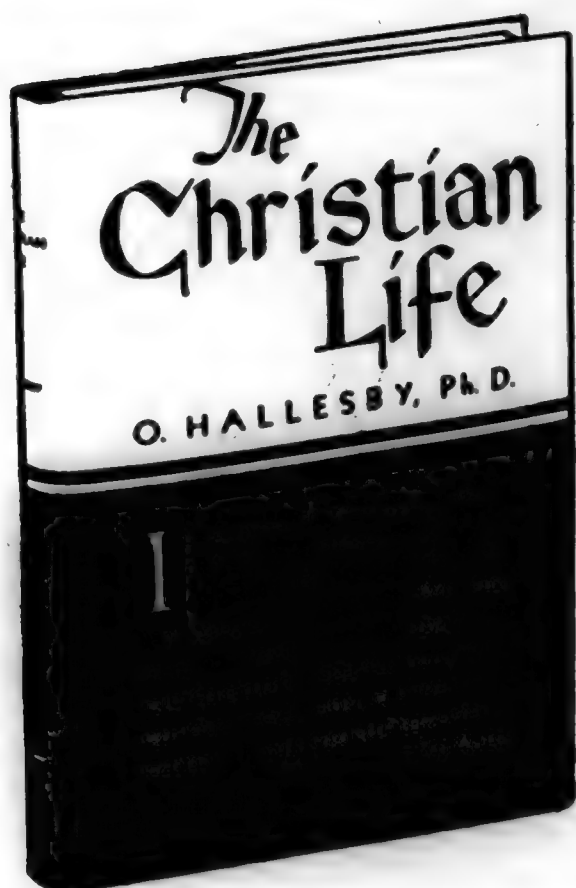
The C. I. O. called a strike here—a "labor holiday", last Monday. It was a disgrace to our state and nation. The men drove their cars down town, placed them crosswise on the streets, halted all traffic, stopped the bus lines and taxicabs. They kept the newspaper from being printed, and went from one business place to another, and ordered them to close up. I know some places that were given only ten minutes to close their doors, and get their clerks out.

Of course, all stores closed, for the men had clubs, baseball bats, pieces of pipe, etc. We could not even purchase a bottle of milk. And not a policeman could be found on the street. They all went home.

If we follow this plan in the direction it is going, we will soon find our country without a flag, or a constitution, and eventually our land will be a pit of hell. I know you have pleaded before public audiences, and tried to tell them of all this, which is now upon us. As a nation, we must act now or never.

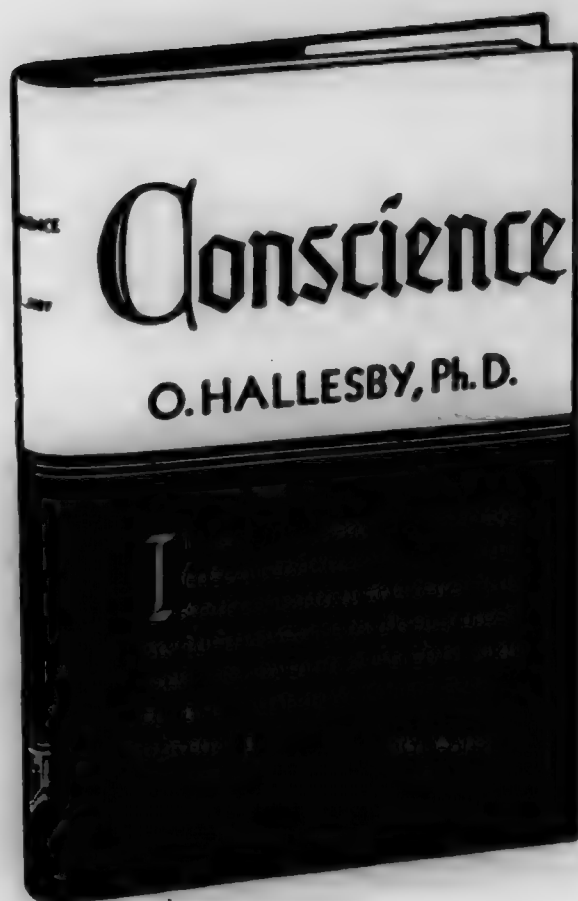
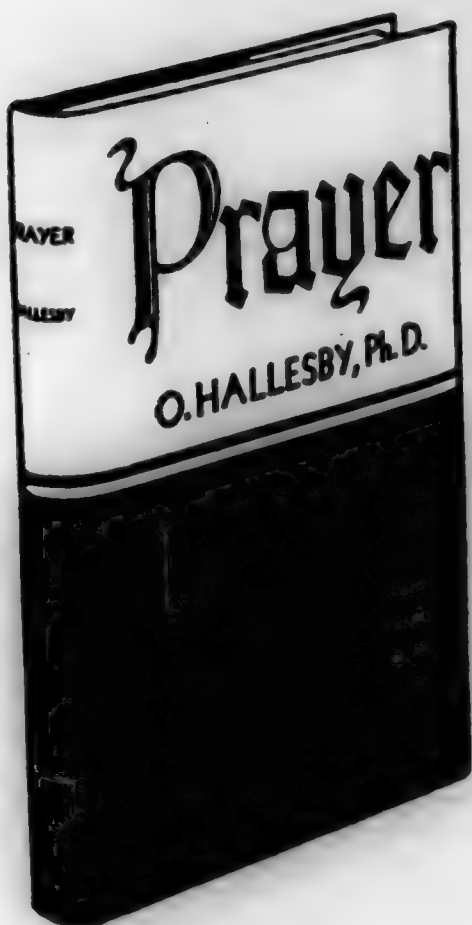


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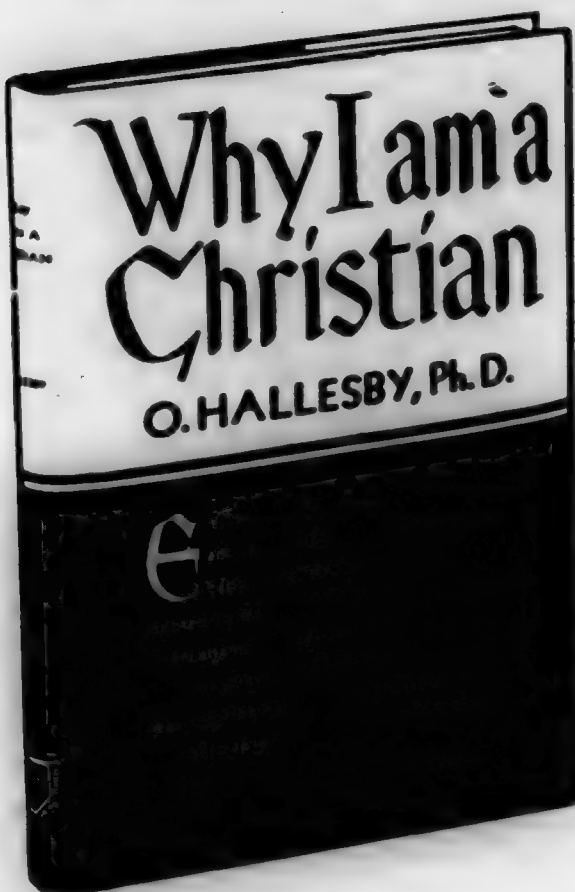


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I saw men in the parade here Monday giving the Communist salute—that is, the hands clenched and fists raised, in defiance of God, like in Russia. Tuesday, some asked me why I did not “demonstrate with the Communists”, thus actually calling themselves Communists.

And why is Washington so silent? Is it because John L. Lewis and the C. I. O. were such large financial contributors to Roosevelt's last political campaign? Are we on the point of dictatorship? Is this what America really wants?

ROSES

“Wonderful things of folks are said,
When they have passed away.
Roses adorn the narrow bed
Over the sleeping clay.
Give me the roses while I live,
Trying to cheer me on;
Useless the flowers that you give
After the soul is gone.”

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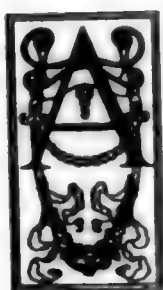
This Is the Field of Good Tidings. Where the Birth of Our Saviour Was
Announced to the Shepherds of Bethlehem

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BENEATH THE CROSS

By Ada M. Zimmerman



H, there is the Cross," Philip Dayton murmured, half to himself and half to the old shepherd dog by his side. Then lifting his flashlight to the heavens in the direction of the great Northern Cross, he flashed forth a beam of light as if to get a better view of this beautiful constellation. The night was serene. Myriads of stars trembled in the heavens casting a dim radiance upon the solitary figures who seemed to be the sole inhabitants under this canopy.

"Pal," said the young man as he patted the dog's head, "there was a time not many years ago, when that great cross stood erect on the horizon line on Christmas night. It was a grand sight." The dog trembled with quiet eagerness at the sound of his name.

"But, I'm going home, Pal, home," and his voice trailed into the silence of thought. Home—five years had passed since he had left that spot in the eastern hills. Would he see the cross again Christmas night? What if the sky would be cloudy. But there would be other things. The happy anticipation, so long pondered over and so near to be realized, brought tears of joy to his eyes. He was dreaming now. Would the humble little place look like it did when he left it? The pump under the eaves of the lean-to kitchen was still there, he knew. Might mother be wearing a few strands of gray? Now Lucy and Madge must be grown. He could spend a day and a week with father alone. Without a doubt John and little Lew had been scouting in the woods this very day for choice hemlock and juniper twigs to decorate the walls and table. Perhaps he himself would hunt a spray of crowfoot and search out the teaberry beds.

He shivered. The keen December air pierced his thin jacket. He broke into a run and then changed to a slow downward climb. A shower of stones from a ledge overhead warned him to be wary of his descent. Once on the second ledge, he paused to catch his breath. For miles and miles to the north and south stretched mesas of a thousand shapes and sizes. He had climbed dizzy ledges with the greatest of confidence on his trusty burro. He loved these vari-colored cliffs that lay between him and his people, because he had learned many a lesson of trust in God in climbing their dizzy heights or descending their thundering canyons. He descended a few more ledges and followed a narrow one to the east. The last descent was steep and breath-taking—Pal had gone on—so he paused a moment to look over the vast semi-desert to the east and south which he was soon to leave for a rest and vacation.

A dark blot marked his tiny, dust-swept cabin under the stars, another blot the chapel, and still another the school. That was all of life. The whole of it lay enshrouded in a vast, sombre, solitude.

Again the sharp wind urged him on. At last he followed the sagebrush trail to his own community center. But somehow the night held him. There was a charm in the

thick silence of a desert night that he had learned to love. He cast one long and loving glance back at the mesa from which he had descended, another at the great Cross as it slipped over the horizon's edge, and then turned to the flickering lamp in his own window.

Philip Dayton breathed the sigh of mingled feelings, as he sat to his improvised desk and watched the feeble glow of his flickering lamp. It always burned there at night. "Perhaps sometime it will guide a soul to the Light of life," he had once explained to White Cloud, his Christian interpreter. White Cloud stirred restlessly in the adjoining room. He had long since retired, but apparently had not fallen asleep. Philip pondered. Five years of service on the Arizona desert had slipped by almost like a dream in the night—now that he looked back. But there had been terrible hours of heart searching. The mute, wandering Navahos were hard to win. Yet the conversion of White Cloud had brought a rich reward. Somehow his coming had laid boundaries to the limitless solitudes. Spiritually it had brought new hope.

From the shelf he took the mission journal in which he made his entries for monthly reports to his board. How miserably dry and uninteresting were his reports for the last few months. December would be even worse. He wrote:

Hogans visited	17
Average attendance in School	9
Dispensary treatments	31
Chapel services	4
Average attendance in S. S.	20
Number of Confessions	—

There was a gaping blank under the last item for many months. On the morrow he would leave. Perhaps after a month he could return with new hope. Perhaps—



THE MANGER SMALL

By Joanna Sudermann Andres

God, almighty though Thou art,
Thou wouldst dwell within my heart,
Thou dost seek a lowly place
For the manger of Thy grace.

Lowlier this could not be;
What have I to offer Thee?
What have I that I could bring?
Naught there is to greet a King.

Naught but need of grace divine;
Naught but want to have Thee mine.
Here in love's soft candle light,
Come to me on this still night.

Like on Bethlehem's silent plain,
Let the joy notes ring again
Of the Saviour's lowly birth
In a manger on the earth.

Here the manger, seek not far,
Here a door that stands ajar;
Here is darkness for the Light,—
Come to me on this still night.

Newton, Kans.

There was a loud knock on the outer door. White Cloud scrambled to it and opened it. After a few minutes he entered Philip's study. "Pastor, man wants to see you."

"Tell him the pastor is very tired and that he can see him at sunrise."

"But he has come a long, long way. Says he heap big message."

"Send him in."

Philip turned. Before him stood a young Navaho brave. His shoes were laden with the dust of many miles. From under the bright band that held back his straight, black locks, flashed a weary, anxious eye. He threw back his heavy blanket and stammered in broken English.

"Not for Lone Eagle I come. But Red Feather, he very sick. He surely die. You come heal him."

"Where do your hogans stand?"

"Pinon Canyon. We built them."

"But I am no doctor. Can you not go to the government hospital?"

The hope in the young red man's face faded. "Red Feather want no doctor. He no want missionary. He want to die. Lone Eagle not want his one brother, die. Lone Eagle come see missionary."

Philip looked at his watch. It was almost midnight. He had hoped in eight hours to be rolling along in an eastbound train for home. He grew faint in the desperate thought. Pinon Canyon was a twelve-hour burro ride, one way. A borrowed pony might take him there in ten. This man had come on foot. Who knew but that death had already entered the hogan of Red Feather. Yet here was a faith that he did not dare let die. He turned his head for a moment to think. Memories of home crowded upon him. Christmas was but three days away. He saw his mother's eager face awaiting him. There would be a table spread with the best of the year kept for his homecoming. With it all he smelled the fragrance of cedar and hemlock. He heard his father's special Christmas prayer. How could he disappoint them. There would be no other Christmas like this for another five years.

For a moment he closed his eyes, and when he opened them they were moist. He faced Lone Eagle who was of his own age, looked into the depths of his eyes, and said "I will come."

He turned to his desk and hastily penned "Dear Home Folks,

Will be twenty-four hours late. Life is at stake. May you have a happy Christmas.

Yours for the lost in Navaho Land
Philip."

"White Cloud, will you take that to the trading post at sunrise? Ask Mr. Ranboe to wire it at once. Thank you."

* * *

Lone Eagle slipped from the back of his borrowed pony as they entered the Pinon Canyon.

"They gone," he cried in anguish as he kicked about the gray ashes of a long-extinguished campfire. The lines in Philip's face deepened. How cruel superstition is! Death strikes terror in the heart of a Navaho. Would Lone

(Continued on page 372)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXIX

SCOTSDALE, PA., DECEMBER, 1937

No. 12

CLAUDE FOLLOWS THE PRINCE OF PEACE ALL THE WAY

By Nadine S. Roth



NOT a thing to eat tonight, and no money to buy with!" Claude Wallin surveyed the empty shelves in his bachelor quarters hungrily; he was hungry as only a healthy young man who has gone without lunch can get.

He crossed over to the window and looked out beyond the back porch where the rain was steadily coming down on the well-kept lawn. The Hollingsworth back yard was as well kept as the front lawn, with its semi-tropical shrubbery that half hid the large dwelling. Claude knew each nook and corner of both, and he was well acquainted with the yellow musical occupants of the canary house. They, as well as the not so musical but more colorful inmates of the love-bird house, with their affectionate billing and cooing had afforded the young student many a happy hour in caring for them. All these were the means of paying for a very nicely furnished room in Southern California where rent was high and rooms of any kind at a premium. How thankful he had been when he had obtained these lovely, quiet quarters so close to the school, with the electrical appliances and the current to run them! Now he almost envied the large dry-land turtle enjoying his lettuce leaves in the shelter of the patio wall, or Polly calling in her raucous voice to Mrs. Hollingsworth, "Make supper, make supper." They at least were assured of not going to bed hungry.

The young man sighed. At home in Ohio his mother would soon be carrying a good farm supper on the table, quite unaware that the pride of her heart was hungry. Tears stung his eyelids at the thought of her and the dear home, and his hand dropped to his study table. There his fingers encountered a worn leather book cover; the familiar feel under them was good tonic. It made him square his shoulders and smile—that book promised him that all his needs would be supplied. Surely something to eat was a need just now. Again Claude rehearsed in his mind all the needs that had been supplied—a place to room and board himself for the entire school year, the numerous little jobs, as well as the various other ways through which his money had come till his bill at the office was paid for the entire semester. And what a privilege it was to attend Duns-muir, where Christ was honored in all

things! This was the first time that the needs had not been supplied almost before he even knew they existed.

"Lord, you have promised to supply all my needs," it had taken only a moment to close his eyes and remind his Heavenly Father of the promise.

Almost immediately after opening them again, could he believe it. In a flash the young man was out of the door.

"Let me take care of those potato parings, Mrs. Hollingsworth. It's rainy, much too rainy for you to take them to the garbage."

"Thank you so much, Claude, you are the most thoughtful young man I ever knew."

"Not at all, not at all," Claude was very glad that she returned to the kitchen immediately. Now she would never know that he took them to his room instead of to the garbage can.

The potato parings were carefully washed. Fortunately Mrs. Hollingsworth always pared away a liberal portion of the potato, and they were fresh. Now if there was any milk left in that tin can he would have something to fill his empty stomach.

Later as Claude sat down to his evening meal his thanks may have been a bit peculiar, but appropriate nevertheless.

"I thank Thee, Lord, for being able to appease my hunger with potato peeling soup. Please bless the meal with Thy presence, and it will be a feast indeed."

The Lord heard and came to sup with His servant in such a gracious way that tears of joy often rolled down the young man's cheeks. And so good had been the presence of that unseen Guest that he sang with an exultant voice as he washed the few dishes, quite unmindful that there was nothing in the house to eat for the next morning.

Presently a timid knock at the door broke into his singing. The opened door revealed

Hazel, the girl who worked at the Inn and roomed upstairs.

"I hope," she nodded toward the covered dishes that filled her hands, "that—that you won't feel—won't be embarrassed, but often there are such good things left over at the Inn—things that will just be thrown into the garbage, because the serving is too small for the dining room, and we cooks can't use it all. It hurts my thrifty Dutch soul to see such good things wrapped to burn, and I thought that since you were boarding yourself you might be able to use them." The girl paused quite out of breath.

Claude surveyed her in round-eyed wonder. Now Hazel Cook was a very plain girl—slender, almost to the point of being skinny—with straight brown hair that would have refused to curl or wave even if its owner would have been inclined to fuss with it—brown eyes that were neither large, dark, nor soulful, and a tan brown skin. Certainly not a beauty prize winner, but to Claude she looked like an angel straight from heaven.

"Young lady," he said solemnly, "it would indeed embarrass me, not to accept the food, as well as to let you know what a real need you are supplying. Why the smell of those victuals almost makes me forget that I just had all the supper I could eat. I'll take them gladly, and thanks a million times."

"Then you could use some of the things more often?" was the timid inquiry.

"Could I use them! I'll assure you that nothing edible you could bring will be wasted, unless you count it wasted if it goes to feed a mere college boy."

"Then I will often bring you things that I hate to throw away. I am glad you can use them. I must be going, now or I won't get ready for prayer meeting. Good night."

"Good night, Miss Cook, I could never tell you how grateful I am." And he watched her out of sight in gaping wonder.

Later when he had closed the door and inspected what she brought and found swiss steak, gravy, sweet potatoes, scalloped corn, a salad mixture, and, wonder of wonders, a piece of delicious looking pie, the boy's awed wonder knew no bounds. After that Claude never again ate potato peeling soup, and it seemed only a fitting return that he should walk home with Miss Cook, who soon became Hazel to him, from the meetings at the church. He found a most interesting, sympathetic, tender, and understanding heart under that plain exterior. Still later she became the most wonderful girl in all the world to him. There was, however, a great outstanding barrier between them—for Claude, good Christian



that he was and training for the ministry, could not understand Hazel's convictions concerning war.

"Take, for instance the Italian invasion of Ethiopia," he would argue. "Surely every right thinking person's sense of justice was outraged. Why, I even felt so strongly about it that I slightly contemplated going to help them. And I have sometimes considered being a chaplain in the army. Why would not that be a good field of service?"

Of course, the girl quoted him the Scriptures as best she could, such as, "The weapons of our warfare are not carnal;" "The servant of the Lord must not strive; but be gentle unto all men;" "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight;" "If thine enemy hunger, feed him; if he thirst, give him drink." Somehow she could not make them appeal to Claude with the same force that they laid on her own life, for he would always come back with:

"But the majority of the Christian Church does not understand those Scriptures as you folk do."

"The Christian Church of the first few centuries understood them thus. Look in the writings at the school library, those of the early Church fathers and see if they didn't."

Claude did, but yet he remained unconvinced. It grew daily more apparent that they could never be more than friends with this barrier not straightened out. Hazel always seemed to have a pained look in her eyes. The only recourse she knew was prayer and submission to the will of the Lord. If Claude could not see it as she did, well—she could not lay down real convictions. On the other hand, it worried Claude considerably. It was not only a question of the one and only girl, but if she were right—well, he surely wanted to follow all the light he received. And really the cause of the gentle Nazarene had suffered much because the Christian Church in general had not understood these Scriptures literally down through the ages. On the other hand, how could abuses and injustices be corrected? Take, for instance, poor Ethiopia, who had been so open to the Gospel, and now how mission work suffered there because of Italian domination. He too prayed about it a great deal.

So trying was the struggle to reach the right decision, that it sometimes incapacitated him for study. On one of these evenings, he just found he could do nothing with any of his lessons, so he read his portion of Scripture and retired.

* * *

Soon the telephone sounded. "Hello, Wallin, you're needed at the front," said a voice over the wire. An aeroplane took him to the scene of action. Presently Claude found himself going over the top, charging a retreating enemy—going on and on in spite of falling dead and dying comrades all around him. Time and again his hand rested on the trigger, but he could not shoot. He just could not take a fellow being's life. What would he do if he met an enemy face to face! "O God," he prayed in agony, "if you ever get me out of this, I'll never consider using carnal weapons again. I'll follow the methods of the Prince

of Peace in all of life." Then ere long they were relieved by another regiment, and Claude found himself wending his way back over the ground he had covered. There were still the dead and dying being picked up by the Red Cross. All the returning ones were very solemn. Suddenly Claude was startled by the cry:

"Look, men, an angel!"

And there leading them away from the field of carnal strife was Hazel in her little brown coat. Then the young man awoke.

* * *

"Whew, I never had so vivid and startling a dream in all of my life." He turned over his pillow, gave it a few hearty thumps, and prepared to again go to sleep, but sleep seemed to have fled.

Suppose his dream had been more than an ordinary dream. Might it not have been God's way of bringing a truth home to him. Quite vividly the promise he had made in the dream came back to him. By renewal that promise was made valid. No more would Claude consider using carnal weapons. Hazel had been in real life what the dream depicted her, God's messenger of peace to an earnest young man, for she had interpreted the Spirit of the Prince of Peace to him as he had never seen it interpreted before. A spirit of love and good will—seeking to help even as Jesus had done while here—leaving the vengeance to whom it belonged—accomplishing, conquering by love, a helpfulness, and prayer. He could scarcely wait to tell her what she had wrought. Of course, the engagement followed, and a date for a wedding was set for the end of the school year. There were no happier people in all the Southland.

Their happiness seemed doomed to be short-lived, however, for soon another grave problem threatened to wreck the bliss of their happiness. Again Claude found himself face to face with a problem, one that he felt he must soon solve, and that between himself and his Lord. Really it was a struggle as to his willingness to lay down his most cherished dream



GOD'S GIFT—MY GIFT

God's Christmas Gift of long ago
Has lasted through the years;
And still is keeping hearts aglow.
Dispelling doubts and fears.

And with this Gift of Gifts in mind,
How can I show my love?
How can my heart expression find
To Him who reigns above?

I have no frankincense, no gold,
No myrrh, no costly gift,
To use as password to the fold;
From earth my soul to lift.

O man of earth, defeated soul,
You need no priceless pearl;
To place your life in His control
Will blessings rare unfurl.

And when the soul of man is free
To love this Gift Divine
There is no question, for we'll say,
"Lord, all I have is Thine."

—M. E. Detteline.

to be obedient to the call that seemed to be coming to him. Hazel was quick to sense the struggle and begged to share it but to no avail.

"I'll tell you when I have prayed through to my decision," was all the answer she could get.

She found out soon enough, however, when quite out of a clear sky, he asked to be released from their engagement.

"B-but why?" asked the stunned girl.

"Please, Hazel, don't look like that, it's been hard enough, but one must do one's duty as he sees it. I have felt that in order to follow the Prince of Peace I must go all the way with Him, going out to do the good that I can in the needy place he has shown me. The call to do relief work that the suffering in Spain presents will not let me rest. I—I cannot say I am following the Prince of Peace in all the ways I can if I do not heed it. I—I can't ask you to wait, when I may never return, for there is a possibility of that, maybe even a probability. So I can only offer you your freedom and wish as well as pray God's richest blessing upon you, my little messenger of Peace."

Hazel gave Claude one long look, and no one would have believed her ordinary brown eyes capable of so much eloquent expression. Yet she did not speak. The young man thought she was never going to speak at all, so long was she silent. Finally she sent him home saying she must have time to think.

"I'll send for you when I have my answer ready," she told him.

When she did send for him it was to say she refused to release him from their engagement.

"I am going with you if they can use me," she told him calmly.

"You can't—not into that inferno—that's no place for a gentle girl like you," was his agitated response, yet a great longing hope was beginning to take hold of him.

"Perhaps they need the touch of a woman's hand made both strong and gentle by the Spirit of the Master in the life. So if they can use me I am going, if not I will wait, and pray, and give."

Claude was speechlessly happy for some time, at last he said, "You know, while I was looking in the writings of the early church fathers about the attitude of the early church about war, I found a pagan's wondering tribute to the bravery of the Christian women who endured hardness and persecution. I can only echo it, 'What women these Christians be!' I am glad the Lord blesses me with one for my very own. And together, if it is His will, we will follow the Prince of Peace all the way."

LEARN TO FINISH THE WORK

Nothing is done but what is finished. The things which we leave dragging behind us will start up again later on before us and harass our path. Let each day take thought for what concerns it, liquidate its own affairs and respect the day which is to follow, and then we shall be always ready. To know how to be ready is at bottom to know how to die.

—Henry Frederic Amiel.

THE SWISS BRETHREN IN ST. GALLEN

II

By John Horsch

Once again Bro. Horsch presents an interesting account of the experiences and persecutions of the founders of the Mennonite Church in Switzerland.

On April 25, 1525, Wolfgang Ulimann, the leading minister of the Brethren in the city, was summoned to appear before the Council. He defended the doctrinal position of the Brethren with marked ability. Baptism indicates, he said, that one is determined to die unto sin and live unto Christ and fully obey Him. The Council was divided on the questions involved in the controversy. Evidently the difficulty of refuting the doctrine of the Brethren with the Scripture was keenly realized. Furthermore, it was perfectly obvious that, if the Swiss Brethren movement was to be suppressed by force and persecution, the Council had erred gravely by letting the movement grow to such proportions, instead of following the example of Zurich and taking an attitude of intolerance toward it from the beginning.

The Command to "Stand Still"

On the following day (April 26) Ulimann, upon request, appeared again before the Council. It was the government's desire, he was told, that he "for the sake of brotherly love should stand still in regard to the observance of baptism and the Lord's Supper until the questions at issue were further elucidated." After some discussion he was asked whether he was willing to comply with the Council's desire and "stand still", awaiting their final decision. He declined to give such a promise and was then threatened with banishment unless he changed his mind within three days to be granted him for consideration. Thus the Council decided upon the persecution of the Brethren.

Four other men, Martin Bomgarter, Beda Miles, Nicolaus, Swamberg, and Gabriel Giger's son, clearly assistants of Ulimann, were also summoned before the Council and given the same orders. Their attitude toward these orders was the same as that of the Swiss Brethren in Zurich and elsewhere. The leaders of the Anabaptists of St. Gallen foresaw that the Council's final decision could be deferred almost indefinitely and, if given at all, would be a refusal of toleration. They realized that "standing still" under prevailing conditions meant disobedience to plain divine commands; it meant retraction and denial. They declared that, only if they were shown from Scripture that they erred, could they heed the orders to "stand still". They did not heed these orders. The Council nevertheless were wary of taking definite measures against them. Apparently the Council found itself unable to agree upon the actual steps to be taken toward the suppression of the movement, so the threatening persecution was deferred for some time. Meanwhile the spread of the Swiss Brethren, so Kessler states, continued unabated.

About two weeks after the hearing given Ulimann, namely on May 12, the Council decided that the Brethren should present a written statement of their doctrinal position,

and that the two most prominent clergymen, Burgauer and Wetter, prepare a written defense of the Zwinglian position. This they were to do within eight days, and meanwhile a general "standing still" should be observed by the Brethren, as concerned the practice of baptism and the Lord's Supper. Any one refusing to "stand still" was threatened with immediate imprisonment. The two clergymen just named were unwilling to take upon themselves the task of refuting the Brethren. This must have been disappointing and embarrassing to the Council. However, Vadian stepped in to act in their stead.

Change of the Attitude of a Friend of the Brethren

Vadian's decision to write the desired refutation indicates a decided change in his attitude toward the Brethren. His biographer, Pressel, says that from the outset he was not disinclined toward the Anabaptists' doctrine and that he considered infant baptism an abuse. In a letter of Vadian to Conrad Grebel, dated December 28, 1524, he indicated that he had no objection to the position held by Grebel. Again, Grebel, in his letter of May 30, 1525, to Vadian, said that he (Vadian) approved the doctrine of the Brethren. Upon orders of the Council Vadian wrote a lengthy defense of the state church position. The Council granted the Brethren, upon their request, two weeks to prepare a reply, but they were ordered "to stand still" during this period.

Meanwhile Zwingli's *Book on Baptism*, containing his long expected and anxiously awaited defense of infant baptism, was published in Zurich (early in June, 1525). Zwingli was fully aware that his former writings against the Brethren had proved inadequate. In a letter to Vadian, written in March, 1525, he remarked that in the defense of infant baptism a change in his own method of interpretation of Scripture was necessary. Zwingli apparently had misgivings regarding Vadian's attitude toward the Anabaptists. In the same letter to Vadian he stated that Grebel was winning many. "Strengthen yourself," he warned Vadian, "lest you also be led astray by his teaching."

Defense of Persecution

Zwingli dedicated his *Book on Baptism* to the burgomaster, councillors and people of St. Gallen. In the preface he addressed them, warning them not to permit a withdrawal of any portion of the population from the established church. Obviously he overlooked the outstanding fact that the state church in St. Gallen was yet the Roman Catholic Church, and that he himself defended the right of withdrawal from the Roman Church. In Zurich, so Zwingli said further in the preface to this book, the Council saw themselves compelled to take definite action against the Anabaptists.

At the time this book came from the press, Zwingli also wrote a letter to Vadian, calling attention to the book and asking him to do all that was in his power toward the suppression of Anabaptism. He refers to the Brethren as the enemies of the Gospel, and says that he is engaged in a death struggle with them, and that his conflict with Romanism was but an empty show compared with his fight with the Anabaptists. He adds that these people are spreading in all directions. "Warn your Council in our name," he entreats Vadian, "that there can not be greater opposition to the true Gospel than this rebaptism."

The Reason for a Difficulty

In passing it may be noticed that Leo Judae, the most prominent associate of Zwingli at Zurich, in a letter to Vadian, stated the reason why their struggle with the Anabaptists was so much more difficult than the battle with Romanism. The Romanists, he says, could be overcome with the Word of God, but not the Anabaptists (in fact, their appeal was to the Scriptures only). Leo Judae says that the fight with the Anabaptists is by far the most difficult ever undertaken. After Zwingli's death he expressed grave doubts regarding infant baptism.

An Important Letter of Conrad Grebel

When Conrad Grebel received word of the developments in St. Gallen, that persecution was threatening the Brethren in this city, he addressed Vadian by a letter dated May 30, 1525, to which reference has already been made. This letter indicates that in Grebel's view it was within Vadian's power to prevent actual persecution in St. Gallen and to prevail over the Council to maintain their attitude of toleration toward the Brethren, if he so decided. Clearly Grebel was deeply impressed with the plain fact that the pending decision of the Council was destined to influence very considerably the further outward development of the Swiss Brethren movement. So much the greater was his concern, as St. Gallen was the only place where, until about that time, there had been full toleration for the Brethren. Conrad Grebel entertained strong hopes that the Council of St. Gallen would maintain its attitude of tolerance, and that other Swiss governments would eventually fall in line with such an attitude.

As just intimated, this hope hinged on the steadfastness of Vadian in the attitude which from the first he had taken toward the Brethren. When Grebel was informed of a change of attitude toward the Brethren on Vadian's part, he found it difficult to believe that this change was due to sincere conviction. He was aware that Vadian had recognized the Brethren as sincere Christians whose doctrine was not unscriptural. Was it possible that he now failed to realize the inconsistency of persecuting them? In the letter to Vadian just mentioned he implored him to beware of innocent blood; he reminded him that while he might misdirect the Council to commit acts of persecution, he could not deceive God.

Beginning of Persecution in St. Gallen

It was early in June, 1525, that the Council of St. Gallen rendered a decision for actual

persecution. The Brethren were now definitely forbidden the teaching and practice of their faith in the city and vicinity, on pain of exile. It was decreed that their meetings must cease entirely, and that henceforth heavy fines were to be exacted from those who were baptized. Men were to be fined ten pounds and women five pounds.

Two hundred men, whose personal attitude was known to be satisfactory to the Council, were sworn in and ordered to be ready at any time to appear with their weapons at the city hall. Furthermore these men were charged with the duty to see to it that no religious meetings were held outside the church and that all other religious orders and decrees of the Council were strictly observed. These precautionary measures, taken by the Council, may have been partly inspired by the fear of an insurrection, since Zwingli and others charged the Brethren with seditious intentions, but these measures proved entirely unnecessary. The accusation that their teaching on nonresistance was but a cloak to hide sinister aims against the government was without any foundation whatever, as will be further indicated later.

A Purely Evangelical Movement

We have seen that the Swiss Brethren movement had progressed in St. Gallen for a considerable period without interference by the civil authorities. A large portion of the population of the city and vicinity had joined the movement from sincere conviction. Evidently they had, through the acceptance of the message of the Brethren, experienced a religious awakening, manifesting itself in a changed, devoted life. The late Professor Emil Egli, of Zurich, and other Zwinglian historians, have asserted that Vadian and the Council of St. Gallen, in their conflict with the Brethren, championed the very essence of Christianity. Obviously it is difficult to see that the leaders of the state church Protestantism at St. Gallen could at this time be considered the defenders of the essence of Christianity against the Brethren. The Council, as previously noted, had given the priests orders to preach Zwinglian doctrine but did not give them permission to discard the mass. In the decree of the Council by which some time later the mass was finally abolished, the statement was made that the mass is blasphemy against God and a great abomination. The "idols", or images, which also according to Zwinglian teaching were very objectionable, were removed from the churches of St. Gallen in December, 1526, or about a year and a half after the beginning of the persecution of the dissenters.

From the political point of view, leaving religious and moral principles out of consideration, there were excuses, it is true, for the long postponement of these reforms. From the religious or Christian viewpoint the continued observance of the mass was an unspeakable offense. The idea that such an attitude as that taken by the leaders of the state church Protestantism toward the observance of the mass was necessary to insure the success of the reformation movement was clearly based on the Jesuitical principle that the end justifies the means.

Unreasonable Position of the State Church

As just indicated, it was in fact not a Zwinglian or Protestant church with which the Brethren were to be compelled by the Zwinglian Council of St. Gallen to unite. The state church was, or was supposed to be, Zwinglian in doctrine, but in deed and practice it was yet substantially Roman Catholic. The state churches of St. Gallen and other cantons presented at that time a sorry spectacle, not only in the estimation of the Brethren but to all thinking persons. The state church claimed for itself the right to differ from Romanism, but girded itself with the sword of persecution to compel the Brethren to unite with a church which was yet virtually Roman Catholic, and thus to extirpate Anabaptism. In plain fact, Vadian himself was aware of the inconsistencies of the course which he had advised to be taken in St. Gallen. As already mentioned, he said in one of his books that those who were inclined to piety and uprightness of life were the most susceptible to the doctrine of the Brethren. Furthermore he stated that he and other councillors disliked to take severe measures against them. Vadian and the Council recognized the inconsistency of making a crime of the profession of a faith which the Brethren had embraced by the silent permission of the Council. Obviously the Council would have preferred to steer clear of religious tyranny, and to permit the Brethren further to follow the dictates of their consciences. However, the majority of the Council finally allowed themselves to be persuaded that the best interests of the church demanded the suppression of the Anabaptists.

Pretense of Tolerance

It is a fact worthy of note that Vadian and the Council of St. Gallen, despite the measures they took toward the suppression of all dissent, clung in theory to the principle of toleration. Johannes Kessler says, in order not to appear tyrannical or as using force in matters of faith, the Council did not forbid ministers of the Brethren to preach, but demanded that they preach only in St. Laurentius Church at certain stated hours. But, as stated above, and as Kessler says expressly in this connection, four prominent men of the state church were commissioned in this church to make impossible any deviation from Zwinglian doctrine. Only that which was acceptable from the viewpoint of the state church could be taught or preached in this church. Consequently, the only liberty granted the Brethren by the Council was the liberty to preach Zwinglian doctrine. Now, liberty of similar nature prevailed also under Roman Catholic governments which made no pretense of granting religious liberty. In Roman Catholic states there was, of course, liberty to teach and preach Romanism. But such tyranny under a feigned cloak of liberty, as was exercised toward the Brethren by the Council of St. Gallen, was to them even more offensive than open intolerance. The Romanists were at least more consistent in this regard. And they did not make the mistake of persecuting the Brethren after tolerating them and permitting them to establish themselves. (To be concluded)

KEEP YOUR MOUTH SHUT

That is a very pointed and plain title, to be sure. But is it not a good one and much needed? David resolved, "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me" (Psa. 39:1).

Some, apparently, have made no such resolution or having made one have not kept it. They talk in a loose and unthinking way before the wicked and before their own children, saying things harmful to the church, to some members of it, or something against the preacher. And above all the harm is to the person who hears. It is hard for some children to find the Lord because their parents (members of the church) have talked carelessly to the injury of the young people of the home.

"Well, it was true, wasn't it?"

Perhaps so, but David's son, writing under inspiration, made a rather hard classification, "The fool uttereth all his mind, but a wise man keepeth it in till afterwards."

Another wise man said, "A falsehood never, never, and the truth not to everybody."

If one can not speak to the glory of God, and if speaking will not serve the ends of the Kingdom, then he can keep his mouth shut. Sometimes there is great service in silence.—Selected.

16,291,000 JEWS

Jews throughout the world today number 16,291,000 as compared with an estimated 4,200,000 in 1850, according to a summary of the work of the noted Jewish statistician, Dr. Edwin Rawicz, appearing in the C.-V. Zeitung, of Berlin. The rapid increase coincides with the emancipation of the Jews in most European countries and the growth of industrialization, it is declared, following a heavy decrease in Jewish population in the previous twenty or twenty-five centuries. Since 1800 the general population of Europe rose from just below 190 millions to some 500 millions today. The summary shows that there were about three Jews per thousand in 1800, about seven in 1900, and about eight in 1935.

The Jewish population of Great Britain is 340,000, of Germany, 400,000, compared with an estimated 550,000 at the time of Hitler's advent to power. Jews in Palestine numbered 395,000 in 1935. By continents, there were 9,736,000 Jews in Europe including Turkey in Asia and Russia; 560,000 in Africa; 936,000 in Asia; 5,031,000 in North and South America; and 27,000 in Australia and New Zealand.

The figures show that of the 93,000 Jews who left Germany, 31,000 went to Palestine and 22,000 to other overseas countries. Of the overseas countries besides Palestine, the United States has absorbed 9,500 Jews, while Brazil admitted 4,500 Jews, and the Argentine 2,000. Over 3,000 Jews have settled in South Africa. The number of Jews who remained in Germany on April 1, 1936, is estimated by the Reichsvertretung to be 409,000.—Christianity Today.

The Lord liveth.

CHRISTIAN MONITOR PULPIT

GOD DWELLING WITH MEN

By Paul Erb

TEXTS: And let them make me a sanctuary; that I may dwell among them.—Exodus 25:8.
And the Word was made flesh, and dwelt among us.—John 1:14.

God made man in His own image, an intelligent being with whom He might have fellowship. In the cool of the day He walked with him, and there was nothing in the relationship to make man strained and self-conscious. But one day Adam, and Eve, his wife, broke the holy and known command of God. When next God came walking in the garden, seeking pleasure in the fellowship of man, His creatures hid themselves in condemnation and shame. The simple and naive communion could be no more, for sin had thrust in a barrier. Not only was man driven from Eden; God was also driven from the presence of man. From this time on it was the exception rather than the rule for God to be able to associate intimately with man. Sin hindered God's revelation of Himself to His creature. Men "did not like to retain God in their knowledge." "God is not in all their thoughts."

To remedy this alienation God devised, in the various periods of His dealing with His people, several different means by which He might again dwell among men and reveal Himself to them. From Sinai on the children of Israel had with them the visible presence of God in the cloud over the Tent, and in the Glory that filled the Holy of Holies. To psalmist and to prophet God was "He that dwelleth between the cherubim." Jerusalem became the Holy City because here, more than in any other place on earth, the presence of God was manifested. "For the Lord hath chosen Zion; he hath desired it for his habitation" (Psa. 132:13).

It is of course a marvelous thing that "He that inhabiteth eternity" should thus have localized Himself in Jerusalem. Solomon, in the dedicatory prayer of his great temple, sensed the wonder that the One whom "the heavens could not contain" should deign to dwell in this shrine that men had built for Him. Certainly He did not do so because the building was so magnificent. As always, God's dealings with man are "all of grace." Man could not search after God to dwell with Him; and so God came down to dwell with man. So it is in Paradise, in the Wilderness, at Bethlehem, and at Pentecost. It is God with us, not us with God.

The ardent desire of the Old Testament saint was to be near to this localized presence of God. The pilgrims looked longingly toward the holy hill, and we can well imagine the ecstasy with which they caught their first glimpse of the gleaming Temple on Mt. Moriah. David said, "I will abide in thy tabernacle for ever: I will trust in the covert of thy wings." And again: "One thing have I desired of the Lord, that will I seek after;

that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." And with true joy he exclaimed: "I was glad when they said unto me, Let us go into the house of the Lord." The deepest possible religious experience of the Old Testament times was to enter in spirit into the Holy of Holies, sheltered there alike from an unsympathetic world and from an avenging justice.

But God had something better in store for those who really wanted to know Him. When we come down to New Testament times we find God revealing Himself, no longer in the indefinite vagueness of a cloudy pillar or an overshadowing glory, but in visible, audible, and tangible form. "The Word became flesh." The divine Essence took upon Himself the flesh or "the seed of Abraham." Then men saw the Lord; they handled Him; they heard His voice; and they felt the touch of His fingers. Nor was it a passing glimpse, which doubters could dismiss as a mistaken ecstasy of a few misguided enthusiasts. He was here for years, again localizing Himself within a small area, where men could see Him again and again. Through months they heard His teaching, and watched Him performing a host of miracles. Again God was walking in this garden of His earth, and the sons of Adam found it impossible to hide from His penetrating and searching gaze. Men were brought face to face with God. To what lengths did He go to bring men to belief! All the evidences of their senses He piled before them. Never again could intellectually honest men say, "Show us God, and we'll believe in Him." Christ was "the express image of his person," "God manifest in the flesh," "the image of the invisible God," for "in him dwelleth all the fullness of the Godhead bodily." The very God, and dwelling among men! Immanuel indeed, God with us!

Here is the very heart of any worth-while Christmas message. God gave His Son, the prototype of all gifts. Which is to say, He gave Himself. Before, men had to be satisfied with the symbols of His presence. Some, mistakenly, tried to show what God was like in paltry idols and grotesque images. But when God had once manifested Himself in human form, so that we could see in terms of the God-man what God is like, idolatry was left forever without excuse. "Christ came, over all, God blessed forever." Rejoice,

O Earth, your Maker has come to tabernacle here a while. Why should this not be a day of joy and merry good cheer?

But Christmas is not an end in itself. This day points to something else. Christ came that God might be manifested, but the plan of God is not exhausted in this. In fact, the showing forth of God, so happy and joy-inspiring at first, becomes at length a source of despair. For when men see what God is like, they see also that they are not like Him. The life of Christ in the flesh, instead of being the hope of sinners, is their despair. They are not like Him, nor can they with all their trying ever be.

In the Tabernacle and in the Temple the unbroken veil, by its very perfection, kept men from the immediate presence of God on the mercy seat. On the day of crucifixion, when the flesh of Christ was broken, the veil of the Temple also was rent, not from bottom to top, as though man had done it, but from top to bottom, since God had made the rent to give men access to Him. Only when Christ had presented the blood of the atonement, a perfect and complete sacrifice, could He sit down, His work completely wrought. For the entire redemptive work of Christ is the necessary preliminary to the next step in God's self-manifestation to man, His companionship with the creature He had made.

Toward the close of His ministry Jesus began clearly to teach His disciples that His present stay with them would be very short. His tabernacling in a human body was only a tentative arrangement. But He made it clear, too, that the Father was making no backward step. If the Son went away, there was to be a still more effective way in which the communion of God and man was to be maintained. Jesus promised that when He went away the Holy Spirit should come, not to tarry with us for the night (Jer. 14:8) but "to abide with you forever." This promise was fulfilled at Pentecost, and every time since when the Holy Spirit takes up His dwelling in the hearts of those who have believed and appropriated the redemptive work of Christ.

And what a rich and satisfying provision it is! Eternal life is not just endless existence, but eternal union and fellowship with God. In Jesus Christ we see God in the Son of Man; in the Holy Spirit we see God—I say it reverently—we see God in ourselves. In these human temples, in these fanes washed by the blood of Christ, the very God has taken up His abode. It is an awesome thing to say, and yet joyously blessed in its reality. And this is no temporary plan, presently to be superseded by something better. For Paul wrote to the Ephesians that the Church is growing unto a holy temple, builded for an habitation of God through the Spirit. So far as has been revealed to us, God has no better

(Continued on page 377)

Editorials

Christmas Joy

"Joy to the world, the Lord is come!" is the theme of the Christmas song which we love so well. Like all great hymns it is based upon Scripture, and that is why it lives on and never loses its appeal to the hearts of men. On that first Christmas night at Bethlehem the angel said to the frightened shepherds: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." This message indeed brought joy to the humble shepherds, and that is what it brought to the Wise Men as they were led to the Christ Child by the miraculous star. That is also what the knowledge that the Christ was born brought to devout Simeon and pious Anna, and that is what the message of salvation has brought to all people who have believed and accepted it.

And so in this distant day we still rejoice that the Lord Jesus came to earth and was born in the lowly manger of Bethlehem. We joy in the fact that while He was born a King He came not as earthly kings, in pomp and splendor, but made His advent in the humble surroundings of the poorest of the poor. This makes Him accessible to "all people" as the angel said. But only those who recognized Him as the One whom God had ages before promised to send as a Redeemer of the world, really experienced any joy at the time of His birth.

Thus it is today also. Much is made of Christmas as the "merry" season of the year, and that there is much merriment none can deny. But of the real Christmas joy, that which comes from acceptance of Him as the Saviour of our souls and King of our lives, there is entirely too little. For it is only too true that Christmas has to a large degree degenerated into a worldly holiday, substituting the amusements and pleasures of the world for the joy of the Lord.

However, we are glad for the annual celebration of Christmas. We appreciate that there are yet many people who enter into the joy that He came to bring through the release of burdened souls from the bondage of sin, by His atoning death and triumphant resurrection. The manger of Bethlehem was full of meaning, but it would never have brought complete joy and peace without the Cross of Calvary and the empty tomb of Joseph. And so we sing, "Joy to the world," because on the first Christmas was born the One who took away the sin of the world through His atoning blood, and who is the Saviour of all who believe on Him. May the joy of His salvation be realized by increasing multitudes during this Christmastide.

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Christian Education During 1938

This would indeed be a large subject if one were to try to discuss it from all angles. But at this time we want to limit ourselves to certain phases which particularly interest us just now. At the meeting of the Mennonite General Conference last summer action was taken merging the General Sunday School Committee, the Young People's Bible Meeting Topics Committee, and the Young People's Problems Committee into one body, known as the Commission for Christian Education and Young People's Work. This new organization, which is composed of twelve members, met in its first session at the Home Mission, Chicago, Ill., Nov. 19, 20, 1937, and organized to begin its work.

The work of Christian education which it is designed to care for has to do with the agencies for Christian instruction which operate in the local congregations. The two major ones are the Sunday school and the Young People's Bible Meeting, together with the Summer Bible School and Week-day Bible School, also two very important fields

of Christian nurture. Other work may also be included later as the Commission gets into working order.

To get more specific as to Christian education for 1938, let us look at the Young People's Meeting topics for the year as listed on page 375 of this issue. Notice the wide variety of subjects, as well as the rich fields of study that are presented. Seasonal subjects, Missions, Christian Life, Christian Doctrine, and Book Study, all find a place in the schedule which is arranged in well-balanced order. Notice also the announcement of two important Young People's Meeting booklets on the last page of this issue.

Let us also take a preview into the Sunday-school lessons for 1938: Six months are devoted to the study of the book of Mark; the third quarter is composed of "Messages from Israel's Early Leaders" from Joshua to David; and the fourth quarter takes up an entirely new series on "The Ten Commandments and the Teachings of Jesus." Surely in these two fields alone we can look forward to rich blessings in our Christian education for 1938.

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The Christian Monitor for January

This issue concludes the twenty-ninth volume of the Christian Monitor. The index found elsewhere will give the reader a comprehensive idea of the reading material which was furnished to our readers during the present year. That has now become history. We can look back upon the work of this year with some measure of satisfaction and a feeling that the Lord's blessing has been upon it. But we are looking to the future, if the Lord tarries, for even greater things. Not all plans for the year 1938 are as yet worked out, but we want to give a few things that will occur in the January issue, besides the New Year articles and regular features. A series of articles on **The Bible a Supernatural Book** by Lewis C. Miller, La Junta, Colo., will begin with the New Year number. **Creating and Maintaining Interest in Our Young People's Meetings**, by Orie A. Miller, Wayland, Ia., and **Rural Mission and Extension Work in the Oregon District**, by John M. Snyder, are two other interesting and helpful articles which are scheduled to appear in the January issue. We also expect to have an article on the work of the new **Commission for Christian Education and Young People's Work** by one of its members. We thank our readers and contributors for the way in which they have stood by us during the past year. May we have your continued support in prayer, contributions, and subscriptions. We would again call attention to our Special Offer to subscribers on the last page of this issue.

* * * *

Our Relief Workers in Spain

If previous plans were carried out Bros. D. Parke Lantz and Levi C. Hartzler have already spent a week in Spain at the time this is being written (Nov. 24). They arrived safely in England on Nov. 8 and then after spending a few days in London and Paris they intended to enter Loyalist Spain by way of the French border. In a short time we will no doubt have word from them direct from that country. Reports from there indicate great need among the refugees this winter. One million are said to be in the province of Catalonia alone. We may be sure that there will be many opportunities for service such as our brethren are prepared to render.

The response to the appeal for funds and clothing for Spanish relief has met with a hearty response from all sections of the church. Over five tons of clothing were sent to the various shipping centers, as well as large numbers of shoes and about 650 pounds of soap. Contributions in money have also been generous, \$3775.20 having been received by the treasurer at Elkhart in one month alone. With this response and interest we feel that our relief workers will be able to do a creditable piece of work among the needy in Spain. They especially desire an interest in the prayers of God's people for wisdom to do wisely the work to which the church has sent them. May we then continue to support them by our prayers and means.

Christian Life

"EVERYWHERE CHRISTMAS TONIGHT"

By Edna K. Wenger

"Everywhere, everywhere,
Christmas tonight."

The words of this simple, modern carol were part of the Christmas scene of white starlight and blue shadows on the snow. Again all the old, sweet, beautiful lore of Christmas eve returned as I sat in the cozy living room, reading and musing. But again and again the refrain interrupted, "Everywhere, Christmas tonight." Gradually, unknown to me, the inflection changed, and the quiet thought became a question, "Everywhere, Christmas tonight?"

The quiet homely scene of the living room changed, and the familiar lines became indistinct in the firelight. The background is now an old, grey Cathedral, ivy-colored, mute reminder of a day that is gone and a faith that is lost. In the foreground a truck rumbles down the well-paved street. The driver, grim-faced, hunger-marked, drives unconcernedly along. On the back of his truck is a rough wooden box. Four infant forms huddle about the coffin, grasping at the cold form within. A broken-hearted widow sobs out her grief to the lifeless body.

Just a little farther down the street two wan women drag a small wooden box. Within I can see a tiny form covered with a tattered red cloth. There are no Cathedral bells to toll, no solemn requiem, no words of comfort, no promise of life on the other side—only the shrill wail of the factory whistle a block away. Christmas tonight?

The figures of the mourners grow pale; the Cathedral fades into the shadows. Now, I see the red roofs of an Oriental City shining in the sunlight. The hum of noonday is lost in the booming of cannons and the blasts of bombs. In the street is a crowd, not a bustling, jostling crowd, but a seeking, hungry crowd. They are seeking shelter and food and rest. An air fleet hovers over the city, and bombs rain upon it. Christmas tonight?

Fainter and yet more faint is the noise of the bombs. The shell-torn towers of Shanghai become finer and taller; they reach high into the starlight. Through a wide, wide window I can see twin spruce trees, glistening with ever so many tiny blue and white lights. Other deep blue lights burn in the slender lamps that grace the walls. The lights transfer the objects in the room into long, dark shadows in the snow. There is a scent of burning pine logs; the fire casts a ruddy glow over the faces of the students as they move gracefully about the room. Some are talking excitedly; a few are gathered about the piano singing the old carols of Christmas. There is an air of expectancy, excitement, and joy. A tall lady in black smiles approvingly at the group, turns to an older woman, and says, "Tomorrow, they will be miles apart; but for our students as a group, it's Christmas tonight."

Let me linger long before this gay scene. But the fine towers flatten into uninteresting red walls. The wide, wide window narrows, but I can still see inside the long, narrow tables, and hundreds of tousled black heads. They are the children of a war-torn, bleeding land. Some of their faces are pinched and marked by suffering. They smile and chatter, I do not understand the words, but I understand the language—it is the language of childhood. I see the rough outline of their land, a fine old land, bleeding and war-weary. Christmas tonight?

The outlines erase themselves and I see a tiny hamlet nestling snugly in the Italian Alps, those rugged, white-capped, ancient sentinels. Surely here in the fastness of the mountain will be peace. Can the tremors of war be felt here? I look past the little houses down the center street to a marching line of schoolboys. Helmeted, and with bayonet in hand, they march along. On a huge placard above, I read, "Credere, Obedere, Committere." Those words and the familiar, Caesar-like face above tell the story. And it is Christmas tonight?

THE STAR

"When they saw the star, they rejoiced with exceeding great joy."

They followed the star the whole night through;
As it moved with the midnight, they moved, too;
And cared not whither it led, nor knew,
Till Christmas day in the morning.

We have followed the star a whole long year,
And watched it beckon, now faint, now clear,
And now it stands still as we draw near
To Christmas day in the morning.

And just as the wise men did of old,
In the hush of the winter's dawning, cold,
We come to the stable, and we behold
The Child on the Christmas morning.

And just as the wise men deemed it meet
To offer Him gold and perfumes sweet,
We would lay our gifts at His holy feet,
Our gifts on Christmas morning.

O Babe, once laid in the oxen's bed,
With never a pillow for Thy head,
Now throned in the highest heaven instead,
O Lord of the Christmas morning!

Because we have known and have loved
Thy star
And have followed it long and have followed it far
From the land where the shadows and darkness are
To find Thee on Christmas morning,—

Accept the gifts we dare to bring,
Though worthless and poor the offering,
And help our souls to rise and sing
On Christmas day in the morning.

—Selected.

But my orderly line of boys becomes a pushing, shoving crowd. The cold air scarcely bears away the fumes of cigarettes and the other assorted odors of a great city. Tired-eyed sales ladies smile carmine smiles as they wrap package after package in holly-printed paper. A child whines after his mother who expects his baby feet to keep pace with hers. Little girls thrill with joy in the wonderland of dolls; their brother examines a mechanical toy to see what makes the wheels go "round." Again I must ask, "Christmas tonight?"

I look back the long, long lane of the centuries. I look toward Bethlehem as did the star-guided wise men and the heaven-awakened shepherds. I see the sleeping shepherds on the hills of Judea; I hear across the centuries the Angel Chant:

"Glory to God in the highest, and on earth, peace, good-will toward men."

"But where is peace on earth?" I ask. "It is not in the sound of war trumpets, it is not in the wail of hopeless sorrow; it is not in the city's streets tonight."

I have for a moment forgotten that all over the earth there are thousands of hearts that are all aglow with love and peace tonight. I have forgotten for a moment that tonight there is a jubilant peace in the heart of a black man who has just stepped out of the shackles of heathendom into the liberty that is Christ. Tonight there is radiant, unforgettable peace in the heart of a girl who has left the shrine of wealth and fashion to bow low at Jesus' feet. In faraway Tibet, in the heart of a little yellow girl there is a new peace, for she has heard the glad sweet story and believed it. Out in the wilds of Africa, deep peace has come to the life of a missionary's daughter who, in her room alone, has just now given her all to the Saviour. The peace that Jesus gave is, too, in the heart of a Russian youth who reads his Bible in secret tonight. Peace rests, too, with a father and mother, who, above the tomb of their first-born, have heard the blessed words, "I am the resurrection and the life." There is peace, too, in the heart of a lonely youth, who celebrates his Christmas in the Navajo country, whence he has gone to carry the tidings of salvation. Down in Argentina, a native Christian bows her head in thanks for a "peace that passeth understanding." Tonight a silver, shining peace glows in the heart of an old, old man, who sits musing and praying on his last Christmas eve on earth.

There is peace on earth tonight! Heart-doors are still open to Him whose coming means peace. All over the wide earth kindred hearts glow warm as they sing:

"How silently, how silently,
The wondrous gift is giv'n!
So God imparts to human hearts
The blessings of His heav'n.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in."

Bareville, Pa.

"The sandal-tree perfumes when riven,
The axe that laid it low;
Let him who hopes to be forgiven
Forgive and bless his foe."

THE COMING OF CHRISTMAS

By Lois G. Baer

Just outside our door snow is falling—winter is here. And just beyond our doorstep waits a holiday, a free, glorious spirit wanting to come in and give to us its gifts—the frankincense of joy, the myrrh of kindness, the silver and gold of deep experience.

What does Christmas day mean to most of us? Worn-out mothers, worried fathers, greedy or disappointed children. Happy people, lonely people, people who expect no gifts and can give none. Bitter people who have lost their faith. Sated people for whom life has lost its meaning. Oh, touch the holiday spirit beautifully and do not let any unhappiness crowd it out. Christmas should be as real in its existence as we are.

It is the birthday of our King. He is the gift. We all can share in Him. Therefore none of us will be forgotten. God gave to us His best—His own beloved Son. He is a gift of long, long ago—waiting still for us. He can change life for us from darkness into light, from sighing into song, from weakness into strength, from failure into victory. He is enduringly lovely—even the fairest of ten thousand to my soul. No matter who we are, there is calling to us, like the angel to the shepherds of old, "Fear not! Good tidings of great joy!"

Oh, strong, strong should be the Christmas spirit!

Two thousand years ago there lived and died a man who saw the unseen, who looked at us and saw us clearly, all that we were and all that we could be. And He cared enough to die on a lonely hill that we might some day understand—that we might some day live.

He lived a simple life, He said the things He really thought and nothing that He did not mean; He did not hide Himself with words and worldly ways, but drew from the depths of God and was not ashamed to show what He was, tell what He knew. He was true to Himself, God and the world.

And, yet, He was never understood even by those He loved best; He was the most alone man in the world because nobody really understood what He said, or saw what He saw, or knew what He knew. But He did not fill His life with clutter to crowd out the loneliness, not accept a "second best" because He could not find the "best" in this most imperfect world.

He died deserted by His closest friends, His kingship not materialized, His words not understood—a death on a criminal's cross.

And, now, here He is, twenty centuries later, more alive than you and I, His birthday a universal holiday, His words the truest philosophy of living the world has ever known, His person, a great risen Saviour of mankind; His name, a sound before which every knee must bow.

Oh, strong, strong, are these invisible things!

Have you ever thought what a voice He must have had, what an interesting face, what His eyes must have been like? If you had been there when that "great light shone" would you have gone back unchanged to your cluttered life? Would it have mattered to

you if you were rich or poor—would anything have mattered but the memory of that light, and the journey to the manger, with a star leading you? Wouldn't that have changed your whole life just to have seen Him?

Indeed, that would be enough. Light enough to rise by and walk in the Way. In dark times like these it would be a most

THE PERSON OF CHRIST

By John E. Leatherman

This interesting discussion on the person of our Lord is very fitting at this season of the year when we celebrate His birth. Bro. Leatherman is one of our missionaries to Africa.

To set forth a full-orbed conception of the person of Christ is a task that remains to be done, but yet must remain undone, for it lies beyond the range of finite possibility. To explain a human personality in all the details of its spiritual, psychical, and physical processes would be impossible, even though we understood ourselves perfectly. To search out the life processes of divine personality is much less a possibility. What shall be said, then, concerning any attempt to analyze a union of **human** and **divine** nature in one personality which would do violence to neither! We get on ground where even angels must walk in a maze. But still, the Lord of Glory has been manifested, and we but humbly listen to what the Holy Spirit has to say about Him.

Whatever the Scriptures reveal of the person of Christ is revealed for the immediate profit of the objects of redemption. Speculative and academic questions concerning, say, problems centering around the incarnation, are not proposed. Speaking from a purely intellectual standpoint, tremendous problems are involved, and be assured, he who glories in the wisdom of men will strike a snag. Belief in the miraculous, however, never taxes the credulity of the man who has come to know his Creator. The Bible introduces us to a supernatural yet human person who lived here on our earth for a space of approximately thirty-three years. There is nothing forced about the manner in which He is represented by the writers. They were not manufacturers of short stories. The divine and human are interwoven into an indestructible fabric under the superintendence of the Spirit of God. No one could ever invent the Jesus that the New Testament pages, or even the prophetic portions of the Old Testament, set forth. The records will bear the closest scrutiny of honest literary criticism. Omit or underemphasize any portion of His dual nature, and what you have left is only a foolish caricature of the Christ of God. Were many critics thoroughly honest, they would admit that robbing the New Testament Christ of His supernaturalism creates far greater intellectual difficulties than does acceptance of Him as it has pleased God to portray Him.

Our object is to get as rich a view of our loving, triumphant Redeemer as is within our power to get. What one thinks of Christ

wonderful experience to go out one night and see that "star in the East"—to journey with it to the side of our Redeemer.

It has happened to the men of old. We, too, can see His "star" if we go out and seek it. And if we seek it we will surely find it.

Let Christmas day be a day of light—a day of rejoicing to you. And may you find your "Gift" more real as years go by.

Oh, strong, strong, are the hidden things! Happy Holiday to all of you!

Frostburg, Md.

has its counterpart in what He is, and the reverse can also be true, what one is, influences what he thinks of Him. Christ and the sin question are inseparably connected because it was on account of it that He was manifested. Most failures to take an adequate view of the person of Christ are due to a failure to recognize the seriousness of sin. Furthermore, deficient views of Him are very frequently responsible for lazy and unctious preaching, for impatience, for failures to represent Christ before the world, for immature ideas of moral obligation, and for the general barrenness of lives that should be fruitful. He who beholds the glory of the Lord with **open face** is changed into the same image from glory to glory, and let no one doubt it.

1. **The Pre-existence of Christ.** By this we mean His existence prior to His incarnation.

In the beginning was the Word, and the Word was with God, and the Word was God.—John 1:1.

The material universe had a beginning, and at its beginning this Word already existed. The Word was distinct from, yet had eternal communion with, God. Indeed, this Word was the very essence of God. But how is this Word to be identified? The climax of John's prologue is reached in verse 14:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1:14.

Christ Himself affirms His own pre-existence:

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—John 17:5.

In His pre-existent state He is revealed as Creator:

All things were made by him; and without him was not anything made that was made.—John 1:3.

To set forth the priority of Christ over all created things, Paul writes:

For by him were all things created, that are in heaven, and that are in earth.—Col. 1:16.

Coupled with His prerogative as Creator, He is shown to be Sustainer also:

And he is before all things, and by him all things consist.—Col. 1:17.

Even before His manifestation we see Him

as the sustainer of the Israelites in their wilderness wanderings.

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.—I Cor. 10:4.

His majesty was foretold in the prophetic utterances of Isaiah:

His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.—Isa. 9:6, 7.

Here is a biblical definition of the "name of Jesus." We tack "in Jesus' name" to the ends of our prayers as if it were the magic word that would swing wide open all the flood gates of heaven. There are no magic words in the Christian religion. Jesus' name means all that He is, and when we pray in His name, we pray in recognition of His deity, His authority, and His power, and above all, what He became by His sacrifice for sin.

2. His Manifestation. By this we refer to His appearing in the flesh. As to the purpose of His manifestation, it is clearly stated:

For this purpose the Son of God was manifested, that he might destroy the works of the devil.—I John 3:8.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour: that he by the grace of God should taste death for every man. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil.—Heb. 2:9, 14.

Possibly the passage throwing the most light on what took place in the humiliation of our Lord is found in Paul's letter to the Philippians, 2:5-11. It is introduced in almost a casual way. Paul had written, "Look not every man on his own things, but every man also on the things of others," and then adduces the example of Christ. We quote here verses 6 to 8:

Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

This passage says that while being in the form of God, he took the form of a servant having at the same time the likeness of men. In taking the form of a servant, He did not lose the form of God. In assuming the nature of man He did not part with His deity or "empty Himself" as is rendered by the American revised version. You cannot "empty" by "taking," therefore "empty" (translation of literal Greek, and rendered in A. V. "made himself of no reputation") must be regarded in a metaphorical sense as it is in every other N. T. passage where it occurs. (Rom. 4:14; I Cor. 1:17; 9:15; II Cor. 9:3). The thought is then, "He made no account of Himself," He did not look with greedy eyes on His own things. What He did in His humiliation, He did being in the form of God. This word form is of interest. The form of anything is the sum of those characterizing qualities that make a thing to be what it is. For example, the form

of an angel is the sum of those characteristics that make a heavenly being an angel, rather than, say, a devil. Christ, therefore, all through His incarnate state was in possession of all those qualities that make the being we call God to be God, rather than some other being. This significant word is used by Paul, not merely to show the deity of Christ, but also to show the majesty of the sacrificial nature of Him whose example should govern our attitudes in life. In the expression: "being found in fashion as a man," a different word is used having reference to the manner of His appearance before men. He was found by men as having their same outward physical characteristics, yet unperceived by them was in possession of the form of God. This same play upon words is used in Rom. 12:1, 2, where "conform" means the outward manifestation, while "transform" means a substantial change encompassing the whole being. Satan can fashion himself into an angel of light (II Cor. 11:14) but can never assume the form of an angel of light.

We see then, that while Jesus was truly man, He never ceased to be God. Even in the forsaking on the cross He did not lose His intimate relationship with the Father as God the Son. Had Jesus died spiritually, He would have ceased to be God, which of course, is an absurdity. A God that can cease to be is no God. The very efficacy of His sacrificial work depended on the outcome of that unparalleled inner struggle with the powers of darkness as they with a last desperate onslaught tried to overwhelm Him in His death. He passed through both life and death unscathed by sin and then commended His spirit to the hands of the Father. The forsaking is rather to be interpreted as God allowing Him to be placed in the hands of His enemies, as the context of Psalm 22 clearly shows.

Although He was God, He never used His divine powers in any way which would invalidate His perfect identification with man. He suffered hunger, thirst, weariness, and disappointment, yet did not summon divine aid to alleviate Himself. He who created the worlds could certainly have made bread out of stones; He who had authority over dominions, principalities, and powers could easily have summoned twelve legions of angels, but how would the Scripture be fulfilled? "If thou be the Christ, come down from the cross." What crass ignorance! Praises be to His undying grace that He doesn't hurl forth the wrath of God upon that long train of mockers who delight in making a travesty out of the greatest possible act of God's love.

Since He was truly God, the question of His omniscience always comes up in a discussion of this kind. He expressed ignorance of the exact time of His reappearing. Also some doubt is implied in His prayer in Gethsemane: "O my Father, if it be possible, let this cup pass from me," but He didn't stumble over the problem, but prayed, "Nevertheless not as I will, but as thou wilt." Without even attempting to answer the apparent difficulty, it may be sufficient to bear in mind that He always demonstrated divine omniscience in matters that had any bearing upon the welfare of man or the purpose He came to fulfill. On every occasion He was always able to refute the carnal reasonings of men who tried to en-

snare Him in His talk. He was never obligated to answer all questions that were put to Him.

It is often asked: "How could He be born of a sinful woman and He Himself escape being sinful?" If He was organically connected with the human race, how could He escape the sinful condition that belonged to the rest of His fellows? The Catholics promulgate the baseless view of the immaculate conception in which it is claimed that at the moment of Mary's conception she was miraculously preserved free from all stain of original sin. Many of their scholars admit that the idea has no basis in Scripture, so their recourse is to the testimony of "inspired tradition," but even here there is great disagreement among them. Among the things that Mary pondered in her heart were the words of the divine messenger which she passed on to Luke the historian, and which give us all the light we need on the subject:

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.—Luke 1:35.

Quite likely the work of the Spirit in the conception of Christ included a process of exclusion as well as of inclusion, with the result that He was born without a sinful nature and could be at one time Son of God and Son of Man. Another question may suggest itself here: If he did not have a sinful nature and if He was without sin, how can it be truly claimed that He was perfectly identified with man? One of the contributing causes for a deficient view of Christ's person in the blighting modern conception of man which pictures him as climbing steadily upward in the scale of progress. Neither divine revelation nor the facts of experience afford any encouragement to this supposition. Both of these rather show that this race is in the midst of a big slide downward and not upward. It is going further and further away from true manhood. In each dispensation thus far, the process described in Romans one has repeated itself. Man had his origin in a state of purity, God created Him so, therefore SINFUL NATURE IS NOT A FUNDAMENTAL PART OF HUMAN NATURE, AND CHRIST WAS A PERFECT HUMAN BEING WITHOUT HAVING THE TAIN OF SIN. Yet the temptations He experienced were very real, and when we think we are just about overwhelmed with ours, we do well to remember that we really know nothing of temptation as He knew it. The purer a soul is the more sensitive it is in the presence of evil, and the greater are its temptations. One who is calloused by sin knows little or nothing of the power of temptation.

For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin.—Heb. 12:3, 4.

3. The Enablement of Christ's Perfection. Christ is spoken of as being perfected.

Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.—Luke 13:32.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—Heb. 2:10.

Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. 5:8, 9.

Our Lord's whole earthly experience was a sacrifice which prepared Him for the supreme sacrifice of the cross. This sacrifice consisted in His giving Himself to crucifixion at the hands of sin. His suffering on the cross gave Him the enablement to destroy sin in man that He did not have before, because in His death He conquered it. His victorious death was the death sentence of him who had the power of death. That struggle within the soul of the wounded and despised One was the greatest of all time, and the full extent of it we may never know. Sin in man inspired by the great archenemy of God did the worst it ever did in the hateful deed at Calvary, while in counter-extent, God in Christ at the same time went to the limit in sacrificial love. Here we see the deepest thing in the being of God, His sacrificial nature buried in His heart of love, pitted squarely against the utmost of hatred in unrighteousness, and defeating it. God is now reconciled to those who accept His sacrifice, and the living Christ by the Holy Spirit can impart His sacrificial self. We may say in a figure that the transfusion of His sacrificial blood kills the love and power of sin.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Heb. 9:14.

Until the last soul is reclaimed from darkness, the Son of God remains Christ crucified. Until the day of redemption is complete His sacrificial love will continue to pour out through those wounds—till then they are incurable. True, the resurrection marks the victory over the last enemy and is the seal of our triumph, but **THE POWER OF THE BLOOD IS THE POWER THAT BREAKS SIN.** Paul himself saw the splendor of the glorified Christ, yet he wrote: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." That was what broke the grip of his pride in being a Hebrew of the Hebrews. Every last worldly hope and ambition was shattered. There is a host of people who are planning to get to heaven somehow, but who don't realize how terribly bored they would be there. How can people whose dignity is shocked under the sound of a bloody Gospel ever expect to get along in heaven? They don't know the music of that land. Over there the saints are going to sing about the Lamb that was slain, and He will be in the midst of the Throne. The marks of the Lord Jesus that Paul carried about in his body were the marks he got as a result of the outworking of Christ's sacrificial life within him. In the judgment God is going to be mainly concerned about the battle scars of His saints.

Christ's death constituted Him judge over all for whom He died, and He died for all. All judgment has been committed to the Son. In that day no new principles shall be revealed

on which judgment will be based. "The word that I have spoken, the same shall judge him in the last day." There will be a great consummation during which He will be manifested to every eye in all His terrible splendor. They shall again look on Him whom they pierced.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.—I Cor. 15:24, 25.

While on an errand of persecution Paul was smitten blind by the dazzling glory of that troublesome Nazarene whom he thought was dead and disposed of. He met the Lord in the way. From that day on Paul was permanently blind, blind to all interests that did not focus upon the face of his Master. He, the chief of sinners, could not go out free. Oh, you who bear His name and sign, have you been so blinded, have you been so crushed, so overwhelmed by that unspeakable mercy you never deserved that you too are bound to Him forever? The proof lies in whether or not you are being branded a fool for His sake, not only by the giddy crowd, but also by some of your closest friends. How high a value have

you placed upon the Son of God? God hath highly exalted Him and given Him a name that is above every name. In our conquest of the lost we often feel condemned in conscience because we feel our burden is not as great as it ought to be, and in trying to remedy the condition we may go about it in the wrong way, or at least in a roundabout way. We will get a burden for sinners when once we visualize the issues as they must have appeared to our Lord as He hung dying. When we start feeling about sin in the way He felt about it, we will see that the plight of the unsaved is terrible. A soul must be of priceless value if the Son of God had to come forth and die in order to redeem it!

WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOUR, AND GLORY, AND BLESSING.

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THE SWEET OLD STORY

By Bessie M. Good

What is this sweet old story that we never tire hearing? We say the Gospel story. Yes, and what a Gospel indeed! The first Gospel story was told by an angel, and since then that great task has been committed to men.

From beginning to end it is a message full of good tidings. It is a message of a personal Saviour being born for men, and into the midst of men. This message was not long but it brought good tidings, great joy.



THE ANGEL SONG

"Peace on the earth," the angels sang
In Bethlehem of old;
"Good will to men"—the message rang,
The Saviour's birth foretold.

And in that manger-cradle there,
Our Saviour-King was born,
And Heaven's glory filled the air,
That first glad Christmas morn.

"Peace on the earth"—the message still
Is heralded abroad.
It can be ours, if we but will
Accept the Gift of God.

For God so loved this world, He gave
The best of heaven above—
His Son, that He mankind might save,
And give them peace and love.

To those who know the Christ divine,
Their Saviour and their King,
Once more the heav'ns with glory shine,
Once more the angels sing.

—Marguerite Thomas, in "The Pilot."

Yes, it was good tidings, for it was the announcement of God's greatest Gift to men. It was good news. The world had received news before, but never such as this. A Saviour is born, the anointed One is in the midst of men, the One of whom the prophets spake.

It was the news the world had long waited for. It was the most blessed message that had ever fallen upon the ears of men, a message of unspeakable blessedness. It brought deliverance, restoration to man once more. Again there can be a rising out of ignorance, superstition, crime, and there is hope of a new life.

It is joy to the world, for the Lord has come. This joy knows no bounds of land or language or race. It is joy to the world.

"Glory to God," the Son of Glory was born in the lowliness of perfect humiliation. He who was rich became poor. That helpless Babe was the King of Heaven, but He became the Babe that He might be man's Redeemer. This was all through God's wisdom and mercy. Grace had been present in God's dealings with men before, but here grace has its mightiest manifestation, its divinest demonstration. Oh, the grace of God, how far-reaching! The incarnation of God in Christ is the foundation stone of man's restoration to the love and likeness of God.

The angel said, "Peace on earth." Christ's birth was the start of the world's peace. "On earth peace," was a message for the whole world. It brings peace to the individual, and will some day be wondrously and gloriously fulfilled from the rivers unto the ends of the earth. Jesus Christ has been offering to individuals who submit to the authority of His love a peace which is im-

measurably precious. The life and teaching and spirit of Christ alone can produce and promote peace in hearts. Jesus Christ is the man of peace, because He is the God of peace. He is our peace, and He is the world's peace. It is not by human planning or effort that swords will become plowshares and spears pruning hooks. Isa. 2:4. We are moving closer to the coming of the Prince of Peace. The coming again of Him who came at the season we are soon to celebrate will complete and perfect that which was brought in by the birth in Bethlehem.

The angel also brought a message of good will toward men. Good will among men is only possible when Christ's peace is procured, and where men find Christ they meet, and deal, and live with each other in good will.

The easiest way to have peace among men is to have peace with God through our Lord Jesus Christ. It is to us that the promise is given; to us the blessing of peace can come.

It is to the humble, contrite heart that this Gospel message comes. "The humble shall hear thereof and be glad." In the present darkness of this world's night we must keep a constant upward look if we are to receive a divine visitation.

The Word says, "Awake thou that sleepest . . . and Christ shall give thee light." Soon there will be another appearance in the heavens. Again the glory will be seen. Let us wait and watch patiently with wide-awakeness and "ye shall receive a crown of glory that fadeth not away."

Let us see at this Christmastide, the great thing for which Christmas stands. Let us not be lost amidst the show and materialism of the season. It is a time to worship, to glorify God, to sing praises unto Him who planned the Gift and gave the Gift. Let us tell it. Let us say that Christ the King of Glory was born on Christmas and that in His coming to the hearts of men is the promise of peace and power and good will.

Millersville, Pa.

CHRISTIAN ASSURANCE

III. Christian Assurance Implies the Blessed Hope of Future and Eternal Glory

By John R. Mumaw

If one is to be happy and useful in the service of Christ it is essential that he be grounded on the doctrine of Christian Assurance. These articles by Bro. Mumaw are very helpful and to this end should be carefully followed.

1. We are begotten unto a lively hope.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—I Pet. 1:3-5.

The change which is effected by the regenerative work of the Holy Spirit at the time of our conversion is not only a change of nature and a change of position with God, but it also includes a change of outlook. When God performed His workmanship of this new creation in Christ Jesus He gave us the birth of a living hope. Since Christ was the firstfruits from among the dead we know that He has had victory over the power of death. Since this new creation brings us into a vital relationship with God in Christ Jesus we have this living hope that we shall enjoy that incorruptible inheritance which is reserved in heaven for us. Knowing that the promises of God are sure we look for the return of His Son.

2. Christ will appear unto them that look for Him.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:28.

Christ's first advent into the world was to "seek and to save that which was lost." As a sin offering He bore the sins of many "once for all." The work of redemption as it pertains to atonement for sin is entirely complete. When Jesus comes the second time

He will appear unto them that look for Him without any consideration of sin. His first coming made possible the removal of guilt and the power to overcome sin. His second coming is primarily intended to remove the church from the presence of sin. Knowing that the Lord Himself shall return from glory in the full announcement of His purpose and power, the dead in Christ having been previously raised, we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. This is the Christian's present and glorious hope of eternal salvation.

3. We shall be manifested with Christ in glory.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Col. 3:4.

The child of God has the promise of being manifested with Christ in glory because we are hidden with Christ in God in the time of our Christian living.

4. Jesus has gone to prepare a place for us.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14:2, 3.

With the certainty of Christ's ascension as attested by the witness of the apostles we have the certainty of His return. He is coming to receive us. He has gone to prepare a place for us to enjoy after He has made His second advent to the world.

5. We wait for the redemption of our bodies.

For we know that the whole creation groaneth and travaileth in pain together un-

til now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—Rom. 8:22, 23.

This present witness of the Holy Spirit in our lives is the firstfruits of the Spirit. All who have the witness of the Spirit within are, therefore, waiting for the full inheritance that shall accompany the return of our Lord. Before we receive that inheritance there must be a redemption of the body. When He comes He will change our vile bodies that they might be fashioned "like unto his glorious body" (Phil. 3:21). With the present assurance of sonship and the living hope in Christ's return "we know that, . . . we shall be like him; for we shall see him as he is" (I Jno. 3:2).

6. We are looking for that blessed hope.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus 2:11-14.

The Christian is constantly looking for the appearing of Christ with great anticipation of perfect happiness and absolute freedom in the world to come. The grace of God which has brought salvation to all men teaches us that it is necessary to deny ungodliness and worldly lusts; that we should live soberly, righteously, and godly in this present life. With the satisfaction of such noble Christian living and the testimony of the Spirit's presence in our lives we have a most glorious hope of our future and eternal life.

Harrisonburg, Va.

CONSECRATED PATIENCE

A Quaker had a quarrelsome neighbor, whose cow often broke into the Quaker's well-cultivated garden. One morning, having driven the cow from his premises to her owner's house, he said to him, "Friend, I have driven thy cow home once more, and if I find her in my garden again—"

"Suppose you do," his neighbor angrily exclaimed, "what will you do?"

"Why," said the Quaker, "I'll drive her home to thee again, friend."

The cow never again troubled the Quaker.

—Henry Pickering.

NUGGETS FROM OUR S. S. LESSONS

(Continued from page 379)

he had no right to the apostolic office with its emoluments. Even their very names are forgotten, but Paul who labored for others more abundantly than any other of the early church leaders and asked less for himself in return is universally accepted as THE GREAT APOSTLE. And our Lord, who sought less for Himself and did more for others during His earthly sojourn than any other of the sons of men is accorded by all that have read the story of his life the honor of being the greatest ever garbed in human flesh.

Educational

CHRISTMAS AND ITS MESSAGE FROM THE MANGER OF BETHLEHEM

By Anis Charles Haddad

Christmas is easily the most popular religious and social festival of the year. It holds its own in the modern world as in the ancient, and there is not the slightest sign of any diminution in the fervor wherewith it is hailed from year to year.

Some observers tell us that the old-fashioned Christmas is dying out, and that we must expect less interest to be taken in its advent as time goes on. But the truth of the matter simply appears to be that the manner of enjoying it is changing somewhat, and that the institution itself is welcomed as ardently as ever.

Now why is it that Christmas has power to evoke worshipful feelings in any part of the habitable globe where the story of Mary's Child has gone? I think the answer is that it is because of the tenderness wherewith the story was invested from the first. As a matter of simple fact judged by its results, God did come into human life then, as He had never come before, and the manner of His coming was strikingly different from what the world expects of power and glory. In poverty and lowliness, the greatest Being that the world has ever known was brought to birth in an obscure corner of Palestine, none of earth's mighty ones having the smallest inkling of the fact that the greatest event in the troubled history of mankind was taking place.

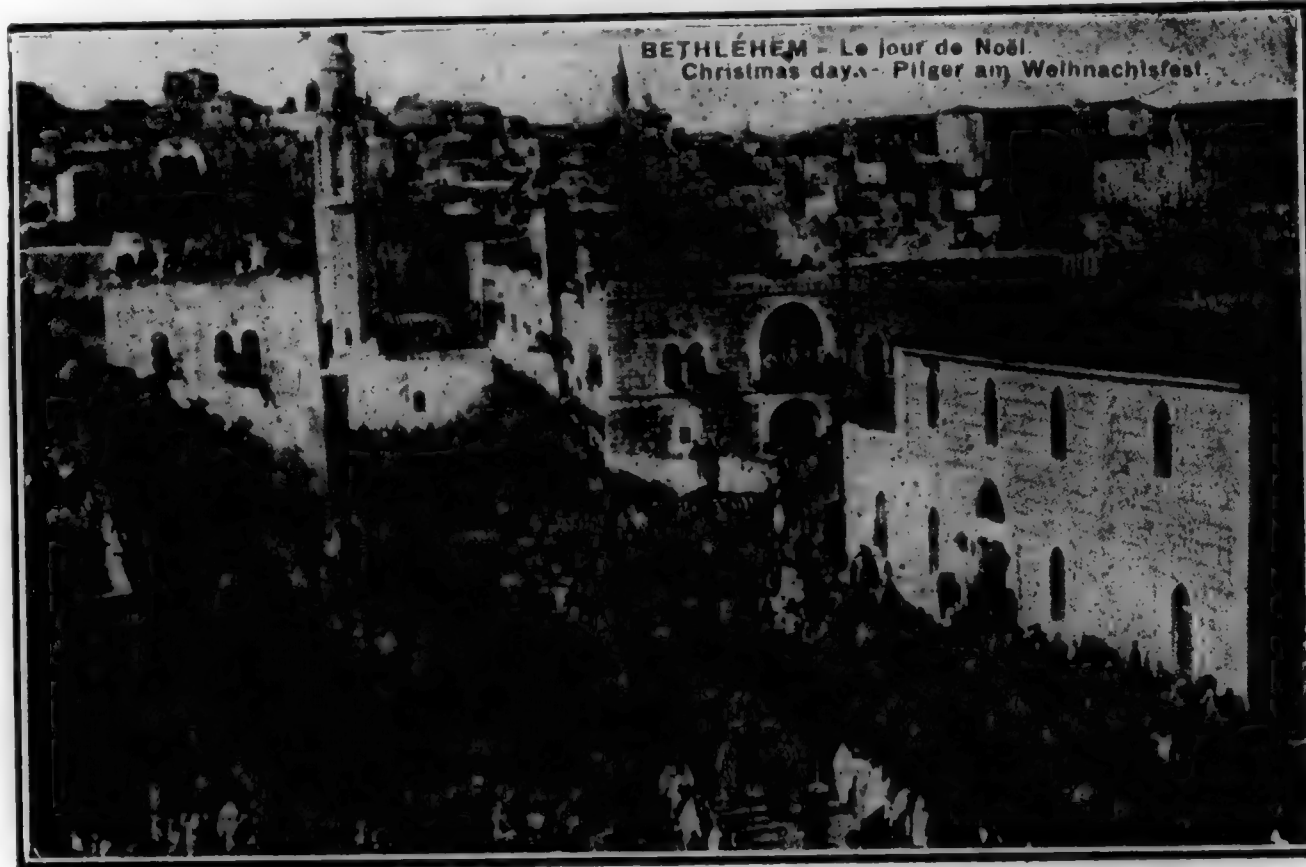
Who could have foreseen what was to come of it? Who beside the humble group immediately concerned, either knew or cared anything about the helpless Infant and His gentle mother in the cattle shed that sheltered them? Heaven knew, but earth did not.

The tourist at Christmas sees Bethlehem at its best. Bethlehem is indeed for Christmas. The service on Christmas Eve in the Church of the Nativity is a scene of medieval gorgeousness and magnificence. To the Protestant who is not used to smell of incense, to the pageantry and drama of an ancient church, the scene may appear a little bizarre. But to the Catholic as well as to all Eastern Churches and lovers of color, to those who are not too sensitive, the marvelous Oriental feeling of the Christmas celebration will appeal and inspire.

There is a pretty custom in Bethlehem at the present day which has been observed for many generations. Some of the readers may have seen the grotto beneath the Church of the Nativity at Bethlehem, which is said to have been the stable wherein Christ was

born. I do not see why it should not be the authentic place; it is as likely to be so as any other in the neighborhood.

A silver star on the pavement is supposed to mark the actual spot where the birth took place, and near by is a recess which tradition affirms to have been the manger, wherein the newborn Child was laid. On Christmas morning while it is yet dark, after a service of praise in the church above, an image of an infant, wrapped in swaddling clothes is carried in procession by clergy and worshipers to the accompaniment of gladsome song, and reverently placed on the star here mentioned. The Scripture lesson is then read—the beautiful story from St. Luke's Gospel, of the young mother and her Babe at Bethlehem, and the shepherds who heard the angelic announcements while



Bethlehem on Christmas Day

abiding in the fields, keeping watch over the flocks by night: "Glory to God in the highest, and on earth peace, good will toward men."

Thus the entire ritual is still observed, and Bethlehem is always thronged with people at midnight for this happy occasion. To Bethlehem let us hasten now with glad accord.

The women of Bethlehem are praying for a blessing. Young and old, pretty and plain, they crowd down the narrow streets and stand outside the Church of the Nativity, eyes shining with hope. Then one by one they stoop as they enter the tiny doorway into the glittering nave, there to stand awestruck beneath a thousand burning candles, and a thousand sparkling tinsel chains. The air is heavy with incense, murmuring with the sound of mumbled prayers. Then the women walk, their heads bowed, towards the sacred grotto. As they move a priest

hands the tapers, but they are not lighted. In darkness they climb down the cold dark steps into the cave where Christ was born and by the feeble light of the candles already lit around the walls gaze on the manger, look at the tiny crib.

One by one each woman kneels in the shadows, before a little opening in the grotto and thinks of the hidden fire that has burned in that grotto for hundreds of years and that is still burning there.

If on this Christmas night as she kneels and prays holding her taper close to the opening, it is lighted by the unseen holy fire, rich blessings will come to her and to her loved ones. Haggard, sorrow-marked faces may be transformed, young, happy faces made still happier.

The Catholic Church celebrates High Mass. But in the congregation a fresh element is present—the British soldier, who has been sent to Palestine to keep peace and order, since the civil disobedience that has rent the "Holy Land" last year. Perhaps it is for him his first Christmas in the Holy Land and as he worships he will think of the folks at home—of his mother, his sister, his dear ones. He will be one of the congregation including almost every nationality in the world—German, American, Armenian, Italian, Turkish. In his khaki he will strike a somber note beside the flaming robes of the women worshipers and the exquisitely colored capes of the priests. Above him, its million facets blazing with light, hangs the Star of Bethlehem—lit once a year on Christmas Eve.

Fascinated he gazes at it, poised like a guardian angel over the altar. Then his thoughts turn towards the Mother of Jesus as the priests sprinkle holy water before her shrine and six-year-old acolytes swing incense-burners towards her effigy.

The nuns kneel in their stone-walled cells, gazing through tiny barred windows at the stars. They pray through the night, keeping their Christmas vigil.

But they do not take part in a church service. For the nuns of Bethlehem are not allowed to leave their cells once they enter them. Each spends her life in a little room no more than eight feet square and lives on twenty-five cents a week. Food is handed through a grating in the door, and until they die the nuns pray and read the Scriptures.

On Christmas Day no change is made in their food. Water and rye bread, a little fruit, perhaps a little butter. Many of them are ill, all of them weakened by their continual sacrifice. But their religious fervor is profound, and though their sight may be weakening and their parchment skin withering, they still pray, pray for their souls and the souls of the world.

The women in the prison lie listening to the sound of merrymaking in the streets outside. Christians who have stolen money, Armenians who have attempted murder, and Russian girls for practising communism in

the Holy Land. To them these Christmas celebrations are a mockery, and as they lay their heads on their sawdust pillows and smooth the folds of their prison garments they will cry for freedom. Why should everyone else be so happy when they are so sad? But the Christian wardresses are kind-hearted at Christmas and little titbits of Christmas fare find their way into the cells.

Among the congregation are shepherds—spared from the flocks on the hills around. Their Moslem comrades they have left behind, lie on the barren ground, guarding the herds of sheep and goats.

Above them shines an amber moon, serene against a velvet sky—the same moon that

shone on the three Wise Men, when they brought their gifts of myrrh, frankincense, and gold to the Babe in the manger. Around the shepherd the night will hang, living, almost tangible—alive with the sound of rejoicings and festivity.

Bells ring to carry a message of happiness to the ends of the globe—to the prairies of Canada and the plains of India, to families in South Africa and families in the snow-covered steppes, to the lone trapper in the Rockies and the desert police in the Sahara.

Small bells ringing from a small white tower—but retelling the biggest message the world can hear.

Jerusalem, Palestine.

understand today the finer meanings of the text, "The heavens declare the glory of God; and the firmament showeth His handywork," for he taught men to look at the sky and the clouds and to distinguish tints and forms. A volume of three hundred pages has been prepared containing passages in Ruskin's writings that are based directly on the Scriptures. Thirty-one books of the Old Testament, and twenty-four of the New Testament appear in the index to this volume. When Ruskin himself was asked about the sources of his style, he replied that it came from the Bible and Carlyle. "Once knowing the 32nd of Deuteronomy, the 119th Psalm, the 15th of First Corinthians, the Sermon on the Mount, and most of the Apocalypse, every syllable by heart, and having always a way of thinking with myself what words meant, it was not possible for me, even in the foolish times of youth, to write entirely superficial or formal English." His tribute to the "maternal installation" of his mind in the property of a long list of chapters, which he counted very confidently "the most precious, and, on the whole, the one essential part of all his education," is a classic among the testimonies of literary men to the influence of the Bible.

Ruskin has the Old Testament delight in nature, and its feeling of tender mystery and awe, like that of Job and the prophet Amos. Everything that hath been made has for him the sacredness of the Creator's touch. For him the primal law of life is reverence. (The Bible in English Lit.—Work.)

Carlyle

"Thomas Carlyle as a theologian is very disappointing. It has been said of him that he was 'a Calvinist who had lost his creed.' Nevertheless he never parts company with the Bible. One can open *The French Revolution* almost at random and find a passage that has a Biblical sound. Charles Kingsley declared that he would be forever indebted to Carlyle's *Revolution* for having learned from it the value of his own life and responsibility for duty. The prophets especially figure in his writings. Something in the stormy spirit of the Scotch cynic allied him with the Old Testament prophets. He is the John the Baptist of English literature, crying in the wilderness, feeding his spirit with locusts and wild honey, and clothing his thought in a rough mantle of camel's hair. One cannot think of his great plainness of speech, his ruggedness, his utter directness, without thinking of Amos and Hosea, and still more of Job. Like the last of these, he is always face to face with the mystery of existence, and he is brave to the end.

In Carlyle more than in any other we are aware of the prophetic quality which the Bible has contributed to English literature. This is a mark of distinction in our literature. We hold that in nothing has the influence of the Bible been more manifest than in that evident desire of English writers to reach out after ideals of beauty, truth, justice, peace, righteousness, and usefulness. That sense of moral restraint and longing, and still more that heat of moral passion in the best prose and poetry of our language—where else could these have their source than in the Bible? It is for this reason, despite his faults, that men

THE BIBLE IN CLASSICAL LITERATURE

VII. Other Writers Who Reflect the Bible in Their Works (Continued)

By John H. Koppenhaver

Wordsworth

The dawn which Cowper and Burns heralded became full morning when the *Lyrical Ballads* of Wordsworth and Coleridge appeared in 1798; and in both of these poets the influence of the Bible is strikingly manifest. This appears primarily in the spirit of the New Testament which permeates all of Wordsworth's poetry; it shows more directly in frequent Biblical allusion and reference throughout his longer philosophical poems. Moreover, his journal tells specifically how deeply the stories of Elijah and Elisha influenced his great *Ode on the Intimations of Immortality*. It would be sufficient, however, to cite that splendid passage in the most familiar and characteristic of all poems, *Tintern Abbey*:

"And I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Here one finds a gorgeous paraphrase of the Psalmist's:

"O Lord my God, thou art very great; . . . who coverest thyself with the light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind" (Psa. 104:1, 2).

Coleridge

Nor is this influence on Coleridge less notable. Not only does it pervade his prose, but the one flawless poetic jewel in his narrow golden casket is essentially an elaborately beautiful application of Christ's "new commandment," save that Coleridge defines who is our "neighbor":

"He prayeth best that loveth best
All things—"

Scott

"The Homer of modern citizen life," Taine has called Sir Walter Scott. He gained his marvelous power in no mean degree from the

Book whose chapters gave him solace in his dying hour. Among all his twenty thousand volumes this book was without a peer.

The Wizard of the North clothed the scenes of Scottish history with the coloring of Bible story. He recounts the story of Eden to make his landscapes beautiful. He flings the rainbow over the hills; "such a rainbow was never seen in France or Flanders since that of Noah's Ark." Sinai finds its place among the mountains of the North. The wilderness of Israel's wanderings casts its shadows over the forests that are pictured by his pen. Nimrod the mighty hunter finds "worthy successors" in *Rob Roy* and *The Monastery*. The patriarchs live again in *The Heart of Midlothian*, *Kenilworth*, *The Monastery* and other volumes like them. Joseph's many-colored coat is in *The Pirate*. Moses' rod becomes Ivanhoe's lance. The "Waters of Marah" spring up in *The Heart of Midlothian*. Scenes in the book of Judges are constantly reappearing in *Old Mortality*. Samson's riddle, his sufferings and death, are frequent themes. The melancholy of Saul is paralleled in the despondency of Allan MacAulay in *The Legend of Montrose*. Henry Morton in *Old Mortality* has his "Cave of Adullam." Solomon's glory is reflected as if his were a favorite name. The Psalms of David are, by their frequent quotations, reminders of what Sir Walter always kept by his side. Jewels from the prophets are made to gleam on many a page. From the earliest Gospel to the latest vision of the Seer of Patmos, Britain's author of "chiefest pride and glory since Milton," has left no page unturned for the living precepts and events that have crowded from his pen.

Dickson says of *Waverley*: This volume is very valuable in discovering "Sir Walter Scott's use of the Sacred Scriptures." (*The Deathless Book—Mears.*)

Ruskin

Ruskin can scarcely write a page without some image or hint or symbol of the Scripture coming to his mind and springing to the point of his pen. It has been said of him that it is due to him more than to any other man of our race that a multitude of men and women

class Thomas Carlyle among the prophets of the spiritual life. (The Bible in English Lit.—Work.)

Robert Louis Stevenson

It is probable that the melancholy story of Judas Iscariot, the conflict between good and evil, the fatality of indulgence, the gradual deterioration in moral tone, gave to Stevenson his cue for Dr. Jekyll and Mr. Hyde.

Thackeray

Even more striking is the use that Thackeray makes of the Bible in his great scenes. To every lover of Thackeray there are four of these that stand out most vividly in memory: the picture of Pendennis praying beside his dying mother; that of Amelia reading the story of Samuel to her boy on the night before his departure to his grandfather; that of Esmond, returned from the Spanish War, as he stands with Lady Castlewood beneath the moon which glitters keen in the frosty air, where through, like intertissued threads of gold, are woven the lofty harmonies of the 126th Psalm; and that most poignantly beautiful picture of all, where we stand at the bedside of Colonel Newcome, while his hand feebly beats time to the chapel bell, and hear that last spoken "Adsum" as he, "whose heart was as that of a little child," standing in the presence of his Master.

Dickens

We commonly think of Dickens as little influenced by the Bible, and recall Mr. Chadband and Mr. Stiggers as typical of a cynical attitude toward religion.

"Yet Dickens himself ascribed to the Authorized Version whatever of excellence there was in his style; moreover, his sincere humanitarianism is a direct reflection of the spirit of the New Testament. To show this indebtedness, however, it is sufficient to recall that one scene which stands supreme in all his writings and to note how it is lifted into the sublime upon the organ music of St. John. I refer to the great final act of the *Tale of Two Cities*. With Sydney Carton the struggle is over,—love hath wrought its perfect work,—and he stands before the guillotine clasping the hand of the little seamstress:

"She kisses his lips; he kisses hers; they solemnly bless each other. The spare hand does not tremble as he releases it; nothing worse than a sweet, bright constancy is in the patient face. She goes next before him—is gone; the knitting women count Twenty-two.

"I am the Resurrection and the Life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

"The murmuring of many voices, the upturning of many faces, the pressing on of many footsteps in the outskirts of the crowd, so that it swells forward in a mass, like one great heave of water, all flashes away. Twenty-Three." (North American Review).

We must in conclusion of the English writers, mention several of recent authors.

Kipling's finest poem, the *Recessional*, is almost as close a paraphrase of Scripture as the hymn "Nearer My God To Thee," which is a verse translation of a passage in the twenty-eighth chapter of Genesis.

A writer of the late nineteenth century whose work is permeated with the Gospel is

Francis Thompson. Particularly his poem *The Hound of Heaven* where we find this beautiful line—"All things betray thee, who betrayest Me." A portion of this poem ex-

presses, we think, the practical message of the book of Job.

Philadelphia, Pa.

THE STORY OF PRINTING

VI. The Book

By Ellrose D. Zook

This is the final installment of this interesting series of articles. We trust our readers have gotten a better idea of the varied processes which are required in the practice of "the art preservative of all other arts."

Several hundred years before Christ the Babylonians inscribed in cuneiform characters their legal decisions, revenue accounts, etc., on clay tablets, placed them in jars, and arranged them on shelves labelled by clay tablets attached by straws. In the seventh century B.C. a library of literary works written on such tablets, and founded by Sargan, existed at Nineveh. These clay tablets may perhaps be called books because they served the same purposes as books do today. The true ancestor of the book, however, is

Many of the ancient Greek New Testaments which have been discovered were called codices. For example, the most famous is the Codex Sinaiticus. It is one of the earliest dating back to about the fourth century. The Codex Sinaiticus was discovered by Dr. Constantine Tischendorf in the Convent of St. Catherine at Mt. Sinai in 1859. The story of this discovery is marvelous. This codex consisted of vellum manuscript written in four columns, forty-eight lines to the page. It contains part of the Greek Old Testament, the Greek New Testament complete, the Epistle of Barnabas, and part of the Shepherd of Hermes. The Codex Vaticanus is written on parchment; the Codex Alexandrinus, on very fine vellum. The codex form of book dates back to the first, second, and third centuries of our era. It was more convenient for easy reference than the roll form. The greatest number of Christian writings of the third century in Egypt were in book form. Then scribes wrote books by hand. There were no printshops nor printing presses.

An early printed copy of a book was similar in appearance to a manuscript written in a formal book hand. The

printer's type would be based on a handwriting considered by the scribes as appropriate to the class of work to be done. The chapter headings, headlines, initial letters, paragraph marks, and sometimes illustrations, would be added by hand to resemble the original manuscript. There would be no title page, no statement of any kind as to where, by whom, or when the book was printed. These points if given were reserved for a paragraph at the end of the book, called by bibliographers a colophon.

The first book containing a dated title page was printed in 1470 by Arnold the Hoernen at Cologne. Six years later Erhard Ratdolt of Venice printed their names and the date on the title page of a Latin calendar. Printed illustrations appeared first in the



The Story of Printing

Here is a view of the Bookbinding Department of the Mennonite Publishing House. In the immediate foreground is the circular table. Beside the pillar near the center of the picture is the machine called the rounder and backer. On the rectangular table you can see books ready for the covers or cases. In the back to the left is the upright press used in pressing the books after the covers are on. Since this picture was taken, a three-knife trimmer which trims the three sides of a book in one operation, has been installed.

the papyrus roll made by gluing papyrus sheets together in a long strip, binding them at the ends with a wooden rod, around which the strip was rolled. As long as papyrus was used, these rolls or *volumina* were the usual form of books.

The modern form of book, called by the Latins *codex*, in which leaves were bound together in a flat book, displaced the scroll about the fourth century. It became popular as fast as parchment superseded papyrus. The leaves were made of parchment or sheets of thin wood or metal covered with wax. They were fastened together with rings, or a cord was passed through the holes in the upper left-hand corner. These codices compare, in a crude way, to our modern book.

form of rude woodcuts about 1461. Pagination and headlines were used in 1470 and 1471.

An early method of binding a manuscript book was to wrap a sheet of leather around it and tie it with a leather thong. Books were laid flat on the shelves with the titles written on wooden tags hanging from them. Plain wooden boards were next used for sides. In the sixth century these boards, sometimes two inches thick, were gilded, decorated with precious stones, and gold crucifixes were kept in hollows made in the covers. Later the wooden boards were covered half or entirely with stamped leather. Many of the early printed books were very large and heavy and bulky, especially the great choir books, Bibles, and Biblical commentaries. As the printing trade made progress in the manufacture of thinner paper, in the designing of practical type faces, and in the use of cardboard and cloth as a book binding, the books became smaller, more attractive, and more practical. In the middle of the sixteenth century gold tooling came into use on bindings. In the eighteenth century there was a great improvement in paper, type, and presswork so that books became neat and sometimes elegant. During the nineteenth century a change in the appearance of books was caused first by the use of glazed calico, and later by the use of cloth for the cases of books. The last problem to be solved was the production of books on good paper at moderate prices and well sewn. The twentieth century has brought that, as we all know. A word should be said about book collectors and libraries. Ancient libraries in Egypt contained thousands of papyrus rolls. Ancient kings took pride and pleasure in collecting immense libraries of manuscript books, which were later destroyed by wars and revolutions. Corvinus, King of Hungary, in 1480 had a library of fifty thousand volumes in costly bindings. The library of Cardinal Mazarin at Rome contained five thousand volumes, one of which was the famous Gutenberg Bible. Book collectors pay great attention to the bindings of books. Jean Grolier, a famous collector of Frances, introduced the style of lettering the backs of books and placing the backs outward on the shelves. He was also the first to use Morocco leather for a binding. Rich American collectors, such as J. Pierpont Morgan, have bought up rare volumes in Europe. Very few, of course, are able to indulge in the pleasure of book collecting, but this is no reason why a home library should not have some of the most precious treasures of literature.

In principle the process of bookbinding has always been very much the same. The first stage is that of folding the sheets or signatures either by hand or machine. The sheet, section, or signature may consist of four, eight, or sixteen pages as the case may be. The signatures being numbered are then gathered together in consecutive order. When too many pages are folded into a signature, the paper may "buckle" or wrinkle at the top of the last fold. To expedite the process of gathering the signatures, a circular table is sometimes used, thus permitting the gatherer to stand in one position taking the sections as they come. The folded sections after being gathered are placed in

a machine which applies a great pressure on them, flattening out the creases, forcing the air from between the leaves, and making the book solid and compact. Collating consists of the examination of sections already gathered and the insertion of maps and illustrated sections. The gathered sections are then sewed by a machine made for that purpose. Forwarding consists of the operations between the sewing of a book and its casing and lettering. The leaves at the front and back of the book, called end sheets or papers, are attached to the book after which it is trimmed at the top or on three sides. The back is then glued and when dry the book is rounded at the back by a specially made machine. Before the machine was used, this operation was done by beating with a hammer.

Binder's board is used for the cover. The board is covered with cloth or leather or imitation leather by gluing it to the board. This forms the case in which the book is placed and the end sheets glued to the open side of the cardboard. The desired lettering is stamped on the covers with heated dies in an embossing press. After the book has been pressed and examined it is ready for distribution.

Although a very brief account of book-binding operation has been given, the mechanical makeup of a book should be examined. The size of a book is generally determined by the subject matter of the book. Fiction, belles-lettres, and educational books are usually first published in portable, but not pocketable, formats, crown octavo (5 by 7½ in.). Biography, history, political study, archaeology, science, and art are generally published in demy octavo (6½ by 8 in.). When these books have become popular they are published in a pocketable format (4½ by 6½ in.). The size of a book then is the most manifest difference between the categories of books.

Another very important feature of a book is the choosing of a "type face which has the virtues of clarity, fitness to the subject, and unobstructiveness." Statistics show that nearly fifty per cent of the population of the United States has defective eyesight—a "nation of ocular cripples!" One of the many reasons for such a condition is the great amount of reading done by individuals. Recent investigations are being made to test a reader's ocular reaction to type. The device used is called an "electric chair." The reader is placed in the chair. As his eyes scan the printed material, a sensitive device records on a graph every movement of the eyeballs. The eye does not read individual letters but word forms and groups of words, the length of the reading unit being determined by the individual eye-span. The problem which scientists, type designers, and engineers are now engaged in research for solution is to determine the ideal length of type line, the spacing between lines, and the best size for the body of the type. The book is not a typographical experiment but is printed to meet the reading needs of a public who is interested primarily in the subject matter of the book and not its typographical make-up. The latter is necessary but is not to be glaring and ambitious.

Every book consists of three major divisions, the number and nature of elements of these respective divisions depending on the subject matter, the author, and the readers. The first division is called the **preliminaries**. It includes primarily the half title, the title page, sometimes a frontispiece, a page giving the publishers, agencies, copyright and printer's imprint, dedication, preface, acknowledgment, table of contents, list of illustrations or tables, and the introduction. These elements are usually arranged in the order as here given. The important features of the preliminaries are placed on the right-hand or even page while the less important occupy the left-hand page. The pages of the preliminaries are numbered with small roman letters. The purpose of these pages is for identification, explanation, and the preparation of the reader for the text of the book.

The second section of the book is known as the **text** "consisting of well-defined parts (chapters, sections, or divisions) according to the natural progression of the subject matter." Arabic numbers usually begin with this section of the book. The running heads at the top of each page consist usually of the title of the book on the verso or left-hand page and the title of the chapter or subject discussed on the page on the recto or right-hand page. There are many variations in the form of the running headlines.

The third section is known as the **reference matter**. It is composed of appendix, supplement, bibliography, glossary, vocabulary, index, and other appended matter.

It would be difficult to imagine the handicaps a home, a church, a school, a people, and a nation would meet if there were no books. In the words of Milton, "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond." Sir John Denham says:

"Books should to one of these four ends conduce

For wisdom, piety, delight, or use."

Another aspect on books is given by Bailey:

"Worthy books

Are not companions—they are solitudes;
We lose ourselves in them and all our cares."

A life without a few good books would be bare and miss much.

It is fitting to close this series of articles with the thought that the greatest contribution of the printing industry to the welfare of the human race has made possible a worldwide circulation of the Book of books, the Holy Word of God. No words in any language can do justice to God's Word in attempting to decide what it has meant to mankind. May we ever love it, cherish it, believe it, and adopt it as our daily guide.

Scottdale, Pa.

A young man, who wanted to do something for God, bought some tracts to distribute. One day he was met by some old companions who derided him when he spoke to them of Jesus. One of them said, "Can you tell me where Hell is?" After a few moments the lad said, "Yes, it's at the end of a Christless life."—Selected.

MISSIONS

MISSION WORK IN THE EASTERN MOUNTAIN REGIONS

IV. The Challenge

By Mary Wenger Kratz

This concludes this very informative and helpful series of articles by Sister Kratz. This final installment should challenge us all to do more for those who are in spiritual need in the hinterlands of our country.

What Has Been Done? Only God Himself knows all that has been done, and yet how little, to reach the people in the eastern mountain regions with the Gospel. The thousands of trips, dollars, prayers, sermons, Sunday-school services, and other efforts are not completely recorded by any human being.

We do know that many souls have been saved—some already rejoicing in the glory world and some living happy, victorious lives here. Coming down to figures which of necessity cannot be absolutely accurate, we judge from statistics in the 1937 Mennonite Year Book and Directory that we as a church have at least fifteen hundred members in the eastern mountain regions. Does that sound as though the work has been altogether in vain? How many have died as faithful Christians through the years we cannot tell.

As to territory we have as yet much room for expansion in the Appalachian Mountains. In fact we have made merely a beginning, working for the most part only on the northern end of these mountains. Outside of Knoxville, Tenn., a city mission among the mountains, our church work in the eastern mountains has been no farther south than Augusta Co., Va. As we look at the map what a mass of mountains lies south of Staunton, Va., as they stretch on through southern Virginia and West Virginia, Kentucky, Tennessee, the Carolinas, and northern Georgia—plenty of territory for any or all of our mission boards to enter!

The writer has never traveled through the mountains in these states to the south of us, but judging from what has been read and from observations in the Virginia and West Virginia field, existing conditions are as follows: Many denominations have churches and services in the easily accessible localities, but here and there all, "along the line," are more or less isolated communities calling for the Gospel. Many of the church buildings scattered about over the mountains are no longer used because the sending and support of missionaries from the home bases of the various denominations has been discontinued, and the people are too poor to pay the salaries that most preachers want these days. As a result many groups have been left shepherdless; others have services at

long intervals conducted by some minister who still has a little of the old-time missionary spirit of sacrifice. (Some of these church buildings can be bought very cheaply.)

Are There Calls? From south, north, east, and west of us we have heard of mountain localities with folks calling for our people to come for services.

Not long ago a worker was in a home about ten miles south of Whitmer. In one course of the conversation a girl of about fourteen years asked, "When are you people going to hold meetings up here?"

"We weren't planning to have revival meetings up here. We thought you folks had plenty of preaching this summer (preaching by a fanatical sect)."

"Oh, yes, but hardly any one that joined the—are holding them any more. If you folks would come up here Mamma and I would both join and others too." (A Mennonite



Mission Home, Roaring, West Virginia

teacher had taught in this community previously for one year.)

To the north of us in Tucker County a strong appeal was made some time back for one of our evangelists to come and serve as pastor in an abandoned church community. From Upshur County southwest of Elkins, W. Va., our nearest city, has come a call, also from Grant County near Petersburg, W. Va., where a few of our members have moved. From various parts of Randolph and Pendleton Counties, the two counties in which Roaring, Job, and Whitmer stations are, have come requests for Sunday school and preaching services. In Maryland, Pennsylvania, and Virginia Mountains, also in

other sections of the West Virginia Mountains there have been similar calls.

These calls came from contacts with the work and workers in the various mission localities. Confidence was gained in some way, possibly by our ministers preaching funeral sermons in unchurched or shepherdless communities, perhaps by some daily or business contact with workers, maybe through a schoolteacher's faithful life and service among them, or from members moving from one of our established churches.

Of course after calls come investigation should be made so that we do not trespass on the territory of other denominations and see that the way really is open for beginning work.

From a recent circular put out by the Moody Bible Institute Colportage Association we quote the following from the Kentucky Mountains:

"Think of the murders that could have been prevented if we had known God," said a Kentucky Mountain mother to a missionary. Weeping bitterly, she told how her boys had committed murders and her girls had gone into lives of sin and shame. Then looking at me she said, "Why didn't you or someone else come into this valley years ago and teach us the Bible?" "I had no answer to give her," said the missionary, adding, "I wonder how that question will be answered as we stand in the presence of God. He alone knows how terribly these people have been neglected."

"What Is the Holdup?" was asked a member of the Mission Board over the West Virginia field. "Money and workers," came the answer.

Outside of gifts such as food, clothing, and household equipment, the yearly average expense of maintaining a mountain mission home of four workers is five hundred dollars, according to accurate records. This includes car expenses, grocery bills, fuel supplies, miscellaneous items.

The Virginia Home Mission Board of the Middle District of the Valley of Virginia has done nobly in supporting many local mountain Sunday schools and the Job and Roaring Mission Homes in addition to many other calls for funds, but they have about all they can handle for the present in maintaining the stations already established. Possibly other mission boards are working to their limit also in local work in the Pennsylvania, Maryland, Virginia, and West Virginia Mountains.

How Then Can We Enter New Fields? One way is for consecrated, interested couples or individuals to find some way to be self-supporting in the mountains as Bro. Harvey Shank of Pond Bank, Pa., who has been in mountain work for nearly twenty years, and who teaches a schoolroom (of seventy-six pupils at present) and sells household products as a sideline.

Another way is to create a fund for the Opening of New Mountain Work, and push the work forward as the money comes in—sent by givers whose hearts the Lord has moved. This could be a fund of each local

mission board or of the General Mission Board.

Of course workers would have to be found also who are willing to make the sacrifices involved—isolation, privations, financial losses, health risks, and the like. Generally the call has been for experienced workers or preachers to fill our mountain mission homes. We need such, but we need also young couples and single folks to be stationed here and there in answer to the calls that come, working under the supervision of older, experienced workers and the mission board over that district.

Somehow I feel that if such a call would be made for young couples or middle-aged childless couples to locate far back in the mountains, that there would be a number to reply, "Here am I, send me." When children of workers are small they can much more easily be sheltered in the mission homes from undesirable influences than when they reach the social age.

The young couples who have lived in the mountains through the years have practically all been self-supporting and have located there because they felt the call and urge of the Spirit rather than in response to any invitation of encouragement of others, singly or in groups. While they were under the Church's and Mission Board's direction yet there were discouragements and problems that were hard to face under the circumstances.

Who Has Been Helping the West Virginia Work? Wherever information has been given as to real needs in the mountains there has been response. This knowledge has been gained by personal visits to the field, by correspondence, and by contacts with workers from the field as they visited home congregations.

Individual gifts and sewing circle supplies have come to the West Virginia field from the Valley of Virginia, from Southern Virginia, from the Franconia Conference District, from Lancaster County, from Maryland, from Belleville, Pa., from Southwestern Pennsylvania, from West Liberty, Ohio, from Marshallville, Ohio, from Indiana, and probably elsewhere.

When new churches were to be built there was hearty response from congregations in other states. The Mission Board is holding a check at present designated for the West Virginia Building Fund—the money likely to be used in the building of a church before long in the vicinity of the Carr Schoolhouse in the Roaring District.

How Can All of Us Answer the Call of the Eastern Mountain Regions? Some people have imagined that there are only a handful of people attending services at each place of worship in the mountains and that there are not enough to carry on a very effective mission program. The people are there in large numbers all right; a small crowd usually tells only of disinterest and unconcern. Come and see; get firsthand knowledge for yourself and a vision of the great need.

After having an acquaintance with the field, its needs and opportunities, its workers, intercessors can pray more intelligently, fer-

vently, and effectually for the work already established, for the opening of new work, and the sending forth of more laborers into the mountain vineyards. Above all else we need prayer for God's direction, wisdom, power, and blessing upon the work.

Any tithers or givers desiring a blessing and a share in the program for reaching the unsaved in the mountains have ample opportunity. Their gifts can be sent to any of the workers or mission boards over the mountain work in the various church conferences, designating whether it is for old or new work. In the case of the West Virginia work donations can be sent either to Bro. Elmer Brunk, Harrisonburg, Va., R. 5, Treasurer of the Virginia Mennonite Board of Missions and Charities, or to Bro. Joseph Brunk, same address, Treasurer of the Virginia Home Mission Board, which is over the field.

To get new work started there must be sufficient interest, giving, and praying to stir mission boards and those in authority into action and investigation, into a calling for more workers to go out into the overripe harvest fields of the Appalachian Mountains.

Here is an open door—who will enter it? Who will be the prayer-forerunners to open the way in faith for those who shall follow with the Glad News? Who will be the sup-

porters of the future work, to uphold the arms of those who go out against the powers of darkness which have claimed the mountain fastnesses for decades?

Oh, that there would be an arousing and an arising of a new interest in the work of souls in the mountain regions, that Holy Spirit conviction for the pushing forward of the work would grip the hearts of intercessors and givers, of church leaders and mission boards, of couples and single folks, who could and would enter the mountain field with a little encouragement and financial help!

The work has been too single-handed, the information too meager, the workers too few. There needs to be a reaching out, a hastening on with the Gospel message. Some workers must continue still in the Sunday schools and churches already established while others begin work at new places in response to calls.

This is a work to claim not the attention of one church conference but any and all conferences that are interested in heralding the Gospel Message throughout the eastern mountain regions until the people in every vale and on every hill have heard the Glad News of salvation.

Whitmer, W. Va.

BOOK REVIEW

The Missionary Movement among Lancaster Conference Mennonites, By Ira D. Landis

Reviewed by Wm. G. Detweiler

The above is a fitting title for the new mission study book which appeared this last summer. It was prepared by the author under the direction of the Eastern Mennonite Board of Missions and Charities, and is endorsed by the Mission Study Course Committee of the Mennonite Board of Missions and Charities. Those interested in the study of Missions, as well as all lovers of the Gospel, should be glad to welcome this book. While the book is of special interest to the Lancaster Conference Mennonites, yet it is very worthy of reading by the church at large, and by those outside our denomination, for it gives a clear vision of what may be accomplished in a comparatively short time by a rather small group who caught the missionary vision and who were willing to persevere in the carrying out of their convictions in spite of opposition and hardships. In his foreword, Henry F. Garber, the president of the Eastern Mennonite Board of Missions and Charities, says, "The rapid development of missionary thinking and mission activity in Lancaster Conference in recent years is unusual. To follow this movement and its leading spirits is like reading fiction . . . The book will help us to appreciate the vision and perseverance of a passing generation."

The author states his aim in the preface in the following terms, "My aim has been to give briefly for our people the history of the Home Missionary Movement in Lancaster Conference, primarily as an historical source book, and secondarily as a Senior

Mission Study Course for Summer Bible Schools and Mission Study Classes." A careful reading of the book will reveal that the author has presented facts and figures that ought to be preserved for future generations, and which can also well be used for study purposes in our Summer Bible Schools and in Mission Study Classes. The work is divided into ten lessons. Each lesson is followed by questions for thought and discussion of the lesson. An appendix and index follow the ten lessons.

It is interesting indeed to see how the missionary movement in the Lancaster Conference in recent years had its inception and development. Beginning with a very small nucleus, the work has grown until now the work of the Eastern Board includes not only missions in many cities and towns and rural communities, but also foreign work. It should be stated in this connection, however, that this book does not deal particularly with the foreign work. It confines itself to the home fields. Those interested in the foreign work of the Eastern Board do well to procure and read "Africa Calls", another book published recently under the direction of the same Board. While at first the missionary movement in Lancaster Conference was confined to a small group, now there is a very widespread interest in the mission work. While at first the offerings for mission work were very small, today the offerings amount to thousands of dollars monthly. "Who hath despised the day of small things?"

Chapter one discusses "The Basis and

Background of Our Present Missionary Work." Here is traced the movement in the Lancaster Conference from the time of the first Sunday School in the Conference in 1863. The work of the Mission Advocates, organized in 1893, is given. This organization a little later changed its name to "Mennonite Sunday School Mission"; it continued under this name until 1914 when the present Mennonite Board of Missions and Charities was organized. Chapter Two: "Mission Stations that Served Their Purpose" tells of mission work done at the following points: Monument, Red Well, Ronks, Intercourse Mennonite, Mt. Pleasant, Mt. Carmel, Maple Grove, Poplar Grove, Frazer, Red Run, Chestnut Grove Schoolhouse, Cedar Grove Schoolhouse, Harmony Hall, Loag's Corner, Conowingo, Halifax, Pleasant Retreat, Billmyer, and Waltonville. Work done at some of these points was later discontinued for various reasons; some of these mission points were later taken over by organized congregations, while one at least became a parent congregation. Chapter Three: "Town Missions Under the Board" discusses the origin and growth of the following missions: Columbia, Cottage City, Marietta, and Steelton. Chapter Four: "Early City Missions" tells of the beginnings and development of the following missions: Vine Street (Lancaster City), Philadelphia, and Reading. Chapter Five: "Later City Missions" likewise describes the work in Tampa (Florida), Coatesville, York, Lancaster (Colored Mission).

Chapters Six and Seven: "Rural Mission Stations" ought to present a real challenge to the church at large. Here we are told of the work being done in rural points with good success. The chapter deals with the following places: The Rock, Oak Shade, Cocalico, Rawlinsville, Sunnyside, Meckville, Miners Village, Dillerville, Wickersham, Meadville, Rossmere, Nickel Mines, and Cedar Hill. May the Lord open our eyes to the opportunities on all sides as we read these chapters.

Chapter Eight: "Charitable Institutions" has to do with the work done for the aged, the poor, and the children. The rise and growth of three institutions are shown: Welsh Mountain Mission and Samaritan Home, Oreville Old People's Home, and Millersville Children's Home. Chapter Nine: "Other Phases of the Movement" deals with the Sewing Circle Work of the sisters, the Relief Work done by the Conference in foreign lands, the work in Africa launched in 1933, the work among the Jews, the financial end of the work, etc.

Chapter Ten: "The Challenge" is true to the title. Figures and statistical charts are presented that ought to challenge the lovers of the truth. Possible fields and avenues of work are suggested. The Appendix that follows gives a directory of Church Boards and Committees of the Lancaster Conference, a list of the Mission Stations and their superintendents, and the 1936 Statistical Chart showing the work, membership, cost, etc., of the missions under the Board.

We feel that the book is a valuable addition to the mission study material of the Mennonite Church. We would like to see a wide

circulation and study of this work.

The book contains about 115 pages. It is beautifully illustrated. It may be obtained in strong paper binding at twenty-five cents each. Orders may be sent either to the Mennonite Publishing House, Scottdale, Pa., or to Weaver's Book Stores, New Holland, Pa., and 40 S. Duke St., Lancaster, Pa.

Canton, Ohio.

BENEATH THE CROSS

(Continued from page 354)

Eagle's love for his brother cause him to break away from the traditional fear of spirits? Would he search in the abandoned hogans for the body of his dead brother?

Philip bent to tether his pony when a sharp cry arrested him. That moment he saw Lone Eagle bend and enter a hut. In a moment Philip too had entered the hut. Both were kneeling beside the filthy mat of a miserable creature of hopelessness. The white man's plague had left him but a shadow with a hollow cough.

"Red Feather, I have come to take you to my hogan where it is warm. You will be better by and by," the cold December wind swept a cloud of dust into the hogan choking Philip into silence.

Lone Eagle's joy over the discovery knew no bounds. Why had his people left his brother? Mistaken for dead they had fled the scene, lest the spirits—who knows what next?

Red Feather was too cold to resist. So in true Navaho fashion he lay mute on his heap of rags while Lone Eagle built a pinon fire on the dirt floor of the hogan.

Philip held his cold, numb hands over the fire and breathed in the rich fragrance of the burning pine. Home!—He shut his eyes for a moment as if in prayer. To Red Feather he said gently,

"Have you ever heard the Great Story?" The sick man nodded.

"Two suns after today we celebrate His birth." Slowly and simply Philip Dayton told again the Great Story of the great love of a great God. The hut of mud and sticks was black with smoke, but the fire had warmed the heart of the young missionary into a passion for this red man's soul. Satan must not have him. Earnestly he plead.

"Red Feather not understand," protested the sick man weakly. "Go, no understand."

"Go," said Philip. "I cannot go. God loves you. He sent me to show He loves you."

"Nobody love. My people run away. Great Spirit love? His Son love? No, no, not understand."

Philip's spirit smote him as he thought of his own selfishness. Truly nobody had loved this creature but Lone Eagle. A change came over Philip's soul. He dropped on his knees before the desolate figure.

"But, I love you," he whispered gently. "So much, see!" He wrapped the remains of the dirty blanket around Red Feather and lifted him into his arms. Lone Eagle followed mutely. The frail body was lifted upon the saddle and Philip leaped behind him.

It was a dangerous ride over the Canyon's rim, but God saw and had pity. Several times

the sick man moaned and fainted. To him it was a race with death, but for Philip it was a race for life. He pleaded with God as he had never done before. Sunset came, then the stars and then a bitter-cold wind. Hours of weary sleeplessness almost overcame him, when suddenly he saw the faint light in his cabin window. He thought of his own words to White Cloud. "Perhaps some day it will lead a soul to the Light of life." He wondered. It had led Lone Eagle to his cabin the night before.

White Cloud stood in the doorway and peered into the darkness. "Is there anything, Pastor?" he questioned.

"Yes, build a big fire in the workshop," suggested Philip. He did not dare let him die in his cabin. No Navaho would ever cross his doorstep again. Philip's own bed was placed in the shop and soon a blazing fire had the tiny place aglow with warmth.

Red Feather leaned back and closed his eyes.

"You are very tired," said Philip laying his strong hand on the bony one.

Red Feather opened his eyes wide. In them Philip saw a strange new light. Two thin hands enclosed a strong one.

"Red Feather understand, Pastor love. Great Spirit love so much?"

"God loves you much more, Red Feather. He gave His own Son to die for you. Do you believe?"

There was a prolonged silence. Then he replied, "Red Feather believe."

Lone Eagle slipped his hand around Red Feather's, as Philip prayed a simple, earnest prayer.

* * *

Philip Dayton stood on the steps leading to his cabin. He forgot his physical weariness, he forgot the cold wind, and even home was passed over lightly. Trembling over the western rim of a mesa stood the great Northern Cross. His soul thrilled at the sight. For him it had taken on a strange new meaning. In his cabin he turned to the song,

"Beneath the Cross of Jesus
I fain would take my stand,—
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

Upon that cross of Jesus
My eye at times can see
The very dying form of One,
Who suffered there for me;
And from my smitten heart with tears
Two wonders I confess,—
The wonders of His glorious love
And my unworthiness.

Once more he turned to his mission journal and wrote:

No. of Confessions

The report still looked miserably small, but no one but Philip Dayton and his Lord knew the price of that soul.

The sun rose as Red Feather slipped away to be received of Him whom he could not understand and yet believed. He who had brought to him the Light of life sped eastward with a fuller understanding of the One whose birth he was to celebrate.

Ephrata, Pa.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

With the closing year we are reminded that "the end of all things is at hand" and that what has been done in the past year is on record. The record cannot be changed except as we may regret and have opportunity to make restitution in our power. What is beyond the power of making right is gone forever. We may well rejoice when our record is such as we shall be glad to meet at any time.

But the coming year is yet before us. Its records are still unmade. Our life, if we are permitted to live, may be spent in it. It is within our power to choose to live the higher standards of a godly life and to make the records better than the records of the past by the grace and power of God. Should we be called from the world by death or by the sudden appearing of the Lord before the year's records are done, we shall not need to be sorry if we have lived a consecrated life to the fullest understanding of our duty.

During the month of December we shall study the following topics: "Sobriety," "The Glorious Destiny of the Church," "God's Gift." These topics will be followed by the first one in January, namely, "Godly Purposes." These topics will furnish seasonal meditations for us as well as bring to completion a series of topics for the juniors on Christian virtues and a series on the Church. We cannot help but receive strength if we prayerfully give ourselves in meditation on these topics and use our opportunity to witness for the Lord and serve in His place of worship and service.

May the Lord bless each of our young people's meetings as well as each individual in them. May the grace of God be abundantly poured out upon us all at this year's end and in the beginning of the year 1938.

CHRISTIAN VIRTUES—SOBRIETY.

—Titus 2

Topic for December 12

MOTTO

"Let us watch and be sober."

MEDITATIONS ON THE TOPIC

I. **Sobriety.**—Whatever the word sobriety may be used for in modern speech, its meaning in the Scriptures is clearly such a state of mind in which the person could be said to be in their right mind. Their thoughts are sound and sane and they act according to the very best sense and judgment.

The opposite of soberness is folly, rashness, madness, unwise, inconsiderate, thoughtless. Various causes contribute to make people to act foolishly and rashly, without a sound and sober mind. Among the things that may be named would be drunkenness caused by drinking intoxicant liquors, a mind inflamed by divers lusts, pleasures, envy, hatred, inordinate affection, covetousness, pride, etc., etc. At the bottom of a reprobate and foolish mind is an unwillingness to receive the truth and thoughts of God.

Those who laugh in the face of serious danger show the lack of a sober mind. We think persons foolish who will not think of the facts that would shape their destiny for good or evil, but would rush on in their own ways as though such facts could not be known. There is a laughter that is based on good sense. We may laugh when we had unfounded fears and have learned better. We may laugh when we have safely reached our end and all opposition and danger is past. Children may laugh when under the care of loving parents whom they are fully obeying. We may laugh with holy delight when we have met every condition and have realized our sins covered by the blood of Jesus and our hearts regenerated and led by His Spirit (Isa. 37:22; Luke 6:21, 25; Ps. 126:2; Eccl. 7:5, 6; Jas. 4:8-10).

The silly laugh is born of a mind which continually trifles with things that are good and true and right and is a positive sin and sign of great folly.

II. **The Text.**—Titus 2:1-15.—This passage gives Paul's practical teaching for all members of society both young and old. Soberness as a standard of life and conduct is given not only to the old but to the young. The great theme of salvation and what it accomplishes for us in this present world is the background of sobriety in both the old and the young.

III. **Suggestions for Junior Programs.**—The old saying, "You can't put old heads on young shoulders" will do when it comes to experience and knowledge, but it is foolish reasoning when it comes to dealing with life principles. The very same principles that stand for right living and action are applicable to the young as well as to the old. Soberness does not mean that there is no energy and activity nor life in the person who has it. The most lively person may be the most sober minded. That is, their life is not particularly couched in foolish talking and jesting, but in wide-awake, good sense and cheerfulness which is ready to regard sacredly every principle of truth and to obey reverently every law and authority which is set by the Lord and His Church over their life. In some way we want to impress the rising generation with the importance of spending their time with proper respect to everything which God has set for our highest welfare. There is danger that the Church service among us may become such a commonplace affair that we fail to recognize what is proper conduct in the time of religious service and spend the time whispering and looking about trifling things compared to the weighty things in store for the mind in the house of God. The subject of sobriety should open to the boys and girls a realm of thought that will help them to consecrate their thoughts and words in a way that will bring them safe and rich returns. Follow the outlined suggestions for Juniors in developing some practical things on the subject of **sobriety**.

OUTLINE STUDY

I. The Call to Soberness.

1. Great opportunities are before us.—I Pet. 1:10-13.
2. All things are passing.—I Pet. 4:7.
3. The devil is lurking to destroy.—I Pet. 5:8.
4. The times require it.—I Thess. 5:1-10.
5. Souls are at stake.—II Cor. 5:13.
6. The grace of God teaches it.—Tit. 2:12.

II. Who Should Be Sober?

1. Ministers in charge.—Tit. 1:7, 8, 9.
2. Deacons and their wives.—I Tim. 3:8-11.
3. Aged men and aged women.—Tit. 2:2, 3.
4. Young women and young men.—Tit. 2:4-8.
5. Our relation to fellow Christians demands it in ourselves.—Rom. 12:3.
6. Women should be adorned with sobriety.—I Tim. 2:9, 10.
7. Salvation depends upon it.—I Tim. 2:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sober," "Grave," "Moderate," "Temperate" or other synonyms.
2. The Virtue of Soberness.
 - a. Who needs it?
 - b. Reasons for soberness.
 - c. How the minds of people are made not sober.
 - d. How keep ourselves sober?
 - e. Teaching soberness to others by example.

For Seniors.

1. The Meaning of Soberness.
2. The Value of Soberness.
3. The Call to Soberness.

PERSONAL THOUGHT

Soberness makes us safe in danger and makes real pleasure a safe experience because it is founded on sound godly reasoning.

SEED THOUGHTS

Cheerfulness is the friend and helper of all good graces, and the absence of it is certainly a vice.—Aughey.

Pray, brethren pray! The sands are falling;
Pray, brethren pray! God's voice is calling,
Yon turret strikes the dying chime;
We kneel upon the verge of time:
Eternity is drawing nigh!

Praise, brethren praise! The skies are rending;
Praise, brethren praise! The fight is ending.
Behold the glory draweth near
The King Himself will soon appear:
Eternity is drawing nigh!

Watch, brethren watch! The years are dying;
Watch, brethren watch! Old time is flying!
Watch as men watch the parting breath,
Watch as men watch for life or death:
Eternity is drawing nigh!

Look, brethren look! The day is breaking;
Hark, brethren hark! The dead are waking,
With girded loins all ready stand;
Behold the Bridegroom is at hand!
Eternity is drawing nigh!

—Horatius Bonar.

THE CHURCH—HER GLORIOUS DESTINY.—Eph. 1:3-23

Topic for December 19

MOTTO

"Watch therefore."

MEDITATIONS ON THE TOPIC

I. **The Future Glory of the Church.**—"If in this life only we have hope in Christ, we are of all men most miserable," says Paul in discussing the resurrection of the dead. Blessed as the experiences of love, joy, peace, and the assurance of God's love and care are for the present world, the Church must, nevertheless, pass through reproach and suffering and humiliation as she is made the "filth of the world and the offscourings of all things" by those who fight against God and His blessed Son.

But God has filled us with a "blessed hope" in looking forward to a time of deliverance from the "bondage of corruption." There is a time where "the wicked cease from troubling and the weary are at rest;" where we come to an "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." There is a time that a voice shall call us and say, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." There is a heavenly place where the overcomer shall have a right to the inheritance of "all things."

As we look into the character of those who are to have all this, we shall see that it is the glorious destiny of the redeemed ones in Christ (I Pet. 1:13-21). It is those who have "washed their robes and made them white in the blood of the Lamb" who are before the throne of God and shall worship Him day and night in His temple. It is those who have their names in the Book of Life and who are spotless before God. They are "his body, the fulness of him that filleth all in all."

II. **The Text.**—Eph. 1:3-23.—The plan of redemption which has been perfected for the saints and gives them a blessed standing in Christ in this life looks forward to a time in the future when all things shall be gathered together in Christ and shall receive their inheritance.

III. **Suggestions for Junior Programs.**—Follow the outlined suggestions for Junior Assignment. Let all that is said about the future happiness of the saints and of the joy in the heavenly home be brought out in as clear a way as possible. For this purpose the last two chapters of Revelation may be studied and the boys and girls asked to tell some of the truths about reaching the place and some of the glories awaiting those who shall go.

OUTLINE STUDY

I. The Heritage with Christ Jesus.

1. The marriage with the Lamb.—Rev. 19:6-9; 21:2, 9.
2. An incorruptible inheritance in heaven.—I Pet. 1:3-9; Rev. 21:7; Matt. 25:34, 40.
3. A kingdom that cannot be moved.—Heb. 12:28.
4. An eternal reign.—Rev. 22:1-5.
5. Everlasting comfort.—Rev. 21:1-4; 7:13-17.

6. Glorified bodies.—Phil. 3:20, 21; I Cor. 15:49-54.
7. Glorious associations.—Rev. 7:4, 9, 11, 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Glory."
2. The Glorious Future of the Church.
 - a. With Jesus.
 - b. In heaven.
 - c. Safe.
 - d. Happy.
 - e. Beautiful.
 - f. Glorious friends.

For Seniors.

1. The Church and Christ in Eternal Wedding.
2. What the Marriage Will Bring with It.
3. Accompaniments of Glory.

PERSONAL THOUGHT

"Where there is no vision, the people perish." Let us open our hearts to the heavenly vision for the future of the saints in Christ Jesus.

SEED THOUGHTS

Give me the wings of faith to rise,
Within the veil and see
The saints above, how great their joys,
How bright their glories be.

Once they were mourners here below,
And poured out cries and tears;
They wrestled hard as we do now,
With sins, and doubts, and fears.

I asked them whence their victory came:
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.

—Isaac Watts.

GOD'S GIFT IN THE FULLNESS OF THE TIME.—Gal. 4:1-7; Heb. 1:1-4

Topic for December 26

MOTTO

"Unto you is born . . . a Saviour."

MEDITATIONS ON THE TOPIC

I. **The Time of God's Gift.**—Many times had come and gone. In all of God's chosen time there had been intimations of the great gift that was coming in the fullness of the time. Prophecies of Christ had been given, and men had been looking for the Redeemer to come. Holy men of God and holy women of God had faith and kept all the words of God sacredly in view.

God had spoken to Adam and Eve and told how that the seed of the woman should bruise the serpent's head. They looked forward for a Redeemer. Abraham received a promise that the seed should come through his descendants. Moses was taught of God to look for a prophet like unto himself who would teach the people all things. David was made to see a King of his own descendants who would fulfill the long expected promise. And so on down the men who were prophets of God spoke of Him.

The world was not ready for the time until God had brought lesson after lesson to bear upon the chosen people of God and upon the people of all nations. There was a great need because there was a very great darkness over all the earth morally and spiritually. Then God saw the time for which He had long been planning. He brought forth His Son into the world clothed in flesh and made in the likeness of men. He made Him according to the prophecies. He was the seed of a woman, of Abraham, of David, of Judah. He was born in the kingly line for Israel,

for all the world. He came in a lowly way and was despised and rejected of men. He came to suffer and die to redeem the people from sin and to bring them into favor with God that they might enjoy the inheritance God has prepared for them that love Him.

II. **The Text.**—Gal. 4:1-7.—This tells how God waited for the time as a father waits for the time to bestow the position of sonship upon his child. Then at the time of maturity the full sonship is conferred.

Heb. 1:1-4.—God's time of speaking by the prophet to the people was superseded by the message He brought through His Son who is made heir of all things and who has purged our sins and seated Himself in the heavenly throne with mighty power to save and to judge.

III. **Suggestions for Junior Programs.**—The Gospel story of Jesus may well be told by assigning the parts suggested under each heading in the Suggestive Assignments for Juniors. It will give a clear conception of the plan as God carried it out through long ages of time. The long time God used without a change in His plans shows not only His power to fulfill His promises but gives us confidence in His unfailing Word. And this may well be impressed upon the minds of youth.

It might be helpful with this same theme to bring in the time when God's Son shall return from heaven to receive His saints and to judge the ungodly who have refused His message. The time remaining will dictate whether this line of thought should receive much or little consideration.

OUTLINE STUDY

I. The Fullness of the Time.

1. Times are determined beforehand of God.—Acts 17:26.
2. He rules over nations by His providence.—Deut. 32:8; Gen. 11:5-8; Dan. 4:32.
3. He watches to cause men to seek the Lord.—Acts 17:26.
4. His appointed acts come in the time appointed.—Isa. 40:26, 27; Luke 24:44.

II. The Time of the Gift of a Savior and Salvation.

1. The time planned.—Eph. 1:4-12.
2. The birth of the Savior.—Luke 2:6-14.
3. The time of His ministry.—Mark 1:15.
4. The time of His death.—Rom. 5:6.
5. The time of His ascension.—Eph. 4:10.
6. The descent of the Spirit.—Acts 2:1-4, 16-21.
7. The time to witness.—I Tim. 2:6; Acts 1:8; Tit. 1:3.
8. The time to accept.—II Cor. 6:2; Heb. 3:7-15.
9. The time of our exaltation.—II Thess. 1:7-10; I Pet. 5:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Salvation."
2. The Story of Jesus.
 - a. What the prophets said.
 - b. The birth of Jesus.
 - c. The baptism and anointing of the Spirit.
 - d. Jesus preaching the Gospel.
 - e. Jesus died for us.
 - f. Jesus ascended to heaven.
 - g. He sent the Spirit upon the disciples.
 - h. The Gospel is preached everywhere.

For Seniors.

1. The Time Clocks of God.
2. The Gifts of God on Time.

PERSONAL THOUGHT

Do I fully appreciate the love that has held through long centuries of planning and waiting and working that we might have the opportunity of being saved?

SEED THOUGHTS

Ere the blue heavens were stretched abroad,
From everlasting was the Word;
With God He was;
The Word was God,
And must divinely be adored.—Isaac Watts.

Joy to the world! the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.—Watts.

GODLY PURPOSES.—II Cor. 1:1-24

Topic for January 2

MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **Godly Purposes** give God the place of honor in all things. Whether they be purposes in secular affairs or purposes in religious activities, the glory of God and the furtherance of His cause among men is foremost, yea absolute, in everything undertaken.

Godly purposes seek to be loyal to every principle and commandment and instruction of the Word of God. The will of the flesh, the dictates of human ideals, the suggestions of designing men and satanic influences must all be cast aside as an offense. As Jesus in the wilderness before the Tempter withstood every onslaught and alluring suggestion, so the Christian must meet every suggestion in his own experience, which savors of the enemy of God.

Our earthly life and its setting socially, financially, and religiously, or even irreligiously, is so closely connected with life that it is easy to overemphasize any phase of it for the end of the phase and its fleshly advantage, instead of making the phase a means to the great end of bringing glory to God and furtherance to His cause. Men are often lost in the maze of the social round without any Godly purpose. Others are wrapped up in making money and gaining earthly things and lose themselves from the higher ends for which these gifts were given. They lay up treasure for themselves in temporal affairs but are "not rich toward God." Some are lost in the machinery of running the church, the Sunday school, the general affairs of the church, without entering into the great end for which the church has been established. Their service often leads to a wreck and their end means great loss and ruin.

II. **The Text.**—II Cor. 1:1-24.—Here Paul shows by the plans and purposes of his work that he is upon the altar of God's service in all that he undertakes. He rebukes the false accusations of men who attribute selfish aims in him and sets forth the true end of his ministry as being an effort to fulfill the calling who has anointed him for the service.

III. **Suggestions for Junior Programs.**—The juniors are full of purposes. We sometimes see quite through the schemes which boys and girls work out to gain certain ends. They send a playmate to mother to ask permission to go visiting. They ask visitors home to get themselves in to some desired position for their own pleasure. They try to work teachers at school to gain some coveted position or privilege. Underneath many of the schemes the selfish element predominates and we wish that it might be different. All this shows that the principle of purposes is not a stranger to the boys and girls. What we should seek to impress is that when selfish and partial motives are at work in our hearts that we cannot call them godly. We should seek to lead the boys and girls to a condition of heart in which selfish considerations for their own pleasure are secondary to the good of others and the glory of God. Follow the suggestions for assignment in the Junior outline.

YOUNG PEOPLE'S MEETING TOPICS FOR 1938

January

2. Godly Purposes.—II Cor. 1:1-24.
9. Gideon—God's Leading (Jr.).—Judges 6:11-40.
16. How We Know God Exists.—Rom. 1:19-21; Psalms 14; 148.
23. Victorious Living—Right Beginnings.—Rom. 10:8-17; I Jno. 1:1-10.
30. Our Mission in India.—I Jno. 5:1-21.

February

6. Victorious Living—Assurance.—I Jno. 3:1-24.
13. Jeremiah—Faithfulness to Duty (Jr.).—Jer. 1:7-10, 17-19; 36:1-32.
20. Christ with the Father in Eternity.—Jno. 1:1-14; Heb. 1:1-14.
27. Victorious Living—Overcoming Temptation.—Luke 4:1-13.

March

6. Our Mission in South America.—Rev. 7:9-17.
13. Esther—Courage (Jr.).—Esther 4:1-17.
20. Origin of Man.—Gen. 1:26-28; 2:7, 18-24.
27. Victorious Living—Choosing Associates.—Psalm 101:1-8; Prov. 2:10-22.

April

3. Timothy—Youthful Consecration (Jr.).—I Tim. 1:1-14.
10. From Bethany to the Cross.—Jno. 12:1-19:37.
17. Triumph over Death.—Jno. 19:38-20:31.
24. The Bible—A Divine Revelation.—Heb. 1:1, 2; 2:1-4; I Pet. 1:19-21; I Cor. 2:6-16.

May

1. My Part in the Hope (Jr.).—Eph. 6:1-3. Ps. 128.
8. The Sphere of Christian Womanhood.—I Tim. 2:8-15; I Cor. 11:1-16.
15. The Fact of Sin.—Rom. 5:12-21.
22. Our Mission in Africa.—Isa. 45:20-25.
29. Occupy Till I Come.—Luke 19:11-27.

June

5. The Holy Spirit—A Divine Person.—Jno. 16:5-15.
12. My Part in the Church (Jr.).—Deut. 31:10-13; Matt. 21:15, 16; Ps. 148:7-14.
19. Repentance.—Ezek. 18:20-32; II Cor. 7:6-16.

26. Victorious Living—Attitudes Towards God.—Deut. 5:22-33; II Cor. 3:1-18.

July

3. Christian Citizenship.—Tit. 2:1-3:8.
10. Sowing and Reaping (Jr.).—Gal. 6:6-10; Eccl. 11:1-10.
17. Prayer in Christian Life and Service.—I Tim. 2:1-10; Col. 1:9-12.
24. Our City Missions.—Jonah 3:1-10.
31. Victorious Living—Attitudes Toward Others.—Luke 10:25-37; Eph. 4:17-32.

August

7. The Firstfruits—God's Portion.—Deut. 26:1-15.
14. Consideration for Others (Jr.).—Phil. 2:1-30.
21. The Origin of the Church.—Eph. 5:22-33.
28. Victorious Living—Attitudes Toward Self.—Matt. 9:23-25; 20:20-28.

September

4. Our Rural Missions.
11. What I Owe the Lord (Jr.).—Eccl. 12:1-14.
18. Baptism.—Matt. 28:19, 20; Acts 2:37-42; 10:44-48.
25. Victorious Living—Attitudes Toward the World.—I Jno. 2:15-17; Matt. 5:14-16; Mark 16:15.

October

2. Lessons from Nature (Jr.).—Ps. 148:1-14.
9. Studies in Philippians.—Chapter 1.
16. Studies in Philippians.—Chapter 2.
23. Studies in Philippians.—Chapter 3:1-4:1.
30. Studies in Philippians.—Chapter 4:2-23.

November

6. The Nature and Ministry of Angels.—I Kgs. 19:1-8; Ps. 91:8-14.
13. Good Things I Have Read (Jr.).—Deut. 17:18-20.
20. Missionary Day.—II Cor. 8:1-14.
27. Be Ye Thankful.—Ps. 103.

December

4. Our Mexican Border Mission.—Ps. 96.
11. What It Means to Be a Christian (Jr.).—Eph. 4:17-5:21.
18. Hymns and Spiritual Songs.—Ps. 30:34.
25. The Sure Word of Prophecy.—II Pet. 1:19-21; Rev. 22:10-21.

OUTLINE STUDY

I. The Nature of Godly Purposes.

1. Seeks to glorify God in everything.—I Cor. 10:31.
2. Has the kingdom of God and His righteousness in view.—Matt. 6:33.
3. Seeks those things which are above.—Col. 3:1-4; Matt. 6:19-21.
4. Seeks to fulfill the whole duty of man.—Eccl. 12:13, 14.
5. Jesus as the center.—Col. 3:17.
6. In harmony with the great commandment.—Matt. 22:37-40.
7. According to the law of the new creature.—II Cor. 5:14-17.

II. Godly Purposes of Men.

1. To give to godly ends.—II Cor. 9:7; Matt. 6:2-4.
2. To pray to God in sincerity.—Matt. 6:5-8; Jas. 4:2, 3.
3. To obey God's commandments.—I Jno. 2:5.
4. To keep pure.—II Cor. 6:14-7:1.
5. To battle spiritually.—II Cor. 10:3-6; Eph. 6:10-20.
6. To serve God.—Heb. 12:28; Col. 3:23, 24.
7. To save the souls of men.—I Cor. 9:19-22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Godly," "Godliness."
2. Godly Purposes for Boys and Girls.
 - a. Remembering the Creator.
 - b. Obeying father and mother.
 - c. Keeping the mind and body pure.
 - d. Studying to be approved of God.
 - e. Living and working according to God's commands.

For Seniors.

1. The Godly Purposing Heart.
2. Godly Purposes to Consider.
3. When Purposes are Ungodly.

PERSONAL THOUGHT

Do we know our hearts well enough to recognize the purity and impurity of the purposes which rule in them? God give us a spiritual understanding and a disposition of heart to follow the leading of the Holy Spirit.

SEED THOUGHTS

Man judges by our hits; God by our aims.—Sel.

It is the old lesson—a worthy purpose, patient energy for its accomplishment, a resoluteness undaunted by difficulties, and then success.—Punshon.

It is not the incense, or the offering which is acceptable to God, but the purity and devotion of the worshiper.—Seneca.

LIFE'S DAILY ROUND

The day is done—the sun sinks in the west;
The shades of night are beckoning to rest;
The calm and peace, which come when duties cease,
In muted voice the Father's care attest.

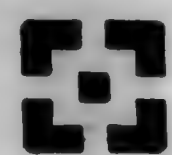
Life's daily round hath tested mind and heart,
But night's repose bids weariness depart;
When morn awakes and life fresh courage takes,
Its coming doth new hope and strength impart.

Thus day and night God's purposes fulfill;
The seasons, too, are subject to His will;
And if mankind would seek to know God's mind,
Then each returning need His love would meet and fill.

Fred Scott Shepard.



BIBLE STUDY



TABERNACLE STUDIES

LXIX. Jesus Christ a Sacrifice for Sin

By the Bible Study Editor

Behold the Lamb of God which taketh away the Sin of the World.—John 1:36, 39.

It is remarkable that in the New Testament records there should be so few references to Christ as the Lamb of God. He is mentioned only twice in the Gospel by John, and then only by John the Baptist. As a Lamb He is referred to once in the Acts, and then in a quotation from Isaiah. Acts 8:32. Peter refers to the Lord once, in His sacrificial nature as a lamb. I Pet. 1:19. But in the Revelation which God gave to His Son to make known unto His servant John, the Lamb is mentioned twenty-five times.

The Lamb was the principal sacrifice of the old institution under the Law. The sacrifice and offering were the very heart of the rites of worship. Without them there could have been no worship; for there was no ritual of service without the shedding of blood and the use of the flesh either for burning on the altar or for consumption as food in worship. All of the ceremony of worship centered around the altar, or had to do with the blood and fire that came from the altar. There would have been empty formality for the priests to have approached the fire of the altar with no food for it, or to have gone into the holy place without the flesh-coal from the altar to consume the sweet incense. There would have been no significance in the annual entry of the high priest into the most holy place without the expiatory gift of blood from the victim whose blood was shed at the altar.

The ceremony of the Jews which was associated so intimately with the sacrifice of the Lamb would also have been valueless had it not been of greater significance than alone the offering of a gift to appease the anger of God for their sins. God plainly rejected their offerings and sacrifices on the grounds of their formal worship. Yet He insisted upon the continuance of the service of His house, for it pointed to the greater sacrifice for sin which God would provide for the sins of the whole world. The fires of God's altar were kindled in hope, and when that hope was fulfilled the fires died out, but the hope became a reality. The Lamb of God had been offered for the sins of the world.

That Christ was crucified, and that He died for the purpose of propitiation for sin according to the plan of God, is evident from the Scriptures. All the former Scriptures point to a Redeemer. The Messiah of Israel was to be a Redeemer from sin. His place as a Saviour could not be filled by one who came alone to deliver the people from their

enemies. As long as their sins were not removed by sacrifice and their hearts turned to God by their Saviour the bondage could not be removed. Their hope lay in a Messiah, a Saviour from sin. Jesus was conscious of the death that would come to Him. "I lay down my life for the sheep" (John. 10:15). "Therefore doth my Father love me, because I lay down my life that I might take it again."

The purposes of God concerning the sacrificial work of Christ were precedent to the foundation of the world. "Who verily was foreordained before the foundation of the world" (I Pet. 1:20). "He hath chosen us in him before the foundation of the world" (Eph. 1:4). "Thou lovedst me before the foundation of the world" (Jno. 17:24). This last quotation is the prayer of Jesus, who, previous to His going to the cross, realized the Father's love and His will in the work He was about to do for the salvation of the world. His death for sin was the fulfilling of that eternal purpose of God.

Jesus as a Lamb

It is possible for us to liken Jesus to a young member of the shepherd's flock. We may think of Him as as innocent and as mild and as helpless as a little lamb. This likeness is often illustrated, and we are impressed with this similarity. He was once a babe in His mother's arms. He was such when the shepherds made their visit to Bethlehem. He was still a young child when the Wise Men paid their homage to Him, and when His parents took Him to Egypt. One may feel that a different illustration should be used to portray His character when as a boy of twelve He reasoned with the doctors of law in the Temple. And a wider difference would be required to portray the character of the man who led the multitudes and who defied the powers of the rulers in His Father's house.

The illustration of the young lamb could not portray Christ as to His nature and work and His activity in His Father's mission. The lamb of the sacrifice was a grown lamb, of a year old, or older. The lambs for the daily burnt offering were lambs of the first year, without spot. Num. 28:3. The voluntary burnt offering could be of either the flock or herd, but the only specification for such was that they be males without blemish. The use of the term "lamb" most certainly applied to the sacrificial lamb of a year old, it being the ceremonial lamb of God. In it was found perfection, strength, and excellencies such as could be found in no other.

The Spotless Lamb

It may have been possible to find among the flock that which could not be found among men, perfection. Jesus was the Son of God; therefore in Him was the perfection of God. No physical infirmity could have been found in Him. It is certain that no moral failures occurred in His life. Accusations were brought, but none were proved. In His being there was also a spiritual perfection that made Him equal with the Father. "He thought it not robbery to be equal with God." "He that hath seen me hath seen the Father." It is true that Jesus hungered, and was weary; He required rest and sleep; He also broke under the cross; but there was no illness of His body causing such limitations. These things were natural to the flesh which He took upon Himself.

The perfect life of Jesus enabled Him to be the sin-bearer for others. His claim to Sonship implied the perfection of His life. "I came . . . to do . . . the will of him that sent me" (Jno. 6:38, Alt.). Included in this work of Christ was: First, His teachings; He gave the world the Word of God, both in the letter and in His life. Second, He possessed the power of God, as was manifested in His miracles. There never was a failure in any work of the nature of miracles which Jesus undertook. Men were surprised that demons were subject to Him. They marveled, and some believed, when He opened the eyes of him that was born blind. They were confounded in their opinions regarding Christ when He raised the dead; but Jesus never faltered in His work, perfecting every undertaking which He began. The climax of His perfection of works was the raising up of the temple which the Jews destroyed—the temple of His body. None of the moral infirmities were found in the Son of God. Third, there was no trespass of any law of God which would have invoked the judgment of God upon Him as upon any other man. God's law against sin is a law against all sin. Angels that sinned were banned from the presence of God and from heaven. Men who sin are condemned to death. There was no sin in the Son. The Father spake from heaven saying, "This is my beloved Son, in whom I am well pleased." The fact that He arose from the dead is evidence that the Father found no sin in Him such as is found in men. He ascended to heaven, and thus proved that no sins such as angels committed were found in the Son. His life was a sinless one. He was the spotless Lamb of God.

He Was Made to Be Sin

The mystery of Christ's death is the mystery of His being made sin, or the sin-bearer for men. The expression, "He hath made him to be sin for us, who knew no sin"

(II Cor. 5:21) may bring to mind the expression found in Genesis, 4:7, "If thou doest not well, sin lieth at the door." It is certain that the guilt of sin would lie at the door of one who had sinned, but the guilt at the door would be of no avail for the sinner. A sin offering at the door of the transgressor would be acceptable. Such was the case with Cain, but he refused the lamb, which, when offered would have removed his guilt as well as it did the sin of his brother Abel. Jesus was made to be a sin offering, who knew no sin.

The humiliation of Jesus prepared Him to become the sin offering. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7,8). The humiliation was by His own will, and not by the misfortune of sin. He came to put Himself in the place of those who had sinned. Man was subject to death because of sin. Only man could be judged for the sins committed by man. Jesus came to be the man sin bearer. Paul uses another expression in Romans 8:3, "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." It is evident that Jesus, as the Son of God, did not sin, nor was sin attributed to Him. What other form could Jesus have taken but that of man? And the flesh that He assumed was the likeness of man that had sinned. In the form of man and as a man, Jesus became the sin offering for man.

Under the former ministry of the sacrifices, the lamb was made to be the sin-bearer. It was not related in any wise to the beings for whom it died. The human sins had not been committed by the lambs. Human flesh did not suffer the penalty of death for the transgressions when the sacrifices were offered. But the figure was true to the fact of the atonement made by Christ—the sinless one died for the sinner. When offering the lamb for transgressions, the individual who sinned placed his hands on the head of the sacrifice in order to make it represent himself. In the death of the sacrifice he saw himself dead for his sins. This was a very vivid method of impressing upon the people of Israel the truth that "The soul that sinneth it shall die." But in the sacrifices only a remembrance of the sin was brought to mind, for no blood of beasts could take away sin. This fact was understood by them, for Paul said, "It is not possible that the blood of bulls and of goats should take away sin" (Heb. 10:4). It was in the purpose of God, that, by one man sin should be atoned for, and all men might have the privilege of forgiveness. "In due time Christ died for the ungodly." "For if through the offence of one many are dead, much more the grace of God, and the gift by grace, which is by **one man, Jesus Christ**, hath abounded unto many" (Rom. 5:6,15).

It is evident that God gave His Son to perform this work of grace,—to take upon Him the form of man,—to take the place of man and die for the sins of man, and thus deliver man from the judgment of sin. In

this respect, by God's appointment, and by Christ's own humiliation and free-will sacrifice, He was made to be the sin offering that was accepted by God. In this ministry Christ placed Himself under the judgment of sin in a number of ways. He took upon Him the human flesh that was subject to death because of sin. He was the son of Abraham and the son of David. Matt. 1. He was in constant contact with human defilements, sick people touched Him, and persons who had issues of the flesh contacted His clothing. He touched the unclean lepers. Wicked men bound Him, and He was spit upon by them. It was written, "Cursed is every man that hangeth on a tree" (Gal. 3:13). He was not made a sinner by these experiences, for they were not His own transgressions. He took the place of men in their sin experiences. He bore the judgment for all of the human transgressions by death, and He laid down His own life for the sins of men.

One more phase of Christ's vicarious work should be noted. According to Paul (Rom. 8:3) when Christ was sent in the likeness of sinful flesh, God also "**for sin, condemned sin in the flesh**". In this respect the body of Christ differed from that of the beast sacrifices. There was that nature connected with the flesh in which Christ dwelt that enabled God to condemn the human flesh for sin. And when that condemnation for sin in the human flesh was effected, it made possible the justification of all those in human flesh who by faith accepted the atonement made by the death of Christ in the flesh. When the Son of God put on the flesh of man He did it that He might bear the sins of that flesh and die to atone for those sins. He died, not for His own sins, but for the sins of those whose flesh He had taken on Himself. There was no other way to die for men than to die in the flesh that was subject to death for sin. It was the flesh of **that one man by whom sin entered into the world, and death by sin**. Romans 5.

The Precious Blood of the Lamb

The power of the atoning death of the Lamb of God did not lie in the fact that His flesh died. That doctrine that stresses the physical death of Christ as the atoning power from sin is at fault. All men die the physical death, and yet none is able to save himself by that death; and much less is he able to save others by his death. Men have laid down their lives to save other men's lives, but the death of no one has saved his own, nor the soul of any other man.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The blood of the Son of God was **precious, as of a lamb without spot**. There were two elements in the life of Jesus Christ in the flesh that are not found in the life of any man in the flesh. The first was, that He lived in human flesh without sin. The second was that He who lived in that human flesh was the Son of God. No other such life lived in human flesh. No angel ever lived in human flesh. No demon ever lived in human flesh. Evil spirits lived in the hearts of men. Satan entered into Judas. But men were in

the flesh when the demons were there. Judas was still in his body when Satan entered. Again, we must declare, that no other being, but Jesus Christ, save man, ever before lived in human flesh. Jesus Christ was sent of God, to take upon Him the flesh of the first Adam, that He might become the second Adam. Jesus took on Him the seed of Abraham, to fulfill the covenant sonship of Abraham. Heb. 2:16; Gal. 3:16. It was the death of this Son of God, as to whom there was no other like Him, which caused Peter to say, "The precious blood of Christ."

What other blood was ever shed, such as that which Christ shed at His death? "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement for the soul" (Lev. 17:11). The blood of beasts could not atone for men, because sin was not judged in the flesh of the beasts that had not sinned. The blood of men could not atone for sin because it was sinful blood, from sinful and polluted lives. A life must be given that was unpolluted, and separate from sin, yet connected with the flesh that had sinned. Only in the coming of Jesus Christ, sent from heaven, the Lamb of God, to make atonement for the sins of the world,—only such an one could offer the precious blood that could redeem any man. He laid down His life for the sins of the world.

Such a precious life could be offered up to purchase the world. Such precious blood from such a precious life could make atonement as a propitiation for the sins of the whole world. This was the price that God gave, and the redemptive power is equal to all that God has required of it. That precious blood has satisfied all of the demands which God has made for sin. "He that believeth on the Son hath everlasting life."

GOD DWELLING WITH MEN

(Continued from page 359)

thing for us than this fellowship of which the gift of the Spirit is an earnest.

This is Christian experience—not to go to some distant temple or shrine to come into the presence of God; not to be transported backward or forward through the centuries or the ages—but to realize God in the daily life, to know that He is in us and we in Him. It is to let Him live in our whole being, to give Him the key to the city, without reserve, to yield to Him as Master and Lord.

We do not know the spot where the baby Jesus was born; we do not know the exact day of His birth. But we do know that God no longer manifests Himself in the outgrown symbolism of the Tabernacle in the Wilderness. We do know that God came to earth in human form to make redemption possible. And we do know that the true Christmas spirit lives only in those hearts where God has taken up His eternal abode through the Holy Spirit. Not in terms of yesterday, but in terms of today and every day—God is with us.

Hesston, Kans.

"We should endeavor to forget injuries, and bury them in love."—Dr. Watts.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRISTIAN FELLOWSHIP

I John 1:1-7; Rev. 21:1-7

Lesson for December 12, 1937

Golden Text.—Our fellowship is with the Father, and with his Son Jesus Christ.—I John 1:3.

Fellowship. Basically the word means to have things in common, a partnership in which the interests, desires, needs, burdens, cares, pleasures, etc., are mutually borne and shared by those in the "Fellowship". The Church is the one fellowship that stands supreme among all organizations in the universality of its mutual sympathy and good will. In the Word its best descriptive figure is that of a family with God as Father, Jesus Christ as the elder Son, and all of us under His creative and sustaining providence. The Holy Spirit is ever with us as a loving mother who cannot bear the thought of any of us being orphans in spirit.

I John 1:1. Enduring fellowship is based not so much on ideologies and creeds as it is in devotion to a person. John does not teach fellowship on the basis of creed but on devotion to the Christ. And whenever through the centuries men have left their first love and have based their fellowship on doctrinal interpretations or devotion to human leaders, it has resulted in divisions and still more divisions until today fellowship among Christians leaves much to be desired. This Christ whom John upholds as the object of our supreme devotion, he loves to call the Word of Life, the Eternal Life, which life is the Light of men. He is also called the beginning of the creation of God. Before ever the worlds were created, He was with the Father in oneness of nature and fellowship. But the Eternal God desired an enlarged fellowship for which purpose He created man. When that fellowship was marred and disrupted the Eternal Son came to earth and was manifested that He might destroy the works of the devil and restore the fellowship between God and man. Upon this manifestation, those who having seen and heard and handled Him believed and entered into that fellowship. These now tell that which they have learned of Him to others that they also may become partakers in that fellowship.

Verse 3. If there is fellowship between me and the Father and the Son, there will also be fellowship between me and all others who have fellowship with the Father and the Son.

Verses 4-7. Light and darkness are antagonistic and can have nothing in common. God is light. His life is the light of men. To walk in fellowship with Him is to walk in a light brighter than that of the noon-day sun. If you then walk in darkness, you cannot be

walking with Him. If you walk with Him, you will not only believe the truth, you will do the truth. The closer you walk with Him, the more brilliantly will your pathway be lightened and the more perfect will be your fellowship with the saints. While you walk with Him, your sins are cleansed and will continue to be cleansed by the blood of His Son, our Redeemer.

Rev. 21:1. The unknown can be made known only through the medium of the known. Spiritual and eternal things can be told only in the language of earth. Human speech is inadequate to describe the glories of heaven. Then, too, our comprehension is so limited that we can see only as through a glass darkly. But even with this handicap God has revealed enough to our dull understanding to make us long for that which is to be.

The Sea in prophecy apparently refers to floods of the ungodly, the world of wicked men. In that renewed heaven and earth that is to be, no place will be found for the wicked and the ungodly. Utterly incapable to have fellowship with God and His saints because of their spiritual condition, they will be consigned to the fellowship of devils. Between the two regions there is a great gulf fixed.

Verse 2. In Galatians the apostle calls the church the Jerusalem which is above (Gal. 4:26); here John speaks of her as the holy city, the New Jerusalem; and sees her arrayed in her bridal garments, for the time of the marriage of the Lamb has come. If there was fellowship through the years of wooing, how much more now that perfect union has come. There will be perfect union and fellowship forever, with unmingled, endless joy to all who overcome and were counted worthy of glory.

THE BIRTH OF JESUS

Luke 2:1-20

Lesson for December 19, 1937

Golden Text.—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

The birth of Christ is the most momentous event in history, and it is meet that we should again meditate upon this subject at this time of the year. Matthew and Luke combined give us the story of the Nativity. Matthew speaks from the standpoint of one that was born to be the King of the Jews, and Luke from the standpoint of the Son of Man, the world's Redeemer. Matthew traces His descent from Abraham, and Luke, His descent from Adam. In Matthew the child receives homage from the great; in Luke from the lowly. Matthew tells about the Star; Luke tells us of the angel song.

Luke 2:1-7. In God's planning there is no confusion, but perfect synchronization. When the child was to be born at Bethlehem, the Roman government took steps that would bring the mother from her home at Nazareth to the city of David. But neither the government nor, as far as we know, Mary, were aware that they were working for the fulfillment of the prophecy concerning the advent of the Messiah. His purposes cannot be frustrated, nor His word fail. The plan is so simple and natural that only spiritually-minded people can discern His hand in it all.

Some interpreters of Scripture have magnified the deity of our Lord to the exclusion of His humanity. To prove this they often quote Ezek. 16 that the Babe was not swaddled at all, hinting that the child had received no prenatal nourishment from Mary and didn't need it. Sound exegesis forbids such conclusions. In verse 7 of this lesson it plainly says that the mother swaddled her new-born child. Then in Ezek. 16 the child was a girl, here it is a boy. The two Scriptures cannot refer to the same event. Luke plainly teaches that He was both God and man; God for the father, and a human being for the mother.

Verses 8, 9. The ones to whom the revelation of the Advent was made were great in the sight of God but only good in the sight of men. Simeon and Anna were two saintly old people who had become so occupied in spiritual things that they neglected material things; but they both looked for the consolation of Israel. We cannot think otherwise but that the shepherds had the same spiritual outlook. God reveals Himself only to those who have eyes to see and ears to hear. A superlative interest in the things of time dulls our senses to the receiving of messages from the eternal.

Verse 10. Awe and reverence, or godly fear are natural to all men in the flesh. The more worthy persons may be to receive divine revelation, the less will they think themselves fit to receive such honors.

Verse 11. Mankind can largely find a means of escape from the rigors of nature, but man has found no means of escape from his own folly. The good news to people is that God has provided in the Saviour born, salvation from sin and its consequences and has brought hope to an otherwise hopeless world.

Verses 12, 13. Little souls love pomp and parade; it makes them feel as if they were somebody. True greatness does not need such aids nor does it desire them. The manger was good enough for the first resting place of our Lord, and in the prime of His manhood He had not where to lay His head; but angels sang praises at His birth and the great of earth bow to Him since.

Verse 14. If there is one thing for which we should join with the angels, it is in giving

glory to God for giving us the Saviour. If the world is ever to have peace, it will come only as men will please the Father. The Prince of Peace always did the thing that pleased the Father. If we follow in His steps, peace will be ours also. The work of righteousness shall be peace; anything else will but gender strife.

Verses 15-18. As others would hasten to a fire, these men sped to the manger to worship the Saviour. As gossips spread abroad choice slander, these men spread abroad the Good News of the grace of God that brought salvation to men. Why can not we be as enthusiastic in the good as others are in that which should not be?

Verses 19, 20. Pondering or meditation was a part of Mary's life. Why should she be thus honored above all women? She knew not, but she loved God for it.

CHRISTIAN CONSECRATION

Mark 1:16-20; Philippians, Chapter 1

Lesson for December 26, 1937

Golden Text.—For to me to live is Christ, and to die is gain.—Phil. 1:21.

Mark 1:16-20. Whatever your abilities and opportunities in life are, you enter into a fuller life when you give Christ supreme place in your life. These four men were successful fishermen, but had they not given immediate response in accepting the Master's call, they would never have been more than poor Galilean fishermen. Forsaking all and following the Lord, they were used in starting the church which has in the hands of God been used in the salvation of millions and the blessing in many ways of many more. You never are the loser when you forsake all for the Lord.

Philippians 1:1. He that is born a freed man becomes the Lord's bondservant. Paul was free born, but when he found Christ, he renounced all his freedom of will and purpose so that Christ might be all in all in his life.

Verses 2-7. The Philippian brotherhood, more than any of the other churches, shared their means with Paul in spreading the story of the cross. Paul, in every prayer, interceded for them and thanked God for the evidences that God who had begun a good work in them was still working. His knowledge of God was such that he had no doubt but that God would complete that which He had begun in the lives of these devoted believers and it gave him great joy. Of others he feared that they were losing out and falling from grace. Are we as individuals sources of joy to our brethren or of haunting fear that all is not well with us? Rain or shine, whatever the circumstance, these people shared with Paul the grace of spreading the Gospel; no wonder he had them in his heart.

Verse 8. Paul not only had the mind of Christ; here he declares that he has the bowels (the sympathies) of Christ. The more we have the nature of Christ, the more we are burdened for others; the more we will care not to be ministered unto but to minister and to give our lives for others.

Verses 9-11. I may not have the wherewithal to feed and clothe my fellow man, but

I have it within my power to pray to Him who owns all things that He should give you of all things good abundantly until you are filled to overflowing unto the glory and praise of God.

Verse 12. All things work together for good to them that love the Lord. The greatest good that can come to me is to be privileged to spread the Gospel. Paul felt that way about it, and found that everything that happened to him had this happy result.

Verse 13. Paul would not have had opportunity to preach to the guard and carry the Gospel into Caesar's palace had he not been imprisoned, but when the soldiers stood guard over him he had a chance to tell them the wondrous story, so a new door was opened to him to spread the Good News.

Verses 14. Courage is contagious. The fact that Paul kept on under almost unendurable hardships to tell unto others the story of the cross, gave much courage to others who might have failed but for his example.

Verses 15-18. Jealousy is not entirely unknown among preachers. After Paul's imprisonment some apparently became more active in preaching because they hoped to get the place of leadership which Paul had occupied while free, secretly hoping that it would make Paul jealous, and so make his bonds less bearable. Others loved Paul; and knowing how much he was burdened for the lost, out of good will took up the load that Paul had been carrying and so added to the sum total of efforts to spread the news. Thank God Paul had risen above envy and rejoiced in another's success, and doubly so when that success meant the furtherance of the Gospel.

Verses 19, 20. Paul's hope was so strong as to be almost certainty. He was sure that with his earnest longing and their prayers God would ever be magnified in his body. The method of that magnification he left entirely in the hands of his loving Lord.

Verses 21-30. The best place to be is not heaven. That is better than earth. The best place to be is where God needs me most. When He no longer needs us on this needy earth, then and only then should we pray for the translation. Desire heaven? Yes. But desire to be fully in the will of God more. That is CONSECRATION.

THE GOSPEL OF MARK: A PREVIEW

Mark 10:35-45

Lesson for January 2, 1938

Golden Text.—And whosoever of you will be the chiefest, shall be servant of all.—Mark 10:44.

The Gospel of Mark depicts Christ as a servant. Possibly that is the reason that His genealogical record is not given in this Gospel. One does not bother with the family history of a servant. The word used more frequently in this Gospel than in the others is "straightway" or its equivalent, thus declaring Him to be a ready and willing servant. About one third of this Gospel is devoted to a record of the Passion Week where He is shown as the servant who was obedient even unto death. Wherefore God has highly exalted Him and given Him a name above every name.

Mark 10:35, 36. Is it wrong to desire greatness in the kingdom of heaven? Certainly not. But if your purpose is that you may lord it over God's heritage or that you may win a name for yourself among men, then your motive is wrong and you would probably do much harm in the church if you gained a position of authority. John and James were probably heartily ashamed of themselves in later years for their ambition at this time. But don't condemn them too heartily until you have searched your own heart and have proved to your own satisfaction that your motive in desiring a high place in the kingdom is entirely altruistic.

Verses 37, 38. The lowliest place in the kingdom of grace is to be preferred to the highest in the kingdoms of this world. But we are to seek that we excel to the edifying of the church. Seek the highest, but do not forget that the path to greatness in the kingdom of God is not that which is ordinarily trodden by those who seek greatness. Seek it in God's way.

Verses 38-40. The stations in the kingdom of God are not attained through our ambitious efforts, nor through favoritism, but they are given of God through the Son to those for whom they are prepared. We should rather praise God that our names are in the Book of Life than that we can perform miracles. We should rather thank God for the privilege of drinking the cup of suffering with our Lord than covet the privilege of reigning with Him. We should much more covet to be baptized with the Spirit that enables us to keep the commandments of God and do them and thus be equipped for service to others rather than to covet the position of judge and ruler over others.

Verses 41-45. Were the ten displeased with James and John because they bothered the Master with their childish ambitions, or were they displeased because these two got there first? Probably the latter. They also desired first place in the kingdom. Who would not like to have a street or avenue in the heavenly Jerusalem named in his honor, or one of the pillars in the temple? And if you still had the same mind in glory that you have now, wouldn't you, while escorting visitors through the heavenly city, call their attention to the honors you had won? But thanks be to God, as we become Christlike we change, and when the Spirit has full dominion in our lives we seek only the glory of our Lord, and if we had ten thousand crowns we would cast them all at His feet and crown Him Lord of all.

Your wealth consists not so much in what you possess, but in what you as an individual amount to. Your greatness in the kingdom of God is not judged by the ascendancy you have gained over others but in the victory that you have won over yourself and your selfish desires. Not how much can you demand and get from others, but how much will you give of yourself to make life more livable for others is the test of greatness. It is flattering to vanity to be boss; it is pleasing to God to serve.

In the Corinthian Church there were elders who reigned as kings. They despised Paul and said that he supported himself because

(Continued on page 365)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE CHURCH SCHOOL PRODUCT VERSUS THE "GODLESS COLLEGE GRADUATES"

A wise man will hear, and will increase learning; . . . but fools despise wisdom and instruction.—Solomon.

All too often we spend time discussing the "godless college graduate," and forget to appreciate the many college graduates who are splendid church workers. After all, we have more of the latter than the former. Furthermore, we must also face the fact that most irreligious college people become so before they get to college. In a recent survey published by Yale University three out of four college freshmen are not interested in religion. However, these students admitted before coming to college they had not participated in religious organizations. That indicates the failure of the local church and society in general rather than of the colleges.

There is no question as to the terrible havoc wrought by modernistic colleges, universities, etc., but this editorial has in mind the colleges recognized, governed, and supported by the Mennonite Church. Opposition to education and to church schools has practically disappeared. Indifference as to their importance continues to a limited degree. Imperfections are not hard to find, nevertheless these are also evident in the home churches. To be fair the past mistakes of colleges dare not be resurrected as an indictment today. To the man who believes in the Christian religion the Christian college is not a duplication of what the state is doing, but an essential addition. It covers the whole personality of man instead of limiting itself to a part of his faculties.

The following write-up about a college, in a sister Church is helpful in its suggestions to our brotherhood and a challenge calling for our support:

1. Church Schools Aim to Meet Standard Educational Requirements.

The teachers are qualified professionally and a number of the schools are officially accredited. Although the teachers serve for small remuneration, much money and time has been expended in securing their training. Many of them, at considerable personal expense, continue studying during the summer in order to increase their own efficiency and to raise the standard of the school or college they serve. The work of our church schools is maintained on a high educational plane and numerous testimonies to that fact have been given by the institutions to which our graduates and students have gone for advanced work.

2. Our Church Schools Aim to Supply that Vital Religious and Spiritual Emphasis Which is so Sadly Deficient in our Public Program. One of the prices America has paid for Democracy has been the surrender of religious training in the public school. We do not blame the educators for this because they have only complied with the wishes of the people. But the grave problem we face is this: if you make the school unreligious it is then very easy for its pupils and teachers to become irreligious. Furthermore, it is impossible to teach and maintain proper standards of morality without religious training.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

As a result of this lack of Biblical and spiritual emphasis the educational program of the nation has all too many times developed cleverness without conscience and cautious adaptation without conviction. Dr. Weigle of Yale said, "The reason for the pagan lustfulness of the world today is our lack of religious instruction in our schools. We are reaping the fruits of our folly." Our church schools give to religious and spiritual values their proper place and thus the teachers can touch the very center and heart of life and mould character for God.

3. Church Schools lead our Young People to Christ. Many youth scattered throughout the United States and Canada will bear testimony to the fact that they were led to Christ while attending one of our church schools. Not every young man or young woman has gone out from these schools to live for Christ, but the number who have not yielded to Him is relatively small.

4. Our Church Schools supply Christian Workers for the Church. Foreign missionaries and home missionaries have received training in our church schools. Besides these there are many ministers and workers in other parts of the Church.

5. Our Church Schools Definitely Assist in Influencing Our Children to Unite with the Church. A recent survey covering a period of 15 years, from 1920 to 1935 discloses the following information: 852 young people secured their education in the public high school and of that number, 432, or 51%, united with the church. Forty-nine out of every 100 of that group were not members of the church. On the other hand 655 young people attended one of our church schools to secure their education and from that number 511 or 78%, were members of the church. These young people attended the same churches and resided in the same districts. They represent a survey that includes nearly every district in the church.

6. Our Church Schools Keep Our Children in the Church. The survey just referred to discloses the fact that while a less number united with the church from that group who were trained solely in the public high school yet it is true that a much larger number from that same group left the church after they came to young manhood and young womanhood or maturity. It is true that some left the church who have attended our church schools, but statistics reveal the fact that nearly twice as many leave the church from the public school group as from the church school group.

7. Our Church Schools Represent a Cause That is Worth More to us Than What it Costs. Why did the Pilgrims come to America? Did they seek freedom to worship? No, they had that in Holland. They sought a place where they could teach their children religious truth in their schools. They braved the dangers of sea and wilderness because they prized their faith. They were not willing to have their children ed-

uated in schools where the Bible had no place. But we pay our taxes, help to support our public schools, consequently since it is more economical we send our children to the public schools. Do we value our faith? Is it worth anything?

Why is the Catholic Church gaining rapidly in numbers in America, while the Protestant Church is struggling and in many places dwindling? Why is the population of New York City represented by three times as many Catholics as Protestants? The answer is that they prize their faith enough to provide their own schools where religion can be taught as a vital part of every-day education. Sixty per cent of the money contributed by Roman Catholics to their church is used for the education of their children. Do they pay taxes and help support public schools? A prominent Catholic prelate recently said to the writer, "We pay our school taxes without a complaint because we appreciate our privileges as citizens in a country where we have religious liberty. Our school tax money is a gift to the state to help educate the Protestant children—we gladly pay it, as long as we can then educate our own children."

Do we value our faith?

The question may be raised about finance. The writer is sorry that he does not have the financial records of the cost of education in the State of Virginia, where Eastern Mennonite School is located, on the State of Kansas, where Hesston College is located. The figures from the State of Indiana, about costs of education according to the 1936 Year Book, were as follows (exclusive of dining hall and dormitory expenses):

	Costs	Enrollment
Indiana University	\$6,040,985.18	5,450
Purdue University	2,424,983.67	5,036
Ball State Teachers College	621,605.00	1,298
Ind. State Teachers College	590,853.53	1,492
Earlham College (Friends', Richmond, Ind.)	254,803.39	427
St. Mary's College	187,303.53	369
Manchester College (Church of the Brethren)	184,390.76	661
Valparaiso University	145,727.65	434
Evansville College (Methodist)	130,333.73	385
Central Normal College	97,374.24	612
St. Mary-of-the-Woods College (Catholic)	95,007.80	246
Indiana Central College (Liberal U. B., Indianapolis)	91,453.22	551
Taylor University	84,325.13	237
Marion College (Wesleyan Methodist)	83,145.18	254
Goshen College (Mennonite)	65,009.56	350

The good record of Goshen College could be duplicated by Hesston College, and the Eastern Mennonite School.

Remember Goshen College, Hesston College, and Eastern Mennonite School before sending children to another school. The advice of the famous statistician Roger W. Babson is timely:

Use your influence to have your children and grandchildren attend a small college of high standing, one to which your Church contributes. Avoid big colleges, especially those "popular" colleges which have thrown religion out the window.

ARE THE LAST DAYS UPON US?

This know also, that in the last days perilous times shall come. For men shall be . . . fierce. —II Tim. 3:1, 3.

Any writer in close touch with world conditions has borne upon him the disquieting conclusion that something of a serious nature is pending. The informed student of the Bible, with its prophetic content, and the observer of the times does not set the day or the hour of the Lord's return. However, the Bible does say, "Ye shall know when it is near, even at your doors." There is no question but that some crisis—a world crisis—is at our door. Today, over the world states—men play bloody chess, war captains maneuver, and always youth marches. The light of the facts constitutes a world crisis.

Dr. Poling arranges the united forces as opposing the Church as follows:

Shintoism, from having been for two generations a reverence of ancestors and a patriotism, has become through the Japanese Empire, a militant and coercive religion. And Shintoism is not divided.

Hinduism, not only in India under the inspiration of the Mahatma Gandhi's spiritual leadership, but in Burma, in Siam, and in certain of the Dutch East Indies, challenges Christianity at the very heart of the missionary enterprise, and demands that the making of converts cease. Hinduism is comprehensive, all-inclusive—and it is not divided.

Buddhism has over the world taken unto itself the very equipment of the Protestant Church. It sings our evangelical hymns, takes over our youth activities, and organizes educational programs. Buddhism is not divided.

The militant religion, Mohammedanism, shaking itself free of age-old superstitions, facing in statesmanlike fashion its devitalizing weaknesses, is today definitely on the march. And it is not divided.

The German Christian movement, so-called; Communism, which is both a religion and a social order; Totalitarianism in any form—are fundamental and prophetic unities.

All these forces are not interested in the peace principles of Christ. All these forces are ready to grasp the bloody sword to further their cause. None of these forces of evil are controlled by good sense, conscience, or the Spirit of God. Religious fanaticism, nationalism, and war are passions. Only a mightier passion can overthrow both selfish nationalism and an armed conflict. Fundamentally a "world headed straight for self-destruction" may have many needs, but is confronted by only one imperative—power sufficient to turn around. For this achievement there is only one formula, the formula that is the Cross.

Much as we dislike to think about it, the fact remains that Christian civilization must face a two-headed challenge to its existence—communism and fascism. President Dodds, of Princeton University, has given a cogent definition of each, in saying that "both religion and education are needed to save the world from subjugation by either of the two active heresies of the day: communism, the gospel of economic materialism, dictating man's spiritual aspirations; and fascism, a pagan religion, in which the worship of God gives way to the worship of might and blood of the nation as the supreme value."

The calls for prayerful intercession tell their own sordid story. Note them and pray:

God's ancient people, Israel, assuredly need to be "remembered" before God in these days. In Italy pressure is brought upon them to cease criticism of the Nazi persecution or—leave the country! In Russia there is a growing anti-Semitic campaign, encouraged by Stalin and his advisers. As we write there is fresh riot and bloodshed in the Holy Land, with the problem of partition far from settlement. Germany ever tightens the death grip upon its unfortunate

Jewish fellow citizens. How these kindred of Christ and Paul according to the flesh, suffer in these days; surely "Jacob's trouble" is not far away—and then comes the exaltation of those whom earth's "wise" ones today despise. "Israel is my firstborn" will hold true yet for Jehovah, internationally, puts Israel first. Put Israel on your prayer list. Have you one?

* * *

Self-destroying Spain. In Franco's area Christian work is paralyzed—the workers killed, imprisoned or fleeing. Missionary Buffard says that eleven pastors, wives and evangelists have been shot; one has died in prison; thirty evangelical believers have been executed because of their faith. Evangelical churches are burned; but a few preachers have been spared. Take up Spain in faith-filled prayer.

* * *

Abyssinia's former noble king and his people—downtrodden and ill treated by the minions of Mussolini, their need surely cries to heaven. There were eight or nine missions in that land. Now all is cut down—the United Presbyterians (whose fine work we have seen the length of the Nile) are reduced to one station at Addis Ababa. The Swedish Missions are closed. The Bible Churchmen's Missionary Society stations are closed, the missionaries driven out. The Sudan Interior Mission has but two stations. Killing of native Christians, missionaries scorned and treated unjustly, properties expropriated without compensation—such is the order of the day. Pray against governmental injustice and Romish influences behind governors that God's will may be carried out.

* * *

Pray for poor, war-torn China, against this wanton destruction of human life and the devastation of property; invoke Christ's victory at Calvary for those who suffer wrongfully. Satanic, avaricious forces are surely at work in situations such as those at Shanghai and along China's coastline. Let us not forget the native Christians who suffer and the indigenous church. Let us ask God to prevent the spread of this conflagration to other lands.

The following picture by the Canon of Valladolid Cathedral, Alberto Onoindia:

I saw the bombing and burning of Guernica, Spain, one of the most terrible crimes of this age. I walked through streets thick with blood, and saw bodies of the dead, many of them dismembered. There were bodies of old men, women, and children.

And behind the carnage of German aviators I saw the blood-crazed Moors move through another town at night, raping wives and daughters of the innocent. Now I am going to try to see the pope and beg him to intervene . . . in the hope that he can obtain a promise from the Rebels to renounce this warfare against the civilian population.

The pope did not intervene, and is using the present situation in Spain as his opportunity of gaining lost grounds. Some 20,000 Roman Catholic Churches are reputed to have been destroyed. Thousands of priests have been murdered, about 40 per cent. All this, like in Mexico is the reaction against an unchristian system. The pope is actively encouraging the rebels. Shiploads of widows and orphans are being carried to places of safety in England and France. Dr. R. G. Bingham has written well about the papal silence, and his doom:

The papal silence on the Spanish tragedy is in keeping with her silence on the Ethiopian massacres.

That she is unchanged in her absolute intolerance of anything that does not bow the knee to the pope is evidenced by that which is taking place in Ethiopia, where the last of the Protestant missionaries are being squeezed out—at whose behest no one has doubt.

But her own doom is not far away. She herself has to admit that the picture in Revelation 17 relates to Rome. While she will not admit

that the woman sitting on the beast is the hierarchy of Rome, she cannot get away from the recognition that the city of the seven hills is Rome. And no one can read that record with unbiassed mind even in the Roman Catholic Testament without seeing that the day is coming when the secular power there shall turn upon the ecclesiastical power and destroy it (Rev. 17:16).

Exactly that which has occurred in Mexico and is happening in Spain, will take place in Rome itself.

Whether the Jesuits of the Vatican can outwit Mussolini at present or not the day is coming when the triple crown of the pope shall go down before the power of the ten king confederacy.

And it is because of that coming doom and the destruction also of the city that the word of divine grace calls: "Come out of her, my people."

This note from Italy is in line with Romanism:

The little Baptist churches in Italy, maintained by the Southern Foreign Mission Society, are passing through dark and trying days, according to "Christian Today." Some have been closed by the government at the instigation of the Roman Catholics. Several of the pastors have been refused licenses to preach and minister to their congregations.

In Soviet Russia today we find an extreme and radical hostility against Christianity and religion of every type which is threatening the Christian Church with extinction. Such radicalism is something new and surprising. History finds many periods in which persecution raged, periods in which the progress of Christianity was attempted to be stopped, but in this political philosophy the attempt is made to extinguish the whole thing. All the power of the state is put at its disposal to carry it out ruthlessly.

The "Totalitarian State" question also is bringing to the surface some of the "fierceness" of men. An example is the arrest of the noted Protestant, Dr. Niemoller, a great leader in Germany, a man with a brilliant mind. The Manchester Guardian answers the question to why this evangelical Protestant was arrested:

If we answer that question we also answer the bigger question, "What is the whole German religious crisis about?" and the answer is quite simple. Dr. Niemoller was arrested, many of his fellow-Protestants, preachers, theologians, and laymen, were arrested, forbidden to preach, forbidden to write, deported from their parishes, sent to gaol or to concentration camps (some were even physically maltreated), precisely because they rendered unto God the things that are God's, because they would not render unto Caesar the things that are God's. No doubt Dr. Niemoller will be arraigned on some small technicality or on some charge invented by an accommodating prosecution and borne out by subservient witnesses, and will be tried and condemned by a packed jury and an obedient judiciary. That Dr. Niemoller should be given a fair and public trial is quite impossible, for the grand, impassioned eloquence, the complete fearlessness, the fine debating skill, the patriotism, the Christian faith, and the absolute integrity of this great preacher would be like a tremendous magnesium flare brilliantly lighting up the dark places of the Third Realm and exposing its basic evils to the entire world.

So as to be on guard against these false political philosophies, in America, and their fierce, fanatical persecuting attitudes the word of Mr. David Rhys Williams is worth consideration:

The liberty of the other man is the frontline trench of our own liberty. However much one is inclined to play favorites in this matter of defense, such a temptation must be resolutely resisted because in the end it is a dangerous policy. Let the Jew be discriminated against,

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The joy of the Christian is sure, real and satisfying. The sinner cannot understand or see where the Christian's joy is found. The reason he can't is because he does not belong to the same family, therefore has neither the same Father nor the same Spirit.—A. E. S.

MURDER AND LIQUOR

During the last week in May, a young man and a young woman were tried in New Jersey for the murder of the girl's mother. The young woman, seventeen years old, was a member of the Christian Endeavor Society and a singer in the church choir. The young man, eighteen years old, was a member of his church and president of its Epworth League. The mother was killed with a hatchet. The story does not make sense. Yet it is true.

I heard the pastor of the young woman tell the story of this crime. He put in an element that the newspaper had carefully concealed. (One paper did mention the fact in two lines out of a column-long news story.) This is what the pastor said: "I lay this whole tragedy to drinking. She is not a degraded criminal, so I think. I believe that she was under the influence of drink when the crime occurred, and knowing the girl and the boy, too, as I do, I believe that without drink it would never have happened." The facts are as the pastor related them. The boy and the girl had spent two hours in a tavern and each had had from four to six glasses of beer. They have the rest of their lives to meditate on whether beer is intoxicating or not.

There are too many cases of brutal slayings reported in the newspapers these days without any adequate explanation of the brutality involved. Occasionally, a casual mention is made of the fact that the assailant had been drinking. One of the best services that total abstainers can render is to call public attention to the part that drink plays in any violent crime committed in the neighborhood. We simply must make known to the younger generation that there is a direct connection between murder and liquor. If young people can be convinced of that connection, they will also see the relation of liquor to other types of crime where inhibitions are broken down by drink, and wrath and recklessness, and lust ride uncontrolled.

A famous criminal lawyer in Nashville, Tennessee, told me that he strongly favored the law that forbade the carrying of arms. The reason he gave is so applicable to the matter of drink that I quote it in support of the position of total abstinence. He said that in his long practice, he had never known a murderer who within an hour of the commission of the deed did not repent of his crime. Murder, he said, was usually the expression of wrathful emotions that had suddenly gone beyond control. Now you cannot prevent a man's temper from rising occasionally, but you can prevent his having a gun, said my friend. That was his argument against guntoting in Tennessee—a good argument.

Let us carry the argument into the field of liquor. Even in sober moments, some people may have moments of terrible wrath. When sober, the average man can bring his emotions under control. But with these moments of sobriety giving way too frequently to drunken indulgences, how easily does one's wrath rise; how quickly one takes offense; how readily does violent aggression appear to

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ARE THE LAST DAYS UPON US?

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and it will be easier to introduce discrimination among Gentiles. Let the Negro's rights before the law be ignored, and it will be easier to lynch white folks. Let the communist agitator and

political insurgent be deprived of just consideration, and it will be harder to obtain the just treatment of even respectable minorities. Let us throw "the sincere conscientious objector to war" in jail in time of war and turn "the sincere conscientious objector to military training" out of state-owned colleges in time of peace, and we have cast the first votes for a military Reich-bishop to preside over our religious destiny.

MURDER AND LIQUOR

(Continued from page 383)

be self-defense. One does not need a gun. In drunken rage, a hatchet will do, or a club. In drunken stupidity, a protecting mother may appear as an assailant. You cannot prevent a man's temper from rising occasionally, but you can prevent it rising too easily under the influence of drink, and rising in such ways that the ordinary tools of death are not needed to accomplish murder. The answer that civilized people give is "No Liquor."

Murder does not come home to many of us, thanks to the kindly Providence that guides our steps. It is hard to imagine violent crime in connection with any of our young people. But remember, these young people whose inexpressibly sad story I have told, were active members of the church; one of them was eighteen years old, the other, seventeen—mere children. And liquor put them behind the bars. "But they are not our children." True. Yet they are somebody's children.—Charles J. Turck in the Presbyterian Banner.

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